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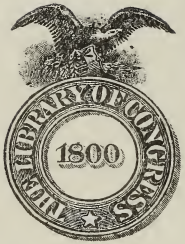

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Significance of Birthdays

SIGNIFICANCE OF BIRTHDAYS

By W. J. COLVILLE

MACOY PUBLISHING AND MASONIC SUPPLY CO.,
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TRANSFERRED FROM
READING ROOM
DEC 16 1920

LIST OF CONTENTS.

	Page
The First Sign, Aries	16
The Second Sign, Taurus	30
The Third Sign, Gemini	41
The Fourth Sign, Cancer	51
The Fifth Sign, Leo	61
The Sixth Sign, Virgo	69
The Seventh Sign, Libra	79
The Eighth Sign, Scorpio	90
The Ninth Sign, Sagittarius	102
The Tenth Sign, Capricornus	111
The Eleventh Sign, Aquarius	123
The Twelfth Sign, Pisces	132
The Four Triplicities, General Summary	141
Significance Names and Numbers	153
List of Kindred Books	163

Gems of the Months.

Garnet,	January,	Fidelity.
Amethyst,	February,	Sincerity.
Bloodstone,	March,	Wisdom.
Diamond,	April,	Innocence.
Emerald,	May,	Happiness.
Agate,	June,	Prosperity.
Ruby,	July,	Constancy.
Sardonyx,	August,	Loneliness.
Sapphire,	September,	Kindness.
Opal,	October,	Changeable.
Topaz,	November,	Friendship.
Turquoise,	December,	Success.

The Significance of Birthdays

or

Our Place in the Universal Zodiac.

"The wise man rules his stars, the foolish man obeys them," is a grand and truthful saying endorsed by all really enlightened astrologers. Just as there are two systems of astronomy—the heliocentric and the geocentric, so are there two systems of astrology; and what is astrology, after all, but the psychic side of stellar science; astronomy as such dealing only with its physical aspects. We teach that every world is alive, that intelligence is universal, that so-called dead, inert or insentient matter has no demonstrable existence, for life is everywhere and every form in nature is in some degree an expression of omnipresent intelligence.

When some students asked us, after a lecture on astrology, how "those material planets" could exert any influence on intelligent human beings, we requested them to consider whether they were scien-

tifically or philosophically justified in giving utterance to such an expression concerning the starry orbs. Every world that glows and moves in space is a manifestation, more or less perfect, of some mental and spiritual energy; and as there is no absolute inertia anywhere, the poetical and picturesque conceptions of many romantic orientals are far nearer the sober facts of modern scientific discovery, than are the cold, barren, materialistic hypotheses of those too agnostic dogmatists in the realm of physics, who decide without reason that conscienceless, sensationless matter holds sway throughout immensity.

All influences are reciprocal. No one can be influenced by anything that has no point of contact with him by reason of some corresponding affiliation with something within him. So soon as this postulate is accepted, the study of astrology and all connected therewith is wonderfully simplified; and the entire theme is rescued from the embrace of empiricism and fatalism, and placed on a rational and practical basis. While there is unquestionably a considerable percentage of truth in the information contained in the almanacs and guide books of Zadkiel, Raphael and other astrologers who publish manuals for the people, all their productions incorporate a fundamental and most injurious error whose influence upon sensitive and credulous people is baleful in the extreme. This error consists in the constantly reiterated state-

ment that there are good and bad, benefic and malefic influences continually at work upon us, and that we are so subject to these by turn, that we are at best but little more than pieces of automatic mechanism operated by agencies entirely beyond our own control.

Whatever may be thought of the teaching conveyed through our lessons, of one thing we are certain; and that is that we are teaching a view of astrology quite at variance with the fatalism we rebuke; our entire aim being to induce people to arise in their might and declare their individual liberty. We esteem even so modest a work as our present attempt a decided step toward the establishment of a school of philosophy whose ground-work is in the glorious asseveration that every human being holds the key to his own destiny within himself; and that upon an ever increasing development of individuality depends all progress for the human race.

"One star differs from another star in glory;" and also in magnitude; but one star is not evil while another is good. We must now introduce our keynote motto: *We will agree to differ, but never disagree.* On the basis of this agreement we will proceed to review the astrological position, and see if we cannot learn to know ourselves and neighbors better by seeking to discover in what particular section of the great human whole we individually belong.

It can scarcely be questioned by those who have

conducted any considerable research into the wise teachings of the most illustrious of ancient seers and sages, that in Egypt, Persia, Chaldea, India, and other celebrated historic lands there existed and throve in the long ago, a pure heliocentric science which combined astrology with astronomy, and taught that man was no puppet, but the ordainer of his own fate; the master of his own destiny. Such expressions as "every man has power to will his own destiny," met with occasionally in the novels of Marie Corelli and other popular authors, may be regarded as heirloom sentences which have come down to the present day from distinguished centres of ancient illumination; they also embody the convictions of most truly helpful modern thinkers who, imbued with the best thoughts of the present age, are rapidly shaking off the shackles of medieval servitude and daring to pronounce themselves "deific babes," rather than wretched worms and abject sinners. Hermes Trismegistus and all the greatest teachers of ancient Egypt taught much concerning the correspondence of humanity with the heavens. The Archetypal Man, the Greatest Man or *Maximus Homo*, were favorite expressions with ancient sages, and since the recent wide dissemination of the writings of Emanuel Swedenborg through Europe and America, these expressions have become comparatively familiar to modern students and scribes. Every human entity or ego

contains all possibilities latent or dormant within; therefore it is reasonable to infer that it is within the range of inherent possibility for *every one* to develop what any one has already unfolded. But though this proposition be accepted there is here and now a law of use and order which it is well for every one of us to study, as at the present moment it is highly desirable that we all find our respective positions in the Grand Man of the whole, and do that particular work which we can best perform, and do it in such surroundings as are most conducive to its perfect execution. In these lessons we are not seeking to dogmatize as to where we shall be ten thousand years hence, or what we shall be doing then, for though our teachings are in some senses idealistic and transcendental, they are also intended to be intensely practical. Therefore, though our theme is exalted and expansive, we shall hug the shore pretty closely at present, only occasionally taking a dive out into the deep waters of our future probable achievements and attainments.

We are here and now denizens of the planet *Terra*, endowed with distinctive individual hopes, faculties and aspirations which are in our eyes evidences of our certain capacities. We desire what we desire because we are what we are. Our aspirations grow out of our capacities; our indwelling abilities are ever seeking expression in our longings;

therefore, do we regard as sacred the yearnings of every soul.

Expansion, not repression, is a theme that needs pursuing. Take a family of from two to six children, or a class of from ten to fifty, and what wide dissimilarity do we discern! No two children or adults are any more alike in desires and felt capacities than different varieties of trees, birds, flowers, animals and fishes are alike, yet all have certain well-defined abilities and necessities. Outside of food, shelter, air, exercise, and other universal necessaries how widely divergent are the requirements of a family or group; yet it has long been the custom to force, regardless of any adaptability, the proverbial round child into a square hole, and, *vice versa.* Caste or class distinctions have had very much to do with this fearfully unnatural state of affairs, and wherever there are sharply defined social classes, it is impossible, without razing the barriers which divide one caste from another, to consult natural disposition.

Only a few score of years ago in Great Britain there were but five avenues of occupation open to a *gentleman's* son, viz.: the church, medicine, the law, the army and the navy, while all girls were brought up to regard marriage in their own set and genteel dependence the only lawful positions for females to occupy. In Germany and many other lands, occupations were hereditary; the very names of Miller,

Baker, and many others proving that from generation to generation, regardless of constitutional aptitude or individual preference, sons followed their fathers' trades.

In this more stirring and inquiring day such a condition of society is fast becoming insufferable and impossible; but not yet have parents and educators realized to anything like a sufficient extent the actual requirements of the approaching commonwealth. A new and infinitely higher social and industrial condition is evolving through the recognition of the inalienable right of every man to be himself and every woman herself, an original, not a copy.

The influence of Emerson's essays is being increasingly felt every year, and when the sublime ethics embodied in those masterly pleas for individual liberty shall be universally acknowledged, society will be speedily emancipated and reconstructed on a natural and enduring foundation of uncompromising equity. In the twelve lessons which follow this introductory discourse we shall take up the twelve signs of the Zodiac *seriatim*. As one by one we present twelve distinct varieties of human nature, and also consider blending types, we trust that many of our readers may be helped to understand themselves and their companions better.

We aim to take a simply philosophic attitude with regard to these manifold types of human character;

to pass them in review; to exhibit them at their best; to interpret them to themselves and to others, neither to eulogize nor to condemn. Before introducing these twelve consecutive discourses we will, ere we conclude this introductory essay, give the generally accepted physiological relation of the twelve signs of the Zodiac to the Human Body.

Aries, the ram, whose period is from the Vernal Equinox, (March 20) to April 20, is considered the head of the Grand Man; therefore the Aries type of person is apt to be heady in the commanding sense, *i. e.*, given to leadership and enterprise. The next sign, Taurus, the bull, April 20 to May 21, corresponds to the neck and throat. Gemini, the twins, May 21 to June 21, signifies arms and shoulders. Cancer, the crab, June 21 to July 21, breast and stomach. Leo, the lion, July 21 to August 22, spine and heart. Virgo, the virgin, August 22 to September 23, solar plexus and internal organs. Libra, the balance, September 23 to October 22, kidneys and loins. Scorpio, the scorpion, October 22 to November 21, organs of reproduction. Sagittarius, the archer, November 21 to December 21, hips and thighs. Capricorn, the goat, December 21 to January 21, the knees. Aquarius, the water bearer, January 21 to February 21, calves and ankles. Pisces, the fishes, February 21 to March 20, the feet.

It is very interesting to test these comparisons by

collecting birthday information, as thereby much interesting and important confirmation of the general theory can easily be obtained. It is also instructive and entertaining to watch the blended characteristics of two, often very opposite signs, which is a conspicuous feature of many persons whose birthday occurs between the 20th and 23rd of any month, or, as astrologers say, "on a cusp." These blendings of types often endow natives with extraordinary versatility, sometimes with embarrassing eccentricity.

March 20 to Apr 20

The First Sign—Aries

As plainly stated in our introductory essay, we regard all the signs of the Zodiac as equally good, though we fully endorse the statement that they widely differ, one from the other. In the 49th chapter of Genesis, which contains the account of Jacob blessing his twelve sons, we find twelve distinct varieties of character vividly portrayed, in connection with description of occupation and prediction concerning future career. The first son mentioned is Reuben, the first-born, whose character is singularly delineated as very complex. Reuben is described as the excellency of dignity and strength, and at the same time unstable as water, and consequently unlikely to succeed.

Without attempting any elaborate Biblical interpretation, we will simply comment as practically as possible on the strange combination of elements which are at once a source of power and weakness in the same person; and we will also venture to affirm that a better rendering of the spirit of the original text would make it read somewhat as follows: "Though thou art the beginning of strength, the ex-

cellency of dignity and power, if thou dost not vanquish thy unstable tendency, thou shalt not excel." Warnings are not arbitrary prognostications, and this fact modern prophets need to ponder well. Every type of disposition manifests some especial strength and some distinctive weakness. If the strong points in a character are diligently cultivated, the weaknesses subside; but if the weaknesses are indulged, then the things which make for greatness are forced into abeyance and lie dormant, though they are never absolutely eradicated or destroyed.

In these days when phrenology, physiognomy, and chirology are to the front, enlisting much attention, it behooves every teacher of Mental Science to intelligently discriminate between the useful and the disastrous tendencies of such studies. These sciences are all genuine and serviceable, when we regard them as indicatory, but not arbitrary delineators of character.

Heads, faces, hands, and lines in any part of the body, when intelligently studied, reveal temperament, indicate special directions of genius, and also show at what particular stage of development a person now stands; but the entire body can be completely, and even rapidly, made over by the renewing, reforming action of altered thought; therefore there are no insuperable obstacles in the way of either mental or physical regeneration.

Two facts need to be constantly borne in mind by all who study these lessons. First, our characters are born with us, and need to be studied so that we may learn to successfully co-operate in useful undertakings for the general good. Second, all undesirable traits are changeable malformations or inversions, and can be successfully overcome by an intelligent, persistent metaphysical process.

Now to consider the Aries type in detail (birthday between March 20 and April 20, of any year): Broadly speaking, this type of character is prophetic, energetic, prescient, fond of novelties, always looking forward and not backward, with a decided tendency toward extreme ideality. Persons who are confirmed in this sign are natural pioneers and leaders of thought and action, but as a rule they are far better adapted to direct the work of others than to execute the designs themselves. Architects and devisers of new styles in everything are numerous in this sign, and so are people who have the reputation for being headstrong, self-opinionated and hard to subdue under restraint of accepted usage and established precedent. Persons whose home is in this section of the Zodiac, or who occupy this province in the Grand Man are always enterprising and given to exploration in some field. If we consider an ordinary or merely frivolous example of this nature, we shall find the inventive faculty exercised in planning new

amusements, devising new pastimes and setting new fashions to be observed in social entertainment and exhibited on dress parade in Vanity Fair. When the Aries person is intellectually unfolded then the same enterprising disposition is manifested in vastly superior ways, for such an one is given to prospect new fields of mental activity, and declare to the world prophetically the approaching advent of some revolutionary change in the kingdom of thought.

When the moral nature in this sign is very largely unfolded the person is adapted to serve as a progressive ethical teacher; one who can brush away the cobwebs of antiquated errors, and show to the people a far more excellent manner of life. When the psychical element is in the ascendancy, great psychometric and clairvoyant ability is shown, and the far-reaching penetration of such a mind can be most advantageously employed in giving good and needed counsel regarding coming events and, as yet, undreamed of situations.

It is easy enough to see that if this general delineation is to any extent accurate, there are faults and weaknesses and even liabilities to disease common to this class of temperaments, which can be understood and rectified by any intelligent, persistent practitioner of Mental Science. As the strength of Aries is in all that pertains to the intellect and to quick forward vision, as well as to sensitive hearing, taste

and smell, the extreme sensitiveness which is usually characteristic of so highly strung or keyed a nature may easily become a source of danger if the person be imperfectly balanced or has not reached a state of equipoise, which is invariably necessary to health and prosperity.

The disorders common to the Aries type are unpleasant noises in the head and ears; a too great rush of blood to the brain; sleeplessness and all other symptoms peculiar to hyper-sensitive constitutions. But because there are tendencies to these specific weaknesses no one need succumb to them; they can all be vanquished when the right mental attitude is taken and maintained.

In considering Aries as the head and face it is well to remark that as four out of the five universally acknowledged bodily senses are situated in the head and face exclusively, only one (touch) being extended over the body, the fullest expression of Aries would be in a person whose senses generally are unusually keen and ever on the alert; and if Aries be represented in one-twelfth part of the human family, it is not at all too much to say that eleven-twelfths of the people are not calculated to fill leading positions; and not being adapted to such offices in a normal state of society they will not seek them, for their desires will not prompt them in that direction. It is a fact that cannot be disputed that the

number who are really ambitious to fill conspicuous places and lead the thought of others, is comparatively small. Most men, as well as most women, prefer a comparatively obscure to a conspicuously public career; and far fewer men than at present appear anxious for social prominence, would seek it if the artificial pretense and unmerited emoluments, now often attached to it, were withdrawn.

What we mean by a desire for a special field of occupation is a desire for the work itself, not for the fancied advantages which may accrue from engaging in it; and it is on the basis of this true desire that we are seeking to upbuild a new educational system, natural instead of artificial.

Froebel, the father of the kindergarten system in Germany, said that never more than fifteen scholars should be allotted to one teacher; and we would offer an amendment to even that resolution, by urging that so thorough a scrutiny should be made of all the children submitted to a board of examiners for classification in the schools that only children who can profit by the same discipline and show signs of adaption to the same pursuits, should be called upon to study together. This provision grows far more imperative as age advances and the need for a choice of profession draws near.

Aries children are very often a source of great discomfort in homes and schools where they are not

understood, and especially where *repression* rather than *expression* is the end desired. Such children are restless, prying, inquisitive, always questioning and very seldom contented to "let well enough alone." Such enterprising natures exhibit a much larger development of the *perceptive* than of the *reflective* faculties; therefore, though they may be genuine seers and the subjects of reliable visions, they are not prepared to stand alone and carry out their schemes unaided. As these children are often cruelly repressed and made to suffer greatly, both in mind and body, from the ignorance of those who are over them, we deem it a humanitarian effort to seek to explain them to others; for not infrequently they fail to understand their own natures and cannot interpret the emotions which sway them.

Very sensitive natures have usually a tendency to fly off at tangents. Genius frequently accompanies, or is accompanied by, pronounced eccentricity. No one doubts the genius of Lord Byron or that of Edgar Allan Poe, yet no one can pronounce either of these brilliant poets a well balanced man. To see something ahead, not quite plainly; to know that it is coming, without being able to calculate the time of its advent; to be fully aware of the part you are yourself called to play in connection with its approach, and yet to lack the external means for carrying out your purpose, is always trying, and to an

intense, impetuous nature, it is exasperating in the extreme. Idealists and visionaries are full of good schemes and noble projects; they usually stand for freedom and equity as against tyranny and antiquated misbeliefs; but they are not, as a rule, practical in the commonplace sense of that word.

All artistic occupations seem favorable to the Aries type; and children who are permitted to carry out their artistic promptings undisturbed will often give satisfactory evidence to all interested in their welfare, that though they would be illy adapted for farming or mechanical pursuits, they can grow up to render priceless service to the most uncompromising utilitarians by prospecting ahead and planning the way for coming inventions of great practical utility.

Two great questions, why? and how? seem ever on the lips of the Aries child, who often delights to pull a watch to pieces to see what makes it go. At this point constructiveness and destructiveness seem very closely allied, as destructive measures are often adopted to secure ends of new construction. The analytical faculty when not held in leash by other tendencies often leads to the cruelties and atrocities of the vivisectionist's torture chamber, and even to the stupendous error of the famous painter who slew his model in the interest of realistic art so as to faithfully depict upon canvas the actual expression caught from a human being expiring in agony.

As our philosophic task is simply to examine and compare and trace tendencies to their source, we find no difficulty in this dispassionate review of twelve great varieties of human expression, when called upon to adhere closely to the sovereign motto of Mental Scientists, "All is Good."

All *is* good, but order is heaven's first law; and when we are in disorder it is as though we mistook ink for coffee or even undertook to eat wearing apparel and dress ourselves in food stuffs. Everything has its use, place and time, and this is all that the wise astrologer ever seeks to inculcate beyond teaching people as far as possible to practically apply an optimistic view of life to every undertaking.

As the Aries type of mind is very inquiring it is apt to be skeptical, even though given to a love and pursuit of the marvellous; and here do we strike a very remarkable combination which is apparently oftentimes extremely inconsistent. Skepticism and credulity go hand in hand, as they are both extreme, and extremes can always meet. The best example of Aries is never without something of the butting quality of the ram, which—endowed with horns—is admirably qualified to push obstacles from the path, when they threaten to impede progress. There is very little cautiousness ordinarily displayed in this sign; intrepidity is far more common. The danger is

in the direction of leaping before looking; or of displaying zeal untempered with discretion.

A companion, teacher, or adviser needed by a distinctly Aries person is a sympathetic, intelligent man, woman or child, who can see the beauty of ideals and appreciate venturesomeness and yet be sufficiently matter-of-fact to discourage rash action by counseling a little more consideration before an irrevocable step is taken. There are many people who have enough of the Aries quality to make them enterprising and energetic, who are yet sufficiently modified by counteracting influences to avoid running to extremes or acting too precipitately in any circumstances.

If the date of birth is immediately before or after March 20, the characteristics of Pisces will probably be intermingled; and these are of a nature to afford firm anchorage to the past before starting out on new voyages of discovery. If the birthday is about the 20th of April or a little before that date, then the patient, plodding, persevering, executive qualities of Taurus make an excellent contribution toward balancing the tendency to flightiness which is always the bane of Aries. No words are more truly descriptive of the complete Aries type than *heady* and *headstrong;* but be it always remembered that in so far as any characteristic exclusively manifested produces aberration, some counteracting tendencies which lie

dormant within every one of us can be awakened through the steady action of desire, and concentrated expectancy symphonizing with desire.

Before turning our attention to the subject of the next lesson (Taurus) it will be admissible to say a few words on the various planets which all astrologers admit exert a decided influence in addition to the houses or signs.

Mercury rising at birth denotes quickness of motion, desire for travel and reasonable likelihood of success in commercial or mercantile pursuits. Mercury in mythology, represented with wings at his heels; ever associated with quicksilver, proverbial for its volatility; aptly designated the swift messenger of the gods, describes an extremely enterprising individual. Mercury in Aries would describe the most impulsive, excitable creature imaginable; one who would never like to keep still two minutes together; one who would thrive upon constant activity and be quite unhappy and disconsolate unless things all about him were in a continual buzz and stir. We all know such people, and though the vibrations they are perpetually throwing out are intensely wearing upon some natures, they make excellent healers in cases where gout, rheumatism and other chronic states of congestion constitute the malady. The work of such people lies with those who are subject to cold extremities; whose hands and feet are clammy;

whose blood circulates sluggishly; whose mental action is torpid, and who need a general waking up. But to introduce such feverish, excitable persons to those whose ailments are of a febrile nature would be to make the greatest mistake imaginable.

Venus always denotes love of the beautiful; all the fine arts, music, painting, sculpture and all decorative work may be said to be under the patronage of this lovely goddess, to employ the mythologic phrase. Venus in Aries is very different from Mercury in the same sign, though there is a similarity in the temperament of all Aries people; but whereas the Mercurian influence would lead toward commercial activity and money making, the influence of Venus would tend to a cultivation of distinctively artistic traits; though of course it would be quite natural and legitimate for a person thus endowed to earn a good living as some sort of an artist. Mars we regard as the intellectual planet *per se*, and to the influence of Mars we trace scientific proclivities of the most marked type. Aries people who are strongly influenced by Mars may or may not be combative in the pugilistic sense; (they never are unless their development is very inferior;) but they are invariably given to the prosecution of scientific researches; their intellectual development is often phenomenally great.

Jupiter, which denotes sphericity, a well rounded electro-magnetic temperament in which intellect and

emotion are pleasantly united, gives, if rising at the birth of an Aries child, that good-natured, happy disposition, which, when united with the enterprise and inquisitiveness which Aries always exhibits, tones down asperities, mellows and sweetens the nature and proves an efficient safeguard against the many dangers which beset the path of the over-impulsive and unwary. Saturn gives always a tone mysterious, and inclines the nature toward taciturnity, while Mercury is ever given to loquacity. Saturn's reputed evil influence is only attributable to the difficulty which most people experience in appreciating, much less comprehending, the occult; and though the universal testimony concerning Saturn is that it makes against, rather than for, material prosperity, its influence conduces to patient studies which ultimately lead to intelectual renown and victory. Aries people with strong Saturnine tendency are silently enterprising, and make excellent students of occult arts and lore.

Herschel or Uranus is always peculiar, and when it is in the ascendant in Aries, the eccentricities of the individual are extraordinarily conspicuous. Neptune is also regarded as exerting an influence singularly remote from the ordinary, and may fairly be looked upon as standing for purely spiritual directions of mind and feeling which lie quite outside the region of normal mundane speculation.

As typical instances of the Aries character, astrologers have cited such notable men as William the First of Germany, Bismark, and Napoleon the Third of France, whose careers have certainly been marked by enterprise and ambition and attended by many trying and peculiar circumstances.

The student will kindly bear in mind that the subject in detail can only be thoroughly understood by protracted study.

The Second Sign---Taurus

Taurus, the bull, whose period is from April 21 to May 21, connects Aries, the head, with Gemini, the arms and shoulders of the Grand Man, and stands for all that sort of usefulness which may reasonably be expected from a neck or bridge connecting two important sections of a concrete and coupled anatomy. The distinctly Taurus type of man or woman often literally possesses a strong, thick neck, and is in many ways far better adapted to act as a servant than as a master in the conduct of any enterprise. But remember, we use the word servant in the broad, inclusive sense; we intend to convey no thought pertaining to servile or demeaning positions. As the motto of the Knights Templar and of the Prince of Wales is the German "Ich dien" (I serve), and there can hardly be a higher or lordlier position than that of the heir-apparent to a throne except the very seat upon the throne itself; so when the president of a republic is regarded as the chief magistrate appointed by the voting people to execute their will, the kind of servant indicated by the sign Taurus is by no means one who fills a so-

called menial position. It is, however, a notable fact that men who are chosen to fill the highest offices in the gift of a nation are rarely men of great originality of thought or action. With but few extraordinary exceptions, the highest places in the public gift are occupied by men whose party has placed them where they stand, rather than their individuality.

Aries sends few people to stations where subjectivity to the will of others is considered a desideratum; and Aries people are, for the most part, so individualistic and eccentric that they are in a decided, though often a very cultured and intelligent, minority. Aries people are, moreover, given to building castles in the air; there are many architects among them; but the solid, substantial, practical builders are among the bulls who keep close to earth, to cultivate its natural resources, direct its finance, and carry into actual execution the romantic dreams of the impulsive members of the province of Aries.

General Grant and Louis Kossuth are both cited as conspicuous examples of the Taurus type, which is strong, plodding, persistent, capable and executive.

Though no two signs can be more opposite in their characteristics and tendencies than Aries and Taurus, they are opposites, but not contradictories. By this we mean that two persons, the one confirmed strongly in Aries, and the other in Taurus, though extremely dissimilar in tastes and feelings, can, if

both are intelligent, soon learn not only to appreciate each other's excellencies, and live side by side in peace and good will, but so far co-operate that one finds himself really essential to the welfare of the other in the conduct of a joint enterprise, the success of which depends upon diverse but harmonized activities.

To use a musical metaphor, Aries and Taurus may be unlike as two such instruments as an organ and a cornet, or a piano and a violin, or dissimilar as two such voices as a high soprano and a deep contralto; yet in both instrumental and vocal rendition, the two unlike instruments can be played delightfully together, and the two very dissimilar voices can blend in a charming duet.

Two rules need always to be remembered, viz.: that persons who work best together are either closely allied in feeling and attainments, or else extremely different; also that when any two well-meaning people do not get along together, a third person, who is a sincere mutual friend, can act as a solvent oftentimes, and so harmonize them that they come to resemble oil and water united by the action of an efficient chemical, which closely resembles neither one nor the other, but can unite the twain until they become one to all intents and purposes.

To typically illustrate some experiences with decided Aries and Taurus people who are drawn to-

gether and work in concert, we will picture a committee meeting where Mr. and Mrs. Ram and Mr. and Mrs. Bull have rightfully equal voice and interest. Our good friends, the Rams, are extremely progressive. Their eyes are always fixed on a goal ahead. They have little or no respect for ancient customs and accepted usages. To them the sentiment embodied in the phrase "what was good enough for my grandfather is good enough for me," is detestable, as nothing in their eyes is so unpalatable as stagnation. Keen-sighted, with an abundance of foresight, very ardent in their desires to introduce innovations, they are rather given to follow in the track of those Athenians mentioned in the Acts of the Apostles, 17th chapter, who spent their entire time in the search for novelties, or in the consideration of new things. Aries people are always apt to love new things because they are new, without always sifting them to their foundations to discover how valuable or solid may be the foundation on which they rest. But our ideal Mr. and Mrs. Ram are very intelligent as well as progressive people, and not at all disposed to be willfully reckless. They are indeed veritable prophets. They can and do see ahead farther than other members of the committee of which they form a part; but though they see clearly what ought to be done, they are not ways-and-means people; therefore, were it not for their

good, practical neighbors, Mr. and Mrs. Bull, they would not get their point carried, or their schemes reduced to practice.

Taurus sits still, patiently listening and calmly considering the feasibility of the reformatory movements proposed by Aries; and when this sign rises to its feet and proposes actually to take certain definite steps to accomplish what Aries has suggested and foreseen as highly desirable—without, however, seeing how to bring it about—everybody begins to realize that there are builders as well as architects on the board of directors of the association.

Taurus is not prescient or inventive. It does not follow Paul's advice to forget the things behind and press forward to the prize ahead; but though lacking in originality and suggestive enterprise, were it not for Taurus, fine schemes would remain on paper; excellent theories would abound, but they would not be reduced to practice.

Aries is the sign of theorists and idealists. Taurus is the sign of practitioners and realists; while those who are on the cusp combining the leading attributes of both, are those *rara aves* who are both idealistic and realistic in marked degree.

We will now instance a happily married couple husband Aries, wife Taurus. The man in this case is a singularly high-strung, nervous fellow, very much given to pushing business and going forward with

enterprises which his sanguine temperament assures him will be successful, though he can never explain to himself or any one else where the money is coming from or *how* the scheme will prosper. His wife is a quiet, thoughtful woman, a good home maker and an excellent mother, as unlike her spouse as can be; but she loves him, respects him, believes in him and aids him. When he is full of some rather wild ambition he talks it all over with her, and though she is no match for him in ingenuity and eloquence she nevertheless shows him just how to set to work to put machinery in motion to mature his cherished plan. He may at first chafe a little at her slow, methodical suggestions. He may somewhat rebel at nature's leisurely evolutionary processes, but he is the seed sower and she is the one who waters the earth after the seed is in the ground, and carefully nurtures and protects it during the germinative period.

When we read in the New Testament that Paul planted and Apollos watered, and then came the increase; we have it suggested to us that two friends, fellow-workers, one of the Aries and the other of the Taurus type, combined their impulse and executive force and secured, through the working of the unchanging law of the universe, a plentiful crop of satisfactory results. Of course it is just as likely that the wife may be Aries and the husband Taurus, as *vice versa;* but in that case, if they understood and

appreciated each other, the result would be exactly the same as though it were the other way.

An Aries child is usually restless, volatile, and given to incessant motion; thinks quickly, eats, walks and does everything hurriedly; but a Taurus child is often thought to be heavy and not so bright. Though the ideas grasped and externalized by the Taurus type of mind are often deeply profound, it is useless to expect very swift action when dealing with individuals in this section of the Zodiac.

The ram has always been represented as slain, from the foundation of the world, and offered up in sacrifice upon the equinoctial crossing. Aries is the sign of pioneer martyrs, those who pave the way for great achievements on the basis of their discoveries and declarations, after they have passed from mortal sight. Taurus people are apt to enjoy very comfortable worldly conditions. They are frequently money-getters and money-keepers. Bankers, brokers, and those who speculate profitably and take charge of accumulated savings are frequently found in Taurus. Aries often makes an excellent presiding officer, an attractive and eloquent acting chairman; but Taurus is selected as treasurer of the corporation. When the sacred Apis, the white bull, was worshiped and led in solemn procession on festal days in ancient Egypt, there was a great deal of astrological knowledge displayed in such ceremonies; and the present

use of the word bull on the stock exchange harmonizes quite well with the Taurus disposition. The bull is not a ferocious animal unless aroused, but when angry he can fight furiously; and this is generally true of Taurus people. Their reserve force and stored energy are great. They are very tenacious, and can afford to bide their time and await the favorable moment for action. As friends they are usually reliable, and may be depended upon in times of real necessity; and so wealthy are they in interior resources, that out of their abundance of latent strength they can give out sustaining vigor and truly helpful sympathy without suffering any sense of depletion themselves.

Aries people incline to the theory of Mental Science. They are good theoretical demonstrators, and in cases where a patient needs quickening and rousing to action, their mental treatments are frequently extremely efficacious. Taurus people are naturally disposed to giving magnetic treatment. They make excellent *masseurs*, and as attendants upon weak, nervous, timid persons, they have few equals and no superiors. Being very practical, they usually want to see just how a thing is to be done before they will take hold of it. They are often a little over-cautious and sometimes rather too leisurely in action; but they are sure, and can be safely relied upon. As Aries people, when afflicted, are chiefly

prone to disorders of the head, Taurus people who have not learned to conquer undesirable tendencies, are most prone to troubles in the neck, and often, if they are conservative and stolid, they suffer severely in that direction. Nothing can be truer than the words of Ella Wheeler Wilcox, "There is nothing we cannot overcome." But those beautiful optimistic words of a gifted poetess would be meaningless if there were no tendencies to be mastered. "He that overcometh shall inherit all things;" but this statement also would mean nothing if there were no trials to encounter, efforts to make and victories to win.

The student will plainly perceive that our teaching is that every type of character has its special excellencies and its peculiar temptations. Individualization is the sole and sovereign antidote to every conceivable weakness, no matter whether it be inherited or subsequently acquired. No abnormal state is natural, and no disease is unconquerable. But in order to understand ourselves and others it is highly desirable that we take temperament into consideration, for by so doing we shall greatly enlarge the circuit of our usefulness and qualify ourselves to do a much greater work in truly teaching and healing the multitude than we could otherwise accomplish.

If a horoscope is cast and the planets are regarded as well as the sign, then the varieties within the

Taurus type can easily be explained, as follows: Mercury rising will cause a Taurus person to be singularly active and energetic, but the executive and fecundative quality of Taurus will only be affected thereby so far as direction is concerned. The essential capability will remain just the same, only the native will be more impulsive in his executiveness than are those whose planetary connections are different.

If Venus be in the ascendant, then the executive faculty will take an artistic turn.

If Mars be most prominent, then the execution will probably be distinctly scientific, and to an extent iconoclastic.

Jupiter, which is always amiable, expansive and comprehensive, would endow a Taurus person with a singular amount of natural good-nature, and incline to a very consoling, happy, contented disposition.

Saturn, always problematical and occult, would make the Taurus type extremely silent and meditative, causing a child to prefer a silent corner with a book, to the busy playground and his convivial playmates.

Uranus, always peculiar, would give the Taurus native a decided tendency to work alone, persistently, at some strange work which he would probably carefully secrete and carry forward surreptitiously.

Neptune in Taurus would give a tendency to

spirituality reduced to a science, and we can hardly think of any more practical type of religionist than such an one, who would care more for good deeds than well-sounding creeds, and would, therefore, be a very desirable member of society in all respects.

To sum up Taurus, we need only add that he does a great deal of the practical work of the world, and is greatly needed as a companion and co-worker with Aries, who precedes him. No better characterization of the two can be given than to say that the former is the architect and the latter the builder; Aries, the theorist; Taurus, the executant.

People born between Apr. 21 and May 21

Dr. Jenner
Shakespeare
Cromwell
Balzac
Froebel
Faber
James
Gibbon
Turner
Browning
Wesley
Huxley
Barrie
Kossuth

Mann
Spencer
Gottschalk
Kant
Hume
~~Cooper~~
U. S. Grant
Seward
Marie

Mercury rules Gemini
Gemini is said to rule the Hunter
May 20 to June 20

The Third Sign---Gemini, the Twins

After passing from Aries through Taurus we come to the most versatile sign in the entire Zodiac. Those persons who are decidedly of the Gemini type can never content themselves with a single occupation or pursuit. They have always two and often several strings to their bow. While for the majority of persons a single occupation may suffice, two trades are necessary to those who embody the characteristics of the Twins, which are distinct though not separate. It being no part of our philosophy to look upon any type of nature as undesirable, though no two decided types can possibly be alike, we teach consistently with the sum of our philosophy that the characteristic versatility and even volatility of Gemini people is a sign in their favor, as it enables them to execute many designs; to carry many purposes into effect; to avoid ruts, and to attain a surprising degree of command over environments, by quickly adapting themselves to differing situations.

As Gemini stands for the shoulders, arms and hands of the Grand Man, it naturally expresses

duality. There is but one head and but one neck to the body, though the head is divided into many sections; but shoulders, arms and hands are distinctly right and left. There are two of each, and certainly the hands and arms can act apart, and can even act in defiance of each other. The two sides of the human organism denote respectively intellect and affection. When emotion and reason are completely blended, so that they always act together, we witness so happy a combination of forces and activities that the individual thus spiritually married within himself is a pattern of equanimity, and is a singularly successful healer as well as teacher; but when a person of the Castor and Pollux type expresses divergence and conflict, then as a house divided against itself such an one is very likely to suffer from much desolation.

No type of person needs so much drilling on the subject of unity and co-operation as do those in Gemini, whose period is from about May 20 to June 20. Instructions on how to blend the understanding and the will, to unite desire and expectation, are peculiarly valuable and most necessary to persons of this stamp; and Gemini people readily take to new ideas, and are not usually limited or creed-bound, but disposed to launch out into fields of investigation, if only to gratify their love of change; they make excellent pupils, though they are not always very con-

stant. The special tendency which needs disciplining and regulating in such people is their tendency to fly off at tangents, to leave things incomplete as they rush forward to some new task. The studios of Gemini people are often completely littered with unfinished books, paintings, statues and other artistic works, which they have begun but never finished. When this erratic tendency is properly regulated Gemini people are charming, by reason of the diversity of their accomplishments and the number of the positions they can fill. As a rule they are excellent people to call upon in an emergency, as they usually know how to act in situations widely different from the positions they generally occupy. They often work in stores as clerks and book-keepers, and still they are quite talented artists or well up in some branch of professional knowledge.

Superficial observers often scold Gemini children for their lack of steady perseverance in a single task; but profounder students of human nature make instant friends with them through sympathetic appreciation of their needs. There are children who can devote three, four or even five consecutive hours day after day to a regular routine course of studies and enjoy it; for mental pursuits are so adapted to their constitution that they need but little physical exercise beyond what they get going to school and returning home, and moving about in the ordinary dis-

charge of a sedentary occupation. Others again detest the confinement of any school room where the head is taxed and the hands and feet are not given much opportunity for motion. In the former case an intellectual course of activity harmonizes with the needs of student; in the latter, out-door work involving pedestrian exercise is the desideratum.

Gemini children and adults cannot be satisfied with one or the other, for they need a combination of both; thus if some of the excellent suggestions contained in Dr. J. R. Buchanan's "New Education" were faithfully carried out, Gemini children would not complain as they do, and grown people would not find their stereotyped rounds of engagements as irksome as they often are. If all persons understood their own needs sufficiently to voice them and minister to them, there would be very few invalids and very few sad people upon earth, but as long as ignorance prevails, wants will be disregarded or uncomprehended. Consequently sufferings will continue to urge us forward to the acquisition of more knowledge so that we may better our condition.

A Gemini person must have change of thought, of scene, of occupation, and the less unfolded he is on the higher planes of his nature, the more he requires external variety.

Ralph Waldo Emerson and Margaret Fuller Ossoli, may be cited as extremely advanced illus-

trations of the Gemini character; but such rare and high specimens are models rather than samples in the case. These models, however, display the characteristics of this dual sign very prominently and unmistakably, but so metaphysically as to cause them to be beacon lights, as they certainly are, to lead others forward to the heights they have already scaled. Emerson is one of the strongest literary magnets in the reading world to-day, and for versatility we know of scarcely any other author who can rank with him. Mentally Emerson travelled everywhere. Therefore it was not necessary for him to take his body over the globe. Gemini people are globe trotters till they have found the centre of attraction within. Then they can stay at home and be the Mahomet who can call the mountain to himself, not needing any longer to make a pilgrimage to the mountain in order to breathe its bracing air and feel the invigorating influence thrown out by its massive, majestic proportions.

Queen Victoria is a great historic example of the Gemini type. One who deeply studies England's famous queen will discern that in that remarkable woman were embodied many decidedly opposite qualities. Without the least disrespect it may be said that Victoria's reign was one of the most brilliant and eventful, and at the same time inconsistent, reigns in history.

The Gemini type of mind is always astonishing those who seek to fathom it with perplexing paradoxes, which appear like, but are not, contradictions. A person who is both generous and parsimonious, or bold and timid, or conservative and progressive, is an enigma. Still these opposite tendencies need not be contradictory, as they are only expressions of a nature rich in manifold possibilities. A man of one idea, one who rides a hobby, is not difficult to summarize; but a nature which shows forth diametrically opposite traits, and yet does not plead guilty to the charge of inconsistency, is surely a study for the anthropologist.

Astrology can be turned to the best possible account and do an unlimited amount of good, if people who are looking into it, will first read their own and others' birth signs in a way calculated to interpret human nature to itself without allowing themselves to be influenced even in the slightest degree by a doctrine of blind fatalism, which is of all false dogmas the most depressing and injurious ever invented by human ignorance and superstition.

In reading character, as well as in reading horoscopes, with a view to discovering character, it is all essential that the student should never lose sight of the facts that faults and ailments are only aberrations or inversions, negative results of ignorance. The greater force of character any one possesses, the

greater necessarily is his power. Power must be understood and wisely directed, or it may be exhibited in a most disorderly and destructive manner.

Gemini people are almost always impulsive and quick-witted, as well as versatile. They like to have many things going at once. Therefore, if they allow themselves to run wild, and do not discipline their instinct for change and versatility, they drift into the confusion of a studio filled with unfinished pictures, or a writer's sanctum strewn with literary efforts in all stages of incompleteness, with not a finished production among the lot.

The proper corrective for this chaotic and often wasteful method of procedure is to intelligently admit that the chief peculiarity of the Gemini type is not only love of change, but positive need for diversity of occupation. In order to satisfy the legitimate demands of such a nature, let the day's work be divided into sections, entailing as much diversity in employment as possible. At school Gemini children often greatly enjoy studying arithmetic one hour, then French the next hour, and music the third hour. Or they will gladly turn from a Greek lesson to a cooking class. They will work industriously and continuously, provided they are not made to suffer monotony. They need recreation to a great extent. Indoor and out-door sports and exercises should be alternated in their case as frequently as possible.

Many people who are confirmed in this sign can appreciate church, lecture hall, concert room, theatre, social gathering, club, hotel and private residence; but any monotonous harping upon one string is detestable to them. They usually like to take in everything that is going. They are the very reverse of puritanical in their thoughts and feelings, and often shock Mrs. Grundy and the "unco' guid" by the apparent levity with which they are apt to treat even the most serious subjects. As writers, teachers and healers they have a wonderful faculty for reaching a great variety of persons, as they can readily adapt themselves to very opposite states of mind. Gemini people are more often sparkling and brilliant than profound; but as they are generally witty and originative, they afford much instruction, as well as amusement, when they are at their best.

It is easy to see that the disorders to which such people are most likely to be subject are those of a distinctly nervous type. Consequently they cannot easily stand much worry or anxiety, and require a large amount of sleep. Ten hours out of the twenty-four may well be apportioned to sleep with persons of this temperament, if Mercury was rising at their time of birth. If Saturn was the ascendant planet, then eight hours may suffice.

As we have given in the two preceding lessons the general aspects of the planets, and what they indi-

cate, and we have no wish to be tautological, we will leave it to the reader at this time to make planetary applications in the light of the general outlines suggested in those two lessons.

Remember that the rising planet never changes, but it does modify and supplement the distinctive influence of the sign.

And now a word on the physiological correspondence. As previously stated, Aries is the head and Taurus the neck of the Grand Man, and the functions of head and neck are decidedly distinct, though thoroughly co-operative. The one leads and the other follows. The position of Gemini, as shoulders, arms and hands, denotes capacity for attending to details and accomplishing much through manual effort. All Gemini people love to work with their hands, but it depends much upon their culture, refinement and education as to the special form of manual occupation which is best adapted to them. The rougher type of Gemini people will be busily engaged in such handicraft as requires the display of comparatively little intelligence and scarcely any artistic development; while those on a higher plane will execute beautiful work, many in this sign being exceedingly accomplished painters, sculptors and performers on musical instruments. As it is possible for two hands to be arrayed against each other, though it is orderly and natural for them to work

perfectly together, Gemini people must seek before all things to become houses united within themselves; and when they are so, they are usefully executive in high degree.

Gemini people
Wagner
Ibsen
Grieg
Offenbach
Schumann
Milton
Mesmer
Whitman
Hood
Hardy
Nathan Hale
Nathaniel Greene
Thomas Moore
Pope
Brigham Young
Plato

The Fourth Sign---Cancer, the Crab.

In dealing with this, the most paradoxical of the twelve signs, we shall endeavor to elucidate, as far as possible, the seeming discrepancies in character and conduct, which are so obviously in evidence among people whose place is to be found in this province of the Zodiac. The period of Cancer is from about June 21 to July 21, when Leo commences his reign. The time of the summer solstice is the time when the days begin to shorten and the nights to lengthen, just as the winter solstice occurs when the nights begin to shorten and the days to lengthen. It has been well said many times that man's progress, like that of the planets, is always a spiral pathway, not straight forward without breaks or interruptions Nature brings us alternating seasons of heat and cold, moist and dry, light and dark, seed sowing and harvesting; and as we live in harmony with nature all about us declaring that all is good, and that no experience bodes evil; we grow to love the changing seasons and to rejoice in what seems to be a back-

ward, while it is in reality a forward, move.

Cancer, to our way of thinking, stands for the conservative element in the world, for slow motion, but always sure, though slow. Cancer people are, for the most part, wedded to antiquities. They pay very high, often inordinate respect, to old families, because they have a long pedigree and well defined family tree, without asking how meritorious the present members of such families may be. Cancer loves to put the question, "Who was your grandfather?" This tendency is certainly in many cases retrogressive, rather than progressive. At the same time, it must be acknowledged that Cancer is not alone in this characteristic. Virgo, too, shares with Cancer an exceeding veneration for "blue blood;" and we cannot deny that there is a certain advantage in good heredity. But we must remember that while all undesirable hereditary acquisitions can be thrown aside, and all harmful tendencies conquered, if we will but try; we cannot shut our eyes to the fact that heredity has a place and does exert an influence, in shaping a disposition. Mental Science teaches the way out of all difficulties and dangers, but Mental Scientists are not, therefore, required to deny the existence of the disadvantageous conditions they successfully work to overcome. While the habit of retrospection, which is a conspicuous trait of the Cancer temperament, is far too often misused to serve

the ends of a false and pessimistic philosophy, it is quite possible to so discipline and employ this tendency as to make it very useful in considering a history of all past triumphs and successes. And in this discipline Cancer should score a glorious triumph indeed, for Cancer, the breast is essentially the sign and seat of the material, protecting, sympathetic love, and here lies Cancer's redemption from its bonds of custom and ancient traditions. When, in Cancer people, this intense love of children, of home, of the beautiful, is developed and broadened into the love of the whole human race, recognizing the true brotherhood of man; into the love of universal peace, from the belief that "the heart of the world is one"; when they turn from the love of the beautiful that leads them to deck their persons and their homes in purple and fine linen, to the love of the spirit clothed in the shining garments of righteousness and the temple of the spirit made beautiful within; then we find one of the most forceful characters for good in the whole Zodiac.

Thus, in Masonic Societies, in lodges of Odd Fellows, in labor unions and other great movements toward universal understanding, we find large numbers of these spiritually awakened Cancer people, looking toward a perfect expression of the higher life, manifested in physical betterment, and spiritual brotherhood.

An exceeding fondness for display often characterizes the taste of undeveloped people in this sign and is largely due to their love of approbation, which is stronger than their self-esteem; and though these two qualities are often confounded, no two in the entire range of human faculties are farther apart, so far as the influence they exert is concerned, though we may find them near together on a phrenological chart. Self-esteem tends in the direction of fearless self-assertion. It is a leading trait of the most energetic and very boldest among pioneers who have espoused and are determined to champion a new cause, no matter how unpopular it may yet continue to be. Approbativeness goes with a timid, shrinking, ultra-sensitive, and sometimes vain nature. Vanity and self-conceit are not the same, although these again are usually frequently confounded. Conservative people are devout worshipers at Mrs. Grundy's most foolish shrine. They dread innovations for fear of being ridiculed or of not standing well with the world at large. They dote on candle, incense, rubrics and ancient usages, and mediaeval rites and customs are fascinating to them.

Thus Cancer people are very useful as historians and archaeologists, and as they love to delve among ancient ruins and rummage through old book-cases, they certainly contribute a great deal to our stock of knowledge.

Cancer is the sign of memory, as Aries is of ideality. The idealist is constitutionally given to looking ahead, while the memorist is ever looking backward. Memory alone is, in our judgment, a singularly overated faculty, and instead of trying to cultivate memory to excess, and always depending upon it, we should strive for penetrativeness, foresight and many other gifts and graces of which the worshipers of memory take little or no account. We think every experienced mental healer will bear us out in our statement that the injunction, "You must forget it," needs to be used far oftener in mental practice when one is conversing with a patient, than "You must be sure and not forget it." Cancer people have usually extremely retentive memories; and if they can only undertake to discipline these memories, they can convert the cause of their chief failing to a means of real and steady growth. Remembrances of victories are good, while all recollections of defeat are depressing. Memorial tablets must become so subservient to the will, that we can write upon them and efface from them whatsoever we choose. A good memory is not the *ultima thule* of human attainment; and a correct, precise verbal memory, which can recall every detail of past experience at a moment's notice, is by no means so helpful as most people think, until it has been thoroughly disciplined and completely subdued to the awakened

will. The remembrance of former greatness is often depressing, and leads to sighing over lost opportunities, when strength is needed here and now to buckle on the armor of resistance to fear and to leap forward, to conquer in the future.

The Chinese Empire is in the sign Cancer. The Mongolian race is especially an example of the nature of the crab in the Zodiac. Confucius, great moralist and profound teacher of high ethics though he was, cannot be compared with Moses as a type of progress Moses was always urging the people to forget the flesh-pots of Egypt; not to loiter in the desert, but to march forward to an untried Canaan. Confucius was ever insisting upon veneration for ancestors and formal obedience to old customs. Etiquette plays an immense part in the Confucian system, and much of it has become senseless, cumbersome and in no way calculated to advance the interests of those who rigorously observe it.

Undeveloped Cancer people in any part of the world are too much given to pay court to mere externals. They are, as a rule, extremely conventional; they love old books, old pantings, old china, old buildings, and every kind of ancient usage. A full-blooded thoroughbred Cancer person adores antiquity; is much given to ritual observances, no mat ter whether in church or home; thinks much and speaks frequently of established use and precedent,

and is very fearful of kicking over the traces, and marching out into any field where Mrs. Grundy will not lead the way. In a very progressive family or community, such a person, because highly sensitive, will be considerably affected by the atmosphere of the place or circle in which he moves, and may, of the place or circle in which he moves, and may, therefore, become progressive through his surroundings, casting aside the usual tendency to cling to what is old; to remember the pious ancestors' doctrine, to walk in their footsteps, exclaiming, "My grandfather was an excellent man, and what was good enough for him, is, and ought to be, good enough for me."

As it is the pleasing task of the philosopher to review, rather than to criticize; to explain, but not to condemn; a philosophic attitude toward Cancer persons compels us to respect their bias to a certain extent, while attempting all the time to help them to gain emancipation from the depressing thraldom to which they are often quite disposed to yield. Rheumatism, congestion, constipation, defective circulation and a host of allied ailments, correspond exactly to fettered mental states; and all chronic ailments are aggravated by an intense idolatry of memory. The recollection of former days; the tendency to live over again in past scenes, where boyhood or girlhood may have been spent; the disposition to regret the past and to encourage the belief that old days were better

than the present time; these and all similar mental tendencies are the foods upon which chronic ailments thrive and fatten.

Cancer people frequently imagine they used to be much better off than they are now; and permit their minds to dwell upon insults and injuries, and though they are frequently anything but resentful in the violent sense, they labor under a sense of hurt or injury. Their feelings are easily wounded, and their troublesome memories do not let them forget a past annoyance.

In the education of Cancer children it is highly necessary to stimulate their interest in present day affairs, and to help them to realize the beauty of the natural objects all about them, and to appreciate the good time they are now enjoying. As the Cancer type of intellect is, unless diverted from its contemplation of the past, apt to be altogether too retrospective and gloomy, wise parents and teachers who are quick observers of the necessities of the children in their care will not fail to encourage, as far as possible, in young people of this type, all those out-door games and pleasant social gatherings which effectually counteract a tendency to moodiness and melancholy.

Cancer people are usually highly conscientious. They have often a fastidious sense of rectitude which they carry to extremes, and which makes them mis-

understood as well as causing offence, and often pain, to the people among whom they move. The word "thin-skinned" frequently applies to much persons, and so does the term "hyper-sensitive;" and it cannot be denied, and should not be overlooked, that the very people who suffer most from fancied insults themselves, are the readiest of all to quickly condemn their neighbors.

An amusing aspect of Cancer is extreme parsimoniousness, though this is not always a conspicuous feature on the material plane. A housekeeper of the Cancer type, who has no aspirations beyond housekeeping, is very apt to save scraps, candle ends, waste paper and all sorts of little things which may be converted into money. Cancer people are exdeed they rejoice greatly in petty economies. This trait is not a fault, though if too greatly encouraged, it leads them to miserliness.

On the intellectual or artistic plane of development, Cancer people may exhibit none of the small domestic economies we have referred to; but the attributes of the sign are present with them in a tendency to conserve old books and pamphlets; to save old letters; to dry flowers, and treasure keepsakes, or to accumulate musty pictures and revel in curios and antiquated knick-knacks. From this delineation the reader may be led to study how culture and education can best develop a type, which through its

really intense and beautiful maternal nature can easily be awakened to a wider view of life, and as all types are good, though all differ, we do not need to change, but only to improve and beautify what is already present. Stirpiculture equally with agriculture and horticulture does not attempt to change type, but only to improve species. Ethical culture must aim to do the same with humanity. The world needs conservatives as well as progressionists. Society needs historians, and those who can draw useful lessons from the past for present guidance. Therefore, though we have shown the shadowy background, as well as the beauteous foreground of a picture in this essay, our intention has been to be only analytical, and not in the least condemnatory. We believe fully in the equal divinity of the twelve signs of the Zodiac, as represented in human life; and we are sure when the glowing imagery of the book of Revelation is understood, we shall find in that mysterious Apocalypse a key to human nature, both synthetic and analytic.

If Cancer people can make friends with those of the Leo type, or with those in Libra, or even with Aries, they will find their extreme tendencies happily modified, and they in turn will usefully moderate the reckless zeal and exuberant rashness of some whose temperaments are the very opposite of their own, for Cancer really advances, though its behavior sometimes makes it appear that it is retrograding.

The Fifth Sign---Leo the Lion.

As Leo, whose period is from about July 22, to August 22, has always been regarded as the heart of the macrocosm or archetypal man, we may take as an appropriate motto for our present lesson the well quotation from the book of Proverbs, "Keep the heart with all diligence, for out of it are the issues of life." As each sign has its specific character, and signs which follow each other are usually in direct contrast, we find that Leo people are as unlike those whose place is in Cancer as it is possible for two sets of individuals to be. Cancer is slow, conservative and apt to be selfish. Cancer people are usually given to saving their strength and husbanding their energy for fear of becoming exhausted. Cancer is called a watery sign, and is, therefore, apt to be coldly intellectual, fish-like, shell-fish like; and is it not curious to note when these words are placed in juxtaposition how singularly alike are selfish and shell-fish? Both words suggest retirement into one's own personal sphere, lack of communion and lack of sympathy with the world outside. Though when lifted to a higher plane the selfish or shell-fish (crab-

like) character becomes only well protected, shielded from attacks of all kinds, through an unusually perfect development of individual aura. So beautiful can the originally selfish, shut-in nature become as it grows benevolent, that at length it may be compared to a sweet moss-rose protected by a soft, velvety covering and having no need of thorns. Cancer people at their highest and best are retiring and given to a study of occult mysteries as becomes those whose province is the breast of the Grand Man.

Leo people are forceful, energetic, impulsive, outspoken, distributive, highly magnetic, lavish in the expenditure of their vitality, in all respects the very opposite of Cancer. Leo is called a fiery sign, and is, therefore, placed in the same triplicity with Aries and Sagittarius.

We note often that Cancer people are great students, and by virtue of their studiousness they often impress the public through valuable literary efforts. Leo persons are individually attractive, and draw to themselves admiring throngs if they are in any public capacity. In this sign we find many effective presiding officers, as well as natural orators, actors and others whose career necessitates public personal appeal to the multitude. Every one who ever heard and saw Henry Ward Beecher knows how much of his popularity was due to his personality. He was

a loving, lovable man. He had a great, warm, tender heart, running over with affection, in consequence of which, people ran to him not only to listen to his words, but to bask in the sunshine of his presence. Emerson said and wrote many more wonderful things than did Beecher; but Emerson's popularity is still growing among intellectual people, and he was not highly esteemed by the masses while on earth. His nature and style might be called Platonic and academic, while Beecher's was intensely popular. And so it was to a large degree with Phillips Brooks. Many preachers have delivered sermons, which, when published, were quite as full of thought, and quite as rich in beauty of illustration; yet the multitude was not drawn to the man as crowds were drawn to Brooks and Beecher.

Then consider Ingersoll, who could always crowd a spacious theatre to hear a lecture at theatre prices, from gallery to orchestra chairs. Ingersoll did not say, as a rule, any very remarkable things. His lectures on Abraham Lincoln and Thomas Paine were brilliant and historical; but his Ghosts, Skulls, Mistakes of Moses, Gods, and many others, contain nothing particularly enlightening. Still the same people went to hear the same lecture time after time because Ingersoll delivered it. Were it only the subject matter they were after, they would be equally content if they could buy the pamphlet and

read it or hear it read to them at home.

When in ancient Greece oratory was at its height, and poets read their own poems to enamored audiences, composed of the wealthiest and most cultured citizens of Athens and distinguished visitors from far and near, the Leo type of humanity was very much esteemed and very much in evidence. Leo people are remarkably successful healers when they see their patients, talk with them and touch them. They usually believe a great deal in personal influence and in the virtue of the magnetic touch, which they are well able to bestow. We all know men and women whose personal influence is very much greater than simply what they say. A Cancer person may do all his business successfully through the postoffice, but Leo people need to be seen as well as heard from to be appreciated; unless, indeed, they have attained the unusual height of those exalted metaphysicians, who have so far conquered the limitations of the geographical, that they can send their rich, warm, powerful thoughts skimming over unseen wires and accomplish results without any reference to place of body.

The average Leo person is good looking, even commanding in appearance, and generally dresses well, not foolishly following prevailing fashions; but gratifying personal taste in the matter, and expressing love of beauty in externals, as correspondences to

thoughts within. There is as much difference between the typical Leo and the typical Cancer cast of mind and general appearance as we have seen exhibited by Cardinal Manning (Cancer) and Col. Ingersoll (Leo). We do not mean that Cancer people are necessarily theologians, or that Leo people are usually agnostics; but these two very widely known men exhibit the extremes of two opposite types. Cardinal Manning was attracted to antiquity, tradition, ceremony, authority and all that tends to conserve an ancient and illustrious regime. In person he was spare and in mode of life ascetic. Ingersoll, on the other hand, was ready to kick over all traces and revel in the exuberance of an almost boundless vitality. Manning's power lay almost entirely in his thoughts; Ingersoll's strength lay largely in his personal magnetism. Even his bitterest opponents can hardly deny that he had a warm, loving heart and was an excellent friend, husband, father and neighbor.

Leo is so prone to act from the centres of emotion, that the heart controls everything with Leo people; and it was Ingersoll's heart more than his head that revolted against the barbarous doctrines of old Calvinism. "All the world loves a lover" is a good old saying in which there is a great deal of truth. Why should the world love the lover but because love is so distributive that it makes itself felt wherever it

exists? Everybody likes to love some one and to be loved in return by somebody; but Leo people are especially dependent upon affection, and cannot exist without it. They generally get a good deal of affection showered upon them, because, being so full of it and so free with it, they become powerful magnets to attract it.

Leo children are warm, impulsive and effusive. They easily make friends and are generally great favorites at school. They are often masterful and inclined to be dictatorial, but they generally get their own way without much effort because of their pleasant manners, genial disposition and prepossessing appearance. The Leo child is often the beauty and generally the pet of the family. In business, people in this sign are quickly promoted. They receive and grant favors readily and often get on in life in consequence of their exceeding popularity. They can be terrible in anger if greatly aroused; but like large, fine dogs they are, as a rule, good natured and even tempered; though high-spirited. Self esteem is large with them, and they are not deficient in approbativeness. Mirthfulness is also often a prominent organ in their brains. They are not always very industrious, often loving pleasure and ease and being willing to receive attention and let others wait upon them. They are so clearly designed by nature to rule rather than to be ruled, that any attempt to quell their ardent

impulses by coercive restraint is resented forcibly by them. We find much will in this sign, as will and love always go together. A very loveful person must be willful, for lovefulness and willfulness are very near of kin. The former word is rarely used, and the latter is mercilessly abused and misapplied; but when both these two good words are used in their true sense they are found to be very nearly synonymous. All will, desire, affection, love, must spring from that element in our nature which directly acts upon the heart. All emotions act first through the brain, and thence upon the part of the body which directly corresponds to that particular section of the brain acted upon. In a Leo head, amativeness and philoprogenitiveness are usually full, so that love of home and family and of children in general will be characteristic. Leo people seldom like to live alone and they rarely succeed in business by themselves. They are frequently very generous and sublimely philanthropic, taking real delight in helping and healing the distressed. As healers they are "A1." No sign contains so many natural healers as Leo, which produces a wealth of people, who, almost from their cradles, benefit the sick and cheer the sad by their simple presence.

Leo people when subject to maladies through lack of knowing how to govern their propensities aright, are inclined to palpitation of the heart,

obesity, shortness of breath and the difficulties common to persons of generous build and full habit. Alimentiveness is often large with them, so they enjoy the pleasures of the table and are sometimes given to undue conviviality.

In this sign will be found a great many popular club men, social leaders of both sexes, and women who get up fairs, bazaars and all sorts of entertainments for charity. Such people are friends to cooking schools, soup kitchens and all places where "Lady Bountiful" finds a field for the exercise of her generosity. The Leo type is often indiscriminate; it is apt to hate red tape, and it does not approve of associated charities and systematized efforts which are often cold and perfunctory in the name of the warmest of the graces. Impulse is so strong in Leo and frequently so kind and generous that official proceedings and the slow movement of large organizations are spurned with contempt as well as disrelish.

On the whole this sign may fairly be styled the warmest, handsomest and most lavish of the twelve. It holds many of the greatest artists and most successful doctors of all schools. Heartiness is the right word to use when summing up its most conspicuous evidences.

Aug 22 to Sept 22

The Sixth Sign---Virgo, the Virgin.

Virgo, whose period is from about August 22 to September 23, is the solar plexus or vital centre of the Grand Man, and includes the womb or matrix of the social organism. As Leo (the heart) is warm, impulsive, gushing, exuberant, magnetic, rejoicing in the fullest consciousness of opulent strength, given to free distribution of energy, and in every way disposed to impart knowledge, vitality and whatever else is communicable, Virgo is inclined to be motherly, conserving force for the upbuilding of offspring. Leo stands for love, will, desire, and all that pertains to the affections. Virgo is the symbol of wisdom, knowledge, understanding, and generally displays its chief characteristic in a natural instinctive perception or discernment.

Wisdom in the book of Proverbs, and elsewhere in and out of the Bible, is spoken of as feminine. Wisdom is said to build her house on seven pillars (*vide* Prov. ix, I). Sophia (wisdom) is a Greek noun of feminine gender; so, when, in the eighth

chapter of Proverbs, she is said to have been with *Him* from the beginning, the masculine element there referred to is the root of will, the true word or logos which, jointly with understanding, creates all things and brings all things to pass.

When the ancient Egyptians placed the emblem of the Sphinx in the vicinity of the Great Pyramid at Gizeh and many lesser pyramids, they unquestionably intended to convey the idea of Leo-Virgo, which is the union of will and understanding.

Children born on the cusp, between August 20 and 23, are often found to be, by natural tendency, remarkably well balanced. They have, as a rule, a very fine perception of how to adjust and balance to a nicety. They are not apt to be carried away by their affectional impulses, as many Leo people are, nor are they so very calculating and intellectual as many who are fully in Virgo.

Virgo is a constructive, home-making sign, and though it is said to belong to the earthly triplicity, this does not mean that it conduces to sensuality, but rather that its tendency is toward perfect ultimation, or a complete externalization of thought. In Virgo we find many seers and prophets. A large proportion of those gifted with clairvoyance, or second sight, are found in this department of the *maximus homo;* and it may be fairly stated that of all the signs this is the one which gives evidence

of the greatest recuperative power. The typical Virgo person is not seemingly very robust, is not muscular in large degree, and not generally particularly impressive on first acquaintance; but there is an immense fund of reserve energy stored up in the secret recesses of such a nature.

The contrast presented between Leo and Virgo is particularly marked. Leo wins friends and holds them by magnetic charm and personal attractiveness. Virgo, on the other hand, wins its way by appealing to the understanding. Leo is the sign of a very large percentage of magnetic healers and persons who are eminently successful in any capacity where the personal equation is of large account. Virgo is the sign of many deep philosophers and reasoners, and is the province of a great array of naturally endowed teachers of all descriptions.

A very conspicuous example of Virgo was Goethe, the world-renowned poet and philosopher, the friend of Schiller, from whom, however, he widely differed in many important particulars. Goethe is one of the subtlest and most analytical of modern writers, and nowhere does he display his Virgo qualities more than in his delineations of Faust and Mephistopheles.

All great creative artists deal with their own experiences and record their individual victories and temptations in what they write or print or sculpture

or sing; but though this is a universal fact, there are but few, comparatively, who can dissect themselves as clearly as they can read others. To Virgo people more than to any others belongs the power of self-comprehension. Synthesis characterizes Leo; analysis, Virgo. Leo people take a general view of things. They are satisfied, as a rule, with what pleases or delights them. Virgo is never contented without looking deeply into the whys and wherefores, tracing causes to effects and effects to causes. Mental and moral dissection is very gratifying to the distinct Virgo type, of whom it may be said, that never are its representatives so happy or so congenially employed as when they are picking something to pieces, with a view to understanding its mechanism and the mainspring of its movement.

In this sign there are many chemists and some alchemists; many who are given to occult studies, and who succeed in psychological review; and though occasionally there may be outbursts of temper, the Virgo person is rarely a fighter, as he is too intellectual to desire anything short of arbitration in place of warfare.

In the work of teaching and healing we find but few, as a rule, who are eminently successful in both public and private lines of work, and still fewer who blend with approximate perfectness the disposition to state principles clearly and generally, with

that warm affectionate sympathy which draws one to another, as we are attracted to a cheery fire on a cold night. While Leo people draw others to themselves, and make many warm personal friends who are attached to their personalities, Virgo draws to what is taught, to the principles set forth, rather than to the one who sets them forth.

A great many distinguished casuists and many highly successful lawyers are in Virgo; and among able barristers it is well known that eloquence is common. For lucidity of statement, purity of diction, grammatical accuracy, correct spelling, and many other graces of this sort, Virgo bears the palm; and it is also a sign in which we find much artistic ability and great love of order and beauty.

The feminine qualities of Virgo are shown in a disposition to retain, mature and reproduce in new forms whatever intelligence has been received. Virgo people are not, as a rule, very swift in motion, nor are they particularly industrious on the outward plane; but as their minds are usually active, they are by no means idle.

In this sign there is often found a great appreciation of the psychic realm. Virgo people are not, as a class, superstitious, nor are they very pious; they incline to idealistic rationalism. All that is transcendental and æsthetic appeals to them; they are fond of music and ceremonial, and are disposed to

dwell much in the realm of symbols and metaphors; but their regard for forms is not superficial, as they see through them to the things signified.

Many people in Virgo make excellent debaters, and they are very difficult to vanquish in argument, as they are exceptionally logical, and never feel themselves finally defeated. Their great characteristic is the ability to rise like india-rubber, so that momentary defeats, however crushing, do not dishearten them. After the greatest overthrow they are soon ready to start afresh and commence a new work with all the ardor of an original enthusiasm.

Persistency belongs to this sign and, practically, regardlessness of time. If a true Virgo person loses health, apparently he soon recovers it; and if he loses one fortune, he makes another.

Virgo presents the paradox of strength within and fragility without, and of deep stores of knowledge hidden below an appearance of indifference and, possibly, ignorance. Its people, though very capable of endurance, are extremely sensitive, little things highly pleasing or greatly annoying them; and while they seem much influenced by trivial occurrences, the fact is that they are so introspective and analytical, that they follow a small clue and see the greatness of the admission which must logically be made if the entering wedge is granted.

Virgo people are extremely critical of themselves

as well as of others; whenever they are good-natured and well-disposed, they make first-rate book reviewers and synoptical reporters. Having a keen eye to incident and a rare faculty for following a slight hint to a remote conclusion, they make good counselors and advisers, and are usually much pleased to be made the recipients of confidences, which they seldom betray.

There is a fine, though peculiar, sense of honor about Virgo people. They have often very little regard for the mere feelings of the people about them; and if they discover disagreeable facts, they may make unpleasant use of them, as they are often fond of gossip and are very inquisitive; but tell them in confidence something you wish kept secret, and they will sacredly respect your trust, and continue loyal to their word, which is truly their bond.

Such people are very fond of attention paid to their attainments. They do not value personal services or affectionate attentions very highly, but they insist upon being treated with respect. If you wish to make a real friend of a Virgo person, the best way to do it is to pay court to his intelligence, as pride of intellect is really the besetting weakness, and, at the same time, a characteristic strength of those in this sign. Conscientiousness is prominent in Virgo, and so is self-esteem. Love of personal freedom is also conspicuous, and the sense of in-

dividual rights and liberties is frequently so strong that unintentional trespass upon private ground is often sharply resented.

People in this section of the Zodiac usually enjoy a sense of private property in personal belongings. They are generally highly egoistic, though they may be altruistic also; but they are disposed to draw a sharp line between mine and thine. It is often difficult for such persons to hold subordinate positions. They love to lead, but when they are in the ruler's seat they are not despotic. Though they adore their own way, and think it better than any one's else, they are extremely tolerant of other people's idiosyncrasies, provided they are permitted to enjoy their own in peace, and they are, as a rule, peaceful folk.

Leo exhibits the canine qualities in the animal world. Virgo is distinctly feline. Having said this, we will observe that both the dog and cat were divine emblems in Egypt. The dog, as a hunter and protector, was esteemed and venerated as an embodiment of affection and fidelity; while all animals of the cat species were regarded as emblems of the clairvoyant faculty, which the feline race displays in its ability to see in the dark, through a distinctive elongation of the pupil of the eye.

The occupations best adapted to Virgo people are invariably those which require tact, skill and the exercise of the logical faculty. Sedentary pursuits

are often favorable, particularly work of a literary character. The distinctly Virgo type of mind may be compared to very fruitful earth, where seeds quickly germinate and results multiply. Virgo women are often mothers of large families, and they bear and rear children with much greater ease than those in some other signs. When the development of a Virgo person is intensely intellectual, and the sense nature is quite subordinate, we witness great fruitfulness on the mental plane. The children of the intellect multiply in that case, and in many instances a single seed idea dropped into the fruitful soil of a Virgo mind will spring up and bear a surprisingly abundant harvest of results.

Virgo people have usually very tenacious memories and the smallest details rarely escape them. They are vividly impressed oftentimes by much that most people would allow to entirely escape them; and while this regard for details often looks like evidence of a mind bent on trifles, it is not in reality so, but when rightly understood betokens ability to trace analogies between things great and small, inward and outward. Swedenborg's doctrine of correspondences can probably be more readily understood by representatives of this sign than by those of any other, it being their disposition, and a favorite study and pastime with them, to trace out curious analogies and to follow a suggestive hint to

its uttermost conclusion. Henry Wood's system of "Ideal Suggestion through Mental Photography," would be likely to appeal strongly to persons in this sign, as they like to see everything clearly mapped out before them, and are vigorous exponents of the doctrine of associated ideas and of mental suggestion.

Virgo, in fine, is a sensitive, psychic, motherly sign, and though in the earthy trigon is not at all given to coarseness or gross materiality. "Let us hear the conclusion of the matter," may be a favorite text with this type of individual, who loves nothing so well as to follow tirelessly a proposition to its ultimate. In the productions of the masterly mind of Goethe we see revealed the very soul of Virgo.

Sept. 22 to Oct. 22

The Seventh Sign---Libra, The Balance.

The number seven, always regarded as highly important and significant by reason of its perpetual recurrence in nature, was, by the wise men of old, regarded truly as the harmonic of twelve. Seven, when applied to anything in Kabalistic works, always designates perfection of quality, while twelve denotes fullness of numerical representation. The seven colors of the rainbow, seven notes in the musical scale, seven days in the week, etc., may all be regarded as nature's testimony to the value of numbers. All life is expressed in geometrical ratio, and without mathematics there can be no scientific achievement. When the Europeans of the middle ages, imbued with Ptolemy's absurd errors concerning astronomy, persecuted Galileo and Copernicus, because of their blind and stupid belief that there were only seven planets in the universe, they did but instance a case of truth overlaid with errors; for—though these ignorant people knew it not—they had derived their doctrine of the music of the spheres

from the profoundest scholars and closest reasoners of antiquity; men and women so enlightened that they could build the great Egyptian pyramid, and many other marvellous structures on strictly geometric lines, which to-day excite the reverent amaze of many of the most distinguished scholars of the modern world.

The seventh sign of the Zodiac is the sign of judgment. Therefore, wherever original pictures of the correct idea of judgment, entertained by the truly illumined are to be found, a female figure is represented balancing the scales, she herself blindfolded. The woman is the equinoctial virgin (Virgo); the scales she holds are Libra, the sign which immediately follows in the Zodiacal procession.

We have called attention in a previous essay to the secret of the Sphinx (Leo-Virgo), and alluded in passing to the necessity for blending the masculine qualities of Leo, the heart of the archetypal man, with the feminine attributes of Virgo, the solar plexus. Leo being Will, and Virgo, Understanding; Leo being the seat of emotion, and Virgo, of intuition, it logically follows that when Libra is attained the day of judgment is at hand; for then are we in condition to judge righteously, i. e., equitably. Unfortunately for the ready progress of correct ideas, words are used again and again in a stulti-

fying sense, and in no instance does our language suffer more from incorrect usage than in the numerous places where *justice* is technically substituted for *equity*. This radical mistake in phraseology is as fundamental as the sociological falsehood implied in treating of *man* as though woman were of little or no account; while *humanity* and *mankind* are words which signify men and women equally. The Latin word *justitia* is placed under the portrait or statue of the woman holding the scales. This should be erased and *equitas* substituted. Justice may be fairly defined as due regard for the interests of society as a whole. Mercy pleads that clemency be shown to the individual. The two great reformatory objects of well directed corrective measures in lieu of barbarous punishment are very generally conceded to be the protection of society and the reformation of the wrong doer. Justice insists upon the former; mercy, upon the latter. Equity points the way to the realization of both these highly desirable and greatly needed ends, the combined result of both being the actual improvement of society. Justice and mercy are bride and bridegroom. One never appears in council without the other; and it will not be until they invariably appear together, that the human race will so understand itself as to frame and execute laws for the preservation of order, and the increase of happiness and general prosperity.

We meet sometimes with people who seem endowed from birth with the happy faculty of being able to see a subject on both sides. Men like the justly revered James Freeman Clarke, author of "Ten Great Religions," and many other admirable works, was, in our judgment, a good illustration of the Libra character, which is not ardent and impulsive like Leo, nor conservative like Cancer, but given to weighing, measuring, balancing, comparing. A study of comparative religion would be most agreeable to such a type of mind, because it would not partake of the qualities of the zealot or rash devotee, but would delight in contrasting one system with another to discover the good in all. We do not say that such minds have no preference or strong attachments to any special form of faith. They may, like Dr. Clarke, esteem a liberal kind of Christianity far superior to any other religious system on earth; but if they do, their conception of the system they espouse and defend will be so broad and eclectic that it will be very nearly universal religion, and will always be a system that lays more stress on noble character than on theological tenets of belief.

Leo is the sign of martyrs; Virgo, of deep, intuitive philosophers, while Libra gives birth to people who are called in "Psycopathy" by Cora L. V. Richmond, social solvents.

However great Shakespeare may have been in

his ability to read character and interpret human nature to itself, in "The Merchant of Venice" he entirely fails to introduce a single character whose ethical ideas are satisfactory. It may be urged that he was holding the mirror to the times and reflecting the state of prevailing sentiment in Europe in the middle ages. Be that so, you have thereby accounted for the play; but you have not proved to us that its author had grasped the true solution of a momentous problem vitally affecting legislation. Shylock is just, but not merciful. Portia is merciful, but not just; and not a single character in the whole drama is equitable. Shylock was harsh and ungenerous, but those who opposed him were unfair. We need a playwright to-day who will give us a drama in which equity is exhibited in so unmistakable a manner that no one can leave the theatre without feeling that he has learned a moral lesson he will never forget, and whoever does this satisfactorily will doubtless be a characteristic Libra man or woman.

Libra people are reconcilers and peace-makers by natural disposition. They are fine, dispassionate reasoners, excellent in debate, but by no means given to contentious arguing. Never argue, but always reason a matter out, is good practical advice for everybody. Head and heart have equal rights, entitled to mutual respect and courteous consider-

ation. Only when we deal with questions from the intellectual and emotional standpoint alike are we in the way to an amiable settlement of the many questions which continually press their claims upon us.

Libra is the sign of many of the best jurists the world has ever seen; and when lawyers of the highest type are found, we often discover when we learn their birth days that they were born somewhere between September 23, and October 22, which is Libra's period. Conciliation and arbitration are words very full of meaning and very acceptable in the ears of people who are confirmed in this sign, and it may fairly be added that they are, as a rule, very unwilling to believe ill of their neighbors. They do not object to talk *about* people, but they are not given to speaking *against* others. They may be very talkative, and have no dislike for friendly gossip, but malicious misrepresentation they abhor; and they are generally quite willing, even in cases which closely concern themselves, to confess that there are both faults and merits on either side. Such people can always be reached by rational appeal. They do not wish to quarrel or to continue at enmity; and though they may sometimes be disposed to go to law, they enter suit for the purpose of arriving at an equitable decision; not out of spite or with any unkind or malicious intent.

In social life, in religion and in politics, Libra is often said to be "on the fence" in an attitude of impartial observation. The leading feature of this sign is its diplomatic and non-committal character. It exhibits great tact, makes many friends and reconciles the estranged, as well as bringing together in the embrace of solid friendship people who had previously stood aloof from each other.

In an old Kabalistic representation of Ezekiel's Wheel, Libra is placed in the central position, marking the turning point or place of juncture between the ascending Macrocosmos and the descending Microcosmos. This is a somewhat ambitious attempt to illustrate involution and evolution by means of a diagram. The six signs preceding Libra; viz., Aries, Taurus, Gemini, Cancer, Leo and Virgo, are placed in the upper hemisphere; and the remaining five following Libra; viz., Scorpio, Sagittarius, Capricorn, Aquarius and Pisces, in the lower hemisphere or nether world.

Libra comes in with the autumnal equinox and is the sign of harvest, of the ingathering of the fruits of the earth. Thus in every sense does it denote the judge who comes to separate the kernel from the husk, and the wheat from the tares.

If Christians in common with all other bodies of religionists, will but faithfully face their own ecclesiastical calendar and fearlessly read its inner

meaning, they will find therein a key to the sublimest and most stupendous mysteries of the universe, as they directly affect human life; and in this discovery they can gain knowledge of the true secrets of disguised alchemy. The philosopher's stone and the elixir of life would be in their possession. But forever let it be understood that the true Rosicrucians never sought to discover in the outward, but only and ever in the inward realm the key to the vast results they were seeking to accomplish.

In the most external ways of life the characteristics of Libra manifest themselves amiably and usefully, in full accord with the deepest spiritual import of the sign, when its innermost significance is acknowledged. Many excellent chemists are good examples of Libra, and the best analytical chemists are the finest readers of character. At any rate they have ability to dissect character if they give themselves at all to the work. The most charming social office of Libra is often performed at a dinner party, or at any festive gathering where people have been called together, who are not on friendly terms in private life. An intelligent host or hostess, who reads character well, or who is versed in the Zodiac as represented in humanity, can often get a Libra person to render a genuine service in the following manner: Miss Wratte and Miss Mousse have had

a falling out. They will not speak to each other, or even bow in passing on the street; and had the one known that Mrs. Katt had invited the other to her party, neither would have accepted the invitation. As it is they have met and glowered at each other in the drawing room before going in to dinner. Mrs. Katt, a very penetrative woman, has purposely invited the Misses Wratte and Mousse, and also a mutual friend—one they all like, esteem and are glad to meet, Mr. Balance; and he it is whose seat at the table is between the two ladies who regard each other so contemptuously. Mr. Balance, a fine Libra gentleman, mutual friend and entertaining conversationalist, easily succeeds in interesting both ladies; and as he sits between them and engages the attention of both, and they both agree with him and respect his opinions, no sooner are they in the drawing room again after dinner, than they begin talking to each other quite affably, and wondering secretly why they ever so magnified estranging trifles and regarded each other with such unfriendly eyes.

Among well-known people who are in Libra, and whose life-work can be popularly estimated, we may mention President Hayes, who certainly made many friends and left an excellent record behind him. Sarah Bernhardt is also in Libra, and so is Mrs. Besant, two public women of whom the newspapers frequently speak, and to whom the

multitude will flock, though for very different reasons oftentimes. Both these women have had diverse experiences, they have played many parts, sustained different roles and acquitted themselves wonderfully well in the characters they have assumed. Mrs. Besant has lived a self-denying, philanthropic life very largely, and through it all she has displayed an equable temper, never rushing to violent extremes or indulging in coarse invective. Mrs. Besant's reason for leaving the English church in which her husband was a clergyman, was that its ministers did not, and would not if they could, satisfy her eager questioning intellect. In all her addresses on the labor question she was temperate and just; socialistic, but never anarchistic in her tendencies; and her scheme of socialism was ever to level up, not to level down. Her acceptance and advocacy of Theosophy was based entirely on its appeal to her sense of equity; and it may be here remarked that many Libra people take very kindly to the doctrines of Karma and reincarnation. There is much that fascinates them in the elaborate metaphysical systems of India, which seek to explain the working of perfect equity in the experiences of every individual; and as Libra people are, as a rule, close reasoners and patient workers—and, if need be, waiters—they are not so averse to the extremest application of the theory of evolution, as are most of those who repre-

sent the more impulsive and hasty signs. Sarah Bernhardt has achieved truly marvellous success on the stage largely through her continuous study of her parts. Gifted by nature with rare histrionic ability, she has persistently cultivated and supplemented her natural skill by the closest attention to every detail of her art. Though she can be fiery, she is in many respects a reconciler, and has rare ability to play many parts well because of her striking ability to look on both sides of any character she essays to interpret.

It will usually be found that Libra people are well fitted for influential posts or positions of trust. They make good overseers, choir masters, band conductors, stage managers, bailiffs, stewards and housekeepers; and when they are highly developed intellectually they make excellent professors in universities. Libra is without doubt the judge's seat; and while every human being can attain to equity, those who are in Libra are in a sense "to the manor born."

We will here remark that in all we have advanced concerning this and other signs, we do not wish to be understood to say that all persons born at a certain time of the year do now exhibit all such signs as we have delinerated; but we decidedly hold that our generalizations concerning their aptitude are very nearly accurate.

The Eighth Sign---Scorpio, The Scorpion.

This sign, the period of which extends from about October 22 to November 22, is one of those mysterious enigmatical divisions of the Zodiac, which, by their very mysteriousness and inexplicability from the ordinary standpoint, have given rise to very malodorous stories concerning their malefic or malignant influence.

Scorpio is the place of nativity of three very remarkable characters in modern history, Marie Antoinette, General von Moltke and President Garfield. Scorpio seems to be the seat of tragedies, and those who are within its embrace are often the subject of the most singular and unlooked for experiences. But it is with the true characteristics and natural bearings or tendencies of the sign in general that we seekers specially to deal. In our progressive march through the twelve celestial houses, we discover as we advance from station to station on our journey that marked contrasts greet us at every turn. Each sign is sandwiched between two signs very unlike

itself, and this surely applies to Scorpio, whose place is between Libra and Sagittarius.

A scorpion with its sting is not a delightful creature to contemplate, and from the title of this sign we might well expect only what is both disagreeable and dangerous. But on further investigation we may find ourselves happily disappointed; for though Scorpio (or Draco) is the veritable old serpent or dragon mentioned in the Apocalypse, and the cause of unknown terror to the superstitious in eastern countries from time immemorial, the very devil should receive justice at our hands, and this boon may be called in some sense a vindication of the character of his satanic majesty. Scorpio is satan, and it is with the satanic character we have now to deal. Satan as mentioned in the book of Job was not a bad character by any means, according to the conception of the writer of that very ancient poem. The accusing angel was a rightful administrator in the heavenly court of equity; and though it was his disagreeable duty to point out errors, and bring even the most secret motives of mankind to judgment, the judgment eventually meted out was always just. The Scorpio man or woman is the accuser in society, and though the accusing angel is not apt to be particularly amiable, he may be thoroughly conscientious.

The Scorpio temperament is not usually a very

happy one. It is too closely analytical and too severely critical to be what is generally called good natured; but it has its place, even though that place be the room of critic and censor, and though its influence often tends to cast a shadow, and its artistic office is to paint a back-ground, these things need to be done. Scorpio people when not very far unfolded spiritually are apt to be hypercritical and uncompromising in their denunciation of what they feel to be wrong. They may be just, but they certainly are not merciful. Their nature is exacting, and they have the sentiment of the words, "Thou shalt not come forth until thou hast paid the uttermost farthing."

We have all met people whose work in life seemed to be that of censors of everybody, themselves included. Rigid to the point of painful inflexibility in all matters pertaining to conscience or morals, they have appointed themselves, and consider themselves divinely ordained to sit in judgment on everything and everybody. Such temperaments are usually quick, restless, wiry, energetic, fond of travel, and of darting quickly from place to place. Many born detectives are in this sign, and so are many people gifted with clairvoyant penetration and what the Scotch call second sight. Quick-witted, quick of thought, speech and action, generally small in stature and of high, nervous tension,

these people find it difficult to serve as peacemakers. They usually stir up strife and often bring a tempest about their own ears without in any way desiring or expecting so violent an upheaval in their environment. People who are thoroughly in the midst of this sign feel it to be their special duty to stir things up and call people to a sense of neglected obligations. They have every characteristic of a shrill trumpet which calls to judgment and proclaims NOW is the judgment day.

It would be easy enough to enumerate the disagreeable features of this sign, but our aim is to point out its usefulness; therefore our brief is for the defendant rather than for the plaintiff. One who stirs up stagnant natures, and refuses to let apathy and indolence doze on undisturbed may be a very useful member of society, though he does prod the sleepers rather sharply oftentimes.

Healers who are in this sign have a rousing magnetic effect upon their patients, and are well adapted to break up chronic cases of rheumatism, gout and other long standing ailments, which represent fixity and obduracy of erroneous thought.

In political affairs, the purification of the municipalities may well follow in the train of a scorpion-like agitator, whose province it is to scent out what needs to be done, and how to do it. Scorpio stands for shrewdness, sagacity and penetration, and by

no means suggests spitefulness or vindictiveness, except where judgment is perverted through unbridled and misdirected passion. As Libra denotes the true philosopher who weighs and balances all things with impartial equity, Scorpio represents the judge who pronounces sentence favorably or unfavorably as the case may be. There is a good aspect of Scorpio rarely noted in treatises upon the Zodiac, which seldom show forth the best features of the subject they discuss, and that is the significance of the eighth or octave note, which commences a new scale, and therefore denotes the first stage in a higher or regenerate life.

The gospel tells us that after we have cast out the beam from our own eye we shall see clearly how to cast the mote out of a neighbor's eye, which obviously means that when we are quite free from error, prejudice, blindness and all else that hinders mental and moral vision, we shall be in a condition to teach others to rectify even small wrongs in their own way of thinking, and the conduct which springs from it. No more useful service can be rendered any one than to point out to him lovingly and unmistakably how he may correct his errors and live in future above the reach of the follies which aforetime marred his usefulness. The best type of Scorpio disposition, then, is a singularly useful type; for with remarkably keen and penetrative incisiveness, people of this stamp are

able to ferret out hidden causes, and give advice of priceless value by reason of their clear discernment of special needs. It depends almost wholly upon the attitude a person takes to things in general whether he will search for disease with the pathologist, or for health with the true spiritual scientist. Diagnosis is a favorite occupation with Scorpio, but diagnosis is a totally different thing with metaphysicians than with physicians and the ordinary run of medical clairvoyants.

All who have read "If Christ Came to Chicago," by William Stead, and "If Jesus Came to Boston," by Edward Everett Hale, must have been forcibly struck with the thought of how easy it is to relate facts and confine one's illustrations to actual occurrences, and present, as one chooses, either a painfully pessimistic or a delightfully optimistic view of any situation. Now the disposition to hunt up news, to collect statistics and to do reportorial or newsmongering work in general and in particular, may be either a very useful or an extremely offensive trait, according to the use or misuse made of it by its possessor. Expressions in common use in society are rarely accurate; consequently the fine distinction which should ever be made between talking *about* people and talking *against* them is not usually drawn. It is quite amiable to talk about our neighbors, provided we say only good of them; therefore, the habit of talking

about people when their backs are turned should not be regarded as offensive or unkind, unless the remarks made concerning them are unkind or in any way censorious. So sure do we feel that people will always seek to fulfill their natures, and that all natures are good, that we cannot positively condemn even the practice of gossiping, to which Scorpio people are especially prone; for gossip in itself is not by any means an evil, but on the contrary, when wisely directed, may be made the means of accomplishing much real good.

There is, however, a still graver tendency which is very prominent in this sign, and that is the extreme tendency to sexuality which characterizes it, Scorpio corresponding to the generative organs. Much is often said and written on this always delicate subject, but in very few instances do we find esoteric physiology taught with much definiteness and directness. The sexual impulses are not evil, and when rightfully directed their usefulness is clearly seen; thus the excessive animality which distinguishes so many Scorpio persons is capable of being transmuted into genuine active psychical ability. The love principle being the life principle, there is always strong vitality and much opportunity for good, wherever there are any strong impulses of any kind; and those impulses, which are commonly called animal and carnal, are only such on the most exterior plane

of life's manifestation. All great intellectual and artistic work is accomplished by means of that very animal vigor, otherwise directed, which, when it expresses solely on the most physical plane, is the serpent of temptation mentioned in Genesis and elsewhere in the Bible.

There are two distinct tempters mentioned in the Bible, the serpent and Satan; and these are but different aspects of the same sign. Judas Iscariot was the one among the twelve apostles who was cast out of the apostolic fraternity, but his place was taken by Matthias, as eleven could not fulfill the requirement of a complete fraternity, which must have a representative of each of the twelve divisions of the Zodiac. If you read the 49th chapter of Genesis and then the 7th chapter of Revelations, in both of which chapters the twelve tribes of Israel are specially referred to by name, you will find that in Genesis the name Dan occurs, while it is missing in Revelations, yet there are twelve in each enumeration. Of Dan it is said in Genesis 49, "he shall be a serpent in the way, an adder in the path that biteth the horse's heels so that the rider falleth backward." Those words convey exactly the correct idea of the sensual proclivities of human nature, so long as they are undisciplined by the higher element in character. In the Apocalypse Dan is omitted, and yet there are twelve. This involves on its

truly esoteric side a deeper problem than we may yet be able to solve; but whether we have reached its inmost meaning or not, we can certainly discern this truth, that as we figuratively take up serpents, we transmute but do not destroy the elements of lower selfhood.

We hear altogether too much of the mere struggle for existence, and far too little of the struggle for improvement. The procreative faculty is usually looked at from far too low a plane, and on far too earthy a side; therefore, the question of reproduction is either ignored or handled as though it were something not agreeable to discuss. Until all such false modesty is removed, and the most important questions touching human welfare are freely and honorably treated from all sides, we shall look in vain for any vital progress in the direction of the improvement of the human species.

Scorpio, the so-called adversary in the Zodiac, is properly not Satan the Accuser, but Lucifer the Light-bringer. The whole cosmic tragedy of the fall of Lucifer, who, when fallen, becomes Satan, concerns the debasement of the reproductive force in nature; and when in very early times, Phallic worship prevailed universally—and it was beautiful before it became corrupted—the Phallic emblems denoted purely spiritual ideas, clothed in appropriate natural garments.

Henry Drummond in "The Ascent of Man," emphasizes very strongly what we are endeavoring to teach regarding the struggle everywhere manifest in nature, not simply for *continued* but *improved* existence, which is a fuller and more glorious manifestation of the purpose of living. The survival of the fittest would never be accomplished through simple reproduction. It can only be brought about through the agency of improved production. Thus can we accept two proverbs, "History repeats itself" and "We must make the best of things," and so give expression to helpful metaphysical ideas; that evolution with its sublime doctrine of transmutation enshrined in its very heart at its vital core, may illuminate our student pathway and show us how to make the best of so-called bad things by transforming them into what is positively good and appreciably beneficent.

Scorpio is the sign of the alchemists whose ambition it is to turn base metals into gold; and where can we find a fitter or exacter illustration of what we can actually accomplish within ourselves, than by considering how this dream of the mystics may be practically fulfilled in the evolution of nobler character than ever appeared before?

Scorpio children need very careful training. They require the most helpful counsel and tender loving guidance to assist them to overcome the perils which

always surround their way, as they are inclined to be very inflammable, and when their passions are greatly aroused they may do desperate deeds for which they may deeply repent after much mischief has been accomplished. Persons in this sign have usually very quick tempers. Their nature is volcanic. The disorders to which they are most subject are of an inflamatory type. As all aberrations can be successfully conquered by mental methods, but special methods are adapted to special cases, we should recommend all who have much to do with people in this sign to adopt soft colors and employ gentle music. Mental stimulants like martial music and scarlet robes are good for Cancer people, but Scorpio people need quieting. They require much sleep, and are better without highly seasoned foods and exciting entertainment. At their best they are very original, daring and creative in their genius, capable of much success through bold enterprise, but unless well mellowed in disposition they are erratic, impatient, and the appetites are too little held in subjection to intelligence.

Curiosity is a leading trait of all Scorpio natures, and this may range all the way from a disagreeable prying into other people's affairs, to a remarkable shrewdness of observation and highly useful penetration.

The cusp which occurs about October 21, when

Libra merges into Scorpio, is a time when birth is given to many very remarkable geniuses, and we shall find that many of the most distinguished people the world has ever known have combined great sensuality with high intellectual development and a keen sense of abstract equity. The cusp which occurs about November 21, when Scorpio merges into Sagittarius, is the natal time of many remarkable people also, and those who blend these two signs in their makeup are usually extremely swift in action, quick to decide, impulsive and determined to vigorously sweep aside all obstacles which may confront them.

Mephistopheles as drawn by Goethe is a true delineation of Scorpio at its worst when degraded and debased; but take the same subtlety and diplomatic ability and raise it to a noble plane, and what a splendidly successful being in honorable ways that same Mephistopheles would be. Though censorious fault-finding is often displayed by Scorpio people, they must learn that the intensely critical disposition, which is theirs by right, can be used so wisely, uprightly and lovingly, that instead of censuring their fellows and making the world a harder place for sensitive natures to live in, they can so consecrate and wisely use their critical acumen that they can see through all deceptive appearances, save those who would otherwise be victimized, and produce in the society in which they move a higher tone of righteousness.

The Ninth Sign---Sagittarius, The Archer.

Though comparatively few very remarkable personages are to be found in this sign, i. e., few whose gifts or genius can be said to lift them entirely beyond the average run of men and women, there are, indeed, many who are domiciled in Sagittarius whose accomplishments are certainly of no mean order. This autumnal sign, whose period extends from about November 21 to December 21, is indicative of a very direct nature, an excellent marksman, one who will never willingly permit himself to be turned aside to accommodate any considerable circumstance.

Were we to single out an example of this type of character by referring to a piece of mechanically executed workmanship, we should choose for our simile the celebrated railway between the two Russian capitals, Moscow and Petersburg. This railroad, built by order of one of the best of the Czars, was executed by soldiers in days of peace, men who proved their abundant ability to render useful service of a constructive nature when not engaged in the

destructive pursuit of war. This unique road is laid between the two great cities without the slightest reference to the convenience of any persons who live between the two capitals. It is intended to serve as a speedy means of transit between Petersburg and Moscow, and it does so. It has a definite, well defined mission, and it fulfills it. We often hear the expressions "a bee line" and "as the crow flies." These expressions are thoroughly characteristic of the action of genuinely Sagittarius people. An arrow shot from a bow hitting a predetermined mark without any miscarriage, is the sign of the Archer in the Zodiac.

Whatever this type of person may be, he is decidedly not a bore. He never uses unnecessary words, and is a great economist of time as well as energy. Circumlocution is atrocious in his eyes, and he has little patience with those who lack directness, and use up oceans of other people's time and strength, in crawling and meandering to the point they wish to gain. As there is a natural vibratory sympathy between man and the elements of nature around him, it is not remarkable that at a season of the year when the coldest weather is approaching, and there is a brisk frostiness in the air, inviting, almost compelling, rapid motion, those who are ushered into mortal existence under such bracing atmospheric influences, should be swift of thought, quick of motion,

nimble and fleet-footed in all senses of the term.

We must here make a seeming digression from our central point in this essay, to answer a pertinent inquiry often put to us in much the following phrase: If people are born at the antipodes under the Southern Cross, must not the statements made in the Northern Hemisphere concerning the constellations be completely reversed?

To this question we reply that there is much reason in such a query, and as by far the largest portion of the human family are born north of the equator a special explanation may be needed for Australasia, South America and South Africa. This specific teaching, however, could easily be given by any one who simply bears in mind the obvious fact, that the seasons being completely reversed below the line, the characteristics of Aries might be manifested in Libra; those of Taurus, in Scorpio, and those of Gemini, in Sagittarius, as mid-summer in the Northern Hemisphere is mid-winter in the Southern Hemisphere, and *vice versa.*

To return to Sagittarius immediately and endeavor to delineate its leading qualities, we may fairly say that those are, in a marked degree, love of freedom, impatience of all restraint and hatred of delays. The fastest express trains and the swiftest of ocean greyhounds often seem slow in their progress to the pure Archer type of man or woman, who seeks to

consummate every engagement without a moment's unnecessary delay. We look confidently for the perfection of the means of aerial transit to ambitious scientists who belong in this section of the Zodiac; and not only do we rely upon them to furnish means for surpassingly swift locomotion, but we expect from them innumerable discoveries and practical annihilation of distance in all respects.

It cannot be denied that however great may be the interest taken in an attempted solution of psychic problems by a great variety of mental types to-day, there are but very few people, comparatively, who attain to anything like eminence as thought transmitters. Mental telegraphy, telepathy, thought transference, and all phenomena allied thereto, are only susceptible of being brought to a high pitch of demonstrable perfection by people who possess distinctly Sagittarius attributes. We do not mean to say anything disheartening to anybody who is striving to do good in any manner, but the words are ever true, "There are diversities of gifts, though but one spirit;" and though, "The manifestation of the spirit is given to every man to profit withal," there are distinct types of its expression; all when rightly understood being of equal use and value.

In teaching and healing ministries we all discover that some people are far better adapted to convey instruction aloud than silently. Others, again, do

their very best work in the silence. Some healers only do their best work in presence of their patients, while others succeed equally well, if not better, when giving absent treatment. The type of people we are now considering is, as a class, noted for its ability to send thought waves to great distances. Clear-cut, finely articulated mental messages always travel further than those which are less definite and precise. The very clearest and most direct frame of mind is essential to the best success in absent healing, and we certainly cannot help observing, when we only listen to people's voices and watch their movement, how far they are characterized by precise definiteness, in which Sagittarius usually excels.

Some people consider the pure or full Sagittarius type disagreeable, because it is so often blunt, brusque, and reaches a point with little, if any, of that tact or diplomatic skill, which so greatly softens the asperity of unpalatable, though truthful sayings; but there is one great advantage to be derived from the intense outspokenness of the Sagittarius temperament, and that is, it leaves no doubt whatever as to the meaning intended to be conveyed.

This type of humanity is extremely intuitive, and is, therefore, given to seership and prophecy. Self-reliance is another marked trait; and so perfectly self-confident are persons in this sign, and generally well balanced, that their very confidence secures them

against the many accidents which so often befall the unwary. The ability to lead while others follow is a marked trait; and it is quite appropriate to mention also, in this connection, an astonishing development in the region of locality. Sagittarius people rarely miss their way. Place them in utterly strange surroundings, and they will, unless nervously agitated, find their way instinctively to any point they desire to reach, and instead of following a circumlocutory track, they will compass the distance along the most direct line possible between any two points. Such people must be self-reliant, or they are lost. They cannot afford to be led by others, as they seem frequently to have such peculiar missions and extraordinary vocations, necessitating the employment of such unusual insight, that they are soon lost in a wilderness of perplexity, if they take counsel with others instead of heeding the dictum of their own inner feeling.

Great activity amounting often to restlessness is another feature of these people. In the business world they are generally rushing, driving, pushing, quick to see and ready to take immediate advantage of every opening or opportunity for advancement. They accomplish much in the way of definitely consummating arrangements, while their neighbors, in other signs, are pondering, meditating and talking the matters over with their advisers. Whenever quick action in a case of emergency is needed, Sagittarius is the

readiest and ablest of all to furnish the required assistance; and though his motions are very swift, he is not flurried, nor does he blunder.

As great reserve power is indicated by this sign, it may be truly remarked, that, though Sagittarius people display great ability for active exertion in cases of emergency, they are apt to appear uninteresting, and even indolent, when there is no special cause for activity. When they rest they can sleep profoundly and quietly await the hour when necessity arouses them from slumber.

As the physiological correspondence is always suggestive, it is well to consider the province and functions of the hips and thighs, when considering the characteristics of those whose nativity is between November 20 and December 20. As this sign changes into Capricorn, *i. e.*, at the commencement of the cusp, on or about December 18, we find strong tendencies to endure hardships, and also decided economical traits, for which the Goat is so pre-eminently celebrated. The marksman shooting straight at his mark, and rarely, if ever, missing his aim, will always be the symbol of the Archer; and when this is borne in mind, it is not difficult to see how much easier it is for Sagittarius people, than for many others, to obey the wise injunction—look forward, not backward.

The very strongest and most admirable Sagittarius tendency is the happy disposition to persistently per-

severe in whatever has been undertaken. When the hand has been once put to the plow, not even a glance must be cast behind, if victory is to be gained and the goal successfully reached. In the accomplishment of desires on which their hearts are set, Sagittairus people are unusually successful, and their wishes are speedily fulfilled. This is because they are not prone to loiter on the road. They do not procrastinate or dilly-dally, but march right onward. Therefore belonging to this section of the Zodiac, we find many successful generals and military commanders, who can so command the manoeuvres of their troops, that by prompt, decisive, sudden action, a victory may be gained, even when the odds against it appear to be tremendous.

The faults which are often conspicuous in any class of people are abnormal or inverted characteristics which may at any time be relinquished, as they are fungus growths or parasites, and no portion of the essential tree. Taking this stand with regard to failings and unpleasant eccentricities, such as characterize impostors, bores and other decidedly disagreeable people, we do not dwell upon disorderly conditions as properly pertaining to any sign, but only incidentally mention them as perversions or inversions of inherently excellent qualities. The chief faults to which Sagittarius people are liable are no doubt petulance and irritability, proceeding from an ex-

tremely nervous organization, highly strung and very responsive to external influences until disciplined to look within.

Many Sagittarius people make good old fashioned Quakers in one sense, and when they adopt something of the Quaker mode of worship they are likely to derive great good from it; for no practice serves them so well as to sit serenely in the silence and allow the spirit within to commune with the intellect and direct its path on the road to true wisdom. Sagittarius people may often spend much of their time in silent work. They are first rate telepathists. Mental telegraphy they can comprehend and practice readily, because of their peculiar incisiveness of thought and action. And after all no matter how many treatises may be prepared upon the subject—the kernel of all that can be said on qualifications for the practise of thought transference may be compressed into the following words: Take a straight, steady, mental aim; know exactly what you wish to convey, and where and to whom and for what purpose you desire to convey it; then go ahead; shoot your arrow from your bow, trusting to the law of the universe to bring about the result.

Dec. 21 to Jan 21

The Tenth Sign---Capricornus, The Goat.

It is a noteworthy fact that all the feasts and fasts of the Christian calendar owe their literal origin to astronomy and astrology, and nowhere does this fact strike the thoughtful student more impressively than at Christmas-tide, when the earth enters Capricorn on the shortest day of the year, December 21. Following this day dedicated to Saint Thomas, the doubting Didymus of gospel story, come the three days of uncertainty and gloom, according to the old Egyptian idea, during which the sun was supposed to be imprisoned in Hades; then when December 22, 23 and 24 are over, the sun reappears above the line on Christmas day, December 25, which is the natural birthday of the year, and celebrated on that account with the greatest jubilation from the earliest recorded time. The Roman Saturnalian feast and the Druid's Yuletide festivities can all be traced to the same origin. There is a deep significance in all celebrations which are held in honor of annual changes in the climate and general condition of the

earth, as man sympathizes with the planet, and the planet reciprocally sympathizes with man. At the time of the winter solstice we reach the darkest, longest nights and the shortest, dullest days; but immediately the night has seemingly gained a victory over the day; the tables are turned, and at once we behold an increase in the length and brightness of the day, and consequently an equal decrease in the length and darkness of the night.

For several centuries the Fathers of the Christian Church were undecided as to the proper time for celebrating Christmas. Some kept the festival of the nativity of the Christ in the spring; others, in the autumn; but at length the unanimous decision was reached that it was highly appropriate to take the ancient solar festival of the new birth of Osiris, the light-bringer, and connect it with a distinctively Christian idea. Such is the origin of Christmas with all its traditions of frost and snow.

We have no word of criticism for this beautiful, poetic yearly commemoration. We, however, are interested in knowing the truth relating to all things. Therefore, we never seek to hide the true origin of any celebrations on the specious plea that too much light may shatter ideals and strip commemorations of their old-time beauty and solemnity. The feast of Christmas is so suggestive entirely apart from its ecclesiastical surroundings, that we find ourselves

ready at any time to expatiate lovingly upon the lessons we may profitably learn from the myriad associations which cluster thickly about it; and as the Christ child, whom all Christendom reveres, is said to have been born in the manger of the Zodiacal Goat, we may certainly say that the popular idea of the greatest teacher the world has ever seen, is that of a soul ultimated in Capricorn, which corresponds to the knees of the Grand Man, and, therefore, denotes service, though not servitude. Those who willingly stoop are not slaves. A royal nature which takes a basin, girds itself with a towel and washes the feet of humble brethren is a kingly type of man. *Ich dien* (I serve) is one of the proudest mottoes of influential orders, notably of the Knights Templar. It is also the motto of the Prince of Wales, heir apparent to the British Crown. No finer or more expressive words do we find in the entire Gospel than "I am among you as one that serveth," and "Whoever would be greatest let him be servant to all." Serfdom is detestable because it implies coercion; and whatever service is rendered from compulsion, instead of willingly, is abominable. The Episcopal liturgy declares that the service of God is perfect freedom; and if that is the case—which it undoubtedly is—no slave can be other than the prostrate victim of some sort of error, from which he needs emancipation as quickly as possible. The true dis-

tinction between work and labor is that the former is natural, spontaneous, healthful, enjoyable and essential to growth and general well-being, while the latter is irksome in the extreme. We shall all outgrow labor, but our work, our power to work and our love of work will go on perpetually increasing as we evolve to higher and ever higher states of consciousness in manifestation.

The typical Capricorn person is a born worker; one who loves to be industrious. As a child such a one loves to help mother with the house work in every possible way, to run errands and to assist others in the fulfillment of their tasks. Comparatively few who are in this department of the Zodiac are born great, and equally few have what is commonly called greatness forced upon them; but many such achieve a very true greatness, though it may be, and generally is, of a quietly effective and altogether unostentatious kind. Hewers of wood and drawers of water, as they are sometimes called in Biblical phrase, constitute the rank and file of the Social Army everywhere; and while a few may always be lifted to extraordinary heights of eminence, there must ever be a number who serve faithfully in the knees of the Archetypal Man.

The fundamental error we are seeking to destroy all through these lessons is the wide spread belief that our situation in the Zodiac is either dignified or un-

dignified, desirable or undesirable according to position. So long as this view is taken the absurd statement may be made that Capricorn is one of the unpleasant signs, as though the knees of the great body of humanity need be diseased or disjointed any more than the shoulders or the hands. Such ludicrous fallacies as we find still promulgated in astrological treatises and works of allied character make it highly incumbent upon all who know better to disabuse the public mind on these questions, and explain the peculiarities of the various signs as simple variants in the expression of a perfect unity.

Capricorn is not usually the home of very enterprising or ambitious people, like those who are lodged in Aries. On the contrary, the disposition of the Zodiacal Goat is rather contented with its present situation, which, however, it seeks diligently to improve by making the best of it in the true sense, viz., by making it yield all it is capable of yielding.

We all know some people who are by nature so remarkably economical that they can make one dollar go decidedly further than many others would make five dollars go; and this is because of their practical utilitarian disposition, which causes them to see how best to use every cent to the utmost possible advantage. The horns of the goat and its disposition to butt must also be taken into consideration; likewise the surefootedness of this often much maligned ani-

mal, and furthermore its proverbial ability to thrive upon what other creatures could not possibly digest. Take the Goat as a sample of Capricorn's influence, and we shall readily find a key to unlock the mysteries of character which specially belong to those of our brothers and sisters whose natal day is somewhere between December 20 and January 20. Perseverance, plodding industry, resolute determination to vanquish even the greatest obstacles are some of the most prominent traits we are likely to encounter. Self-will, even stubborn obstinacy, is characteristic of Capricorn, whose nature is so stalwart, that, though it will bend to the lowest works and subsist upon next to nothing, there is a sturdy vein of self reliance running through it all, which may be characterized in some such sentence as this: "I am willing to work even at the humblest trade; I am ready to get down upon my knees and scrub the floor, but I will not be put down; no one shall degrade or trample upon me."

The phrase "poor and proud" often describes Capricorn; but honest poverty is independent and cannot for an instant be compared with abject destitution, except to mark a vivid contrast. Voluntary poverty is one thing; involuntary destitution is quite another. We cannot give anything away if we have nothing to bestow; consequently the idea of poverty being in some cases voluntary proves that they who

are now voluntarily poor are not compelled to be so. Among notable people who are found in Capricorn, we will mention as first and foremost William Ewart Gladstone, one of the most truly remarkable men of his age; a man who at eighty-five years appeared hale, vigorous and intellectually as able as when in the prime of early manhood, the Capricorn temperament being proverbially that which conquers obstacles and simply will not succumb to difficulties. Gladstone evidenced it in singularly high degree, for during his long parliamentary career he vanquished nearly every foe who measured steel with him in the intellectual arena, and proved himself the proud possessor of a physique so marvellously endowed with recuperative vigor that an operation for removal of cataract was perfectly successful in his case, though between eighty and ninety years of age at time of its performance, while many a man twenty years his junior would be regarded as quite too old to bear the strain and recover sufficiently to make the surgical experiment worth while. The indomitable push and perseverance manifested all through Gladstone's public career has marked him a true illustration of the celestial Goat. Many people may differ radically from him in nearly every conclusion; not a few there were who considered him the Nemesis of Great Britain; but all, including his most determined opponents, pay tribute to his power,

Though all persons can, if they will, develop a large share of persevering industry and dogged determination to succeed, it does not come equally easy to all to do so. The Capricorn temperament is born to butt its way successfully through the world in spite of obstacles; and while many temperaments are soon discouraged by the apparent force of hostile agencies, the type now under consideration is one that rises on emergency and literally loves to battle with the breakers and win a victory through even the fiercest storm.

It is also decidedly worthy of note that Charles Sumner and Lucretia Mott were both born in Capricorn; and here again we see decided evidences of the indomitable perseverance which characterizes this sign more than any other. Lucretia Mott, as is well known, espoused the cause of woman suffrage, and protested against slavery in all its forms, in defiance of the most determined opposition. Of gentle nature, though firmness personified, she led where others scarcely dared to follow; and as a noble pioneer of freedom her name is loved and esteemed to-day as one of the greatest emancipators of thought her century had witnessed. Her motto, "Truth for authority, not authority for truth," is now a household phrase wherever liberality of sentiment prevails and people dare to assert the courage of conviction. Charles Sumner, again, was a man who dared to face anything; and through his fearlessness, as well as by

reason of his unusual ability, he won for himself an honored place in the American College of Immortals.

The Capricorn temperament is, of course, when undisciplined liable to peculiar aberrations, especially to that form of self-assertion which may be called head-strong obstinacy; but tenacity of will and resoluteness of purpose are the normal characteristics of this sign. It is, therefore, quite unnecessary to treat it pathologically. In private life this type of men or women excels in conquering little things, in rising superior to the petty disabilities which threaten to impede the progress of the average person; and it is in business and in the household that the Goat in the Zodiac uses its horns to the very best advantage.

Capricorn people often meet with decided opposition, and the fates seem frequently to war against them, but they defy fate and triumph over circumstances. To make environments submissive to their will; to prove the rightful ascendancy of mind over things—this is their special work; and though their path is not generally thickly strewn with roses, they conquer by sheer force of determination to succeed. Of all the twelve manners of people they are the least ready to show the "white feather," or allow that they have been or ever can be defeated.

There are many successful mental soldiers in this sign, and the amount of private heroism practiced in

unsuspected ways by many who represent it in home and business life is inestimable. There is a great deal of the bull-dog nature in Capricorn, and so much persistence of every kind, that defeat to such natures, when normal, appears impossible. Those who admire a soft, yielding disposition, or who seek effeminate luxuries, will not be much in sympathy with this relentless disposition which succeeds by utter force of grip and inward strength. Whenever a hard battle needs fighting, an unpopular cause steadily defending, or any enterprise pushing to a victory in spite of the most discouraging symptoms, Capricorn is ready to take up the work and do it manfully and womanfully.

In the practice of mental healing the characteristics of this sign are very desirable, as they include ability to conduct successfully the most depressed and depressing cases, and to hold on to the thought of health, even when every sign of disease is evident to mortal view. "Never say die" and *nil desperandum* are mottoes which belong to this section of the Zodiac especially; and though the more genial and attractive qualities common to Aries and Leo may often be absent from Capricorn, for sturdy devotion to any undertaken task this mid-winter constellation unquestionably bears the palm. The goats are outside the fold; they do not need shepherding; they can take care of themselves; and though they are often alluded

to as lascivious, and, in many ways, unholy, they are simply the representatives of a great amount of energy, all of which, if it be expressed as yet on the lower planes, can be transmuted and directed into the purest, noblest and most useful channels. To make the best of things; to make a little go a great way; to endure hardships so as to conquer them, and not be conquered by them; to live anywhere and derive one's support from nature, even in the most adverse climates, these are prominent traits of Capricorn people. Ready to work anywhere, and capable of succeeding anywhere, they are, in our judgment, like the knees in the body, powerful supports to the entire frame. Knees bend easily, and in bending they are not broken; their joints are flexible and they can bear a great amount of strain without injury. To learn well the lesson of the knees; to grasp the right idea of service; to know how to master obstacles and conquer our fate, making much out of little and compelling circumstances to bend to our decree and do our bidding—this is to know the secret of Capricorn, the most truly optimistic of all the signs, as it is the one which most readily demonstrates the truth of optimism.

As we are often confronted with temporarily aberrant conditions, we may encounter persons in this sign who appear considerably the reverse of the best we have indicated; but as disorderly states can be

vanquished and the true nature of the sign revealed, it is unscientific to assume that because certain people are misrepresenting themselves they are incapable of being led to a state where they will correctly represent their nativity. Through development character is not radically changed, but its expression is rendered symmetrical.

Jan. 20 to Feb. 20

The Eleventh Sign---Aquarius, Water Bearer.

The familiar figure of the man with the watering pot naturally suggests this, the eleventh sign in the Zodiac, whose title *Water-bearer* immediately brings before us the thought of irrigation and all things pertaining thereto. Having considered the Paul-like qualities of Aries at the outset of these studies, we have now reached that point in our consideration of the twelve great divisions of mankind, where we are confronted with the Apollos-like characteristics common to Aquarius. "Paul planted, Apollos watered, God gave the increase," is a text from which an excellent analytical sermon could be preached concerning the special work of that particular kind of people with those peculiarities we have now to deal. We are all thoroughly familiar with the fiery, intrepid, energetic pioneer who runs up and down the country planting churches, holding revivals, starting societies and generally awakening interest in whatever appears to him to be of the highest value, and we are, also, familiar with those far less con-

spicuous, but none the less effective, workers who follow after the enthusiastic promoter of some new enterprise and water the ground patiently and continually wherein the seed has been sown.

Aquarius is not the sign of the brilliant orator so much as the home of the patient, quiet, unobtrusive, faithful teacher, one who knows just how to irrigate the mental soil and carefully tend such natures as require judicious treatment if they are to show forth the best that is in them. Persons born between January 20 and February 20 of any year are very apt to find themselves impelled by natural disposition to occupy the teacher's seat. It may be publicly or it may be quite in private that they exercise their honorable function of imparting knowledge, "line by line and precept by precept," for that is their method. These people are often gifted with a wealth of illustration. They are fine reasoners and can usually adapt their utterances to the comprehensions of any children or adults with whom they may be thrown. They often excel as healers and instructors of private classes, and their persistency makes up for any lack of fire and apparent energy they may fail to possess.

We notice that in this sign were born Abraham Lincoln, Robert Burns, the poet of freedom whom Scotland idolizes, Swedenborg, Thomas Paine, Strauss, Thomas Edison, the so-called "wizard of the nineteenth century," Talleyrand and many other

extremely notable people. Careful examination into the careers of such widely dissimilar people as Emanuel Swedenborg and Thomas Paine, or Abraham Lincoln and the electric Edison, will show that no matter how utterly different their outward courses may have been, they all possessed the faculty of keeping on steadily with whatever they had undertaken until they succeeded in making their work tell powerfully. Lincoln, as one example of Aquarius at its best, may be cited as a largely self-made man, a man whose industry and sterling worth raised him from obscurity to unusual eminence. He was slow of speech and deliberate in manner and frequently annoyed impulsive people, who wished to rush business in a desperate hurry, by his leisurely methods of procedure; but he was sure of his position before he took it, and, having taken it, he was uncompromisingly tenacious of the stand which conviction had impelled him to occupy.

Swedenborg was a deep student, a tireless worker, a most painstaking experimentalist, who, long before his remarkable illumination in 1757, had published scientific and philosphic works in great abundance, displaying surprising erudition, and marked at every turn with the footprints of a genius which might very well be described as an infinite capacity for taking pains.

Consider also the work of Thomas Paine, whose

conscientious adherence to conviction is now beyond dispute, and who, despite his iconoclasm in some directions and his lack of insight into the interior meaning of the Bible, has given us some of the grandest sayings extant in any literature, not excepting the very highest. "Every man a brother, every woman a sister, the world my country, to do good my religion." What can be sublimer than such sentiments? And the marvel of it is that they were written at a time when the most unfraternal theories were circulating in every direction; when church and state alike were eaten up with partisan jealousies and devoured by hostile factions everywhere.

Robert Burns is another example of the same spirit of manly fearlessness. Who has protested more vigorously than he against every sort of sham? has exposed hypocrisy more boldly, and who has extolled genuine virtue more sincerely?

Strauss, the sceptical author of a "Life of Jesus" and many other rationalistic works, also illustrates many of the leading traits of this decidedly unorthodox and unconventional sign.

Typical Aquarius people are always departing from accepted standards of belief and practice. They are among the most pronounced of the radical teachers of mankind, and if we are to have genuine teachers of any sort we must have eagles rather than par-

rots; men and women who soar, and do not imitate.

Thomas Edison, who is one of the most conspicuous examples of the true Aquarius nature, richly endowed and broadly developed, is a forceful, living illustration of the whole-souled concentrativeness which is one of its most expressive features. It is recorded of this renowned electrician that shortly after his marriage with a woman between whom and himself the truest sympathy existed, he actually forgot that he was married, so thoroughly absorbed was he in important electrical experiments.

Concentration on a given theme, complete devotion to a work in hand, entire absorption in the chosen duty—there may be fairly regarded as conspicuous elements in the true Aquarius character. As Aquarius is placed in the airy trigon or triplicity, and air symbolizes imagination, we are not surprised to find that people who are deeply rooted in this sign are singularly aspirational and prophetic in mental tendency, but not as a rule positively impetuous. Being addicted to elevating kinds of study they are generally well adapted either for a scientific or literary career, which necessitates close application to the work in hand, coupled with much perspicuity. These people illustrate the truth of the proverbial saying that constant dropping wears away the hardest stone. They win through their indomitable perseverance. They are often divinely patient and

willing to allow the fruits of their efforts not to appear, if need be, till after many days. Such people are frequently on the unpopular side of important questions. They are often vigorous reformers, but usually their work is done in a quiet, plodding way. They write their briefs and elaborate their essays with much precision. They are careful in expression, weigh well their arguments and reach conclusions by orderly, logical process. It is rarely you can disagree with an Aquarius person if you grant his premises, as faultless, logical style and wealth of elucidation of a theme are seldom absent from the speeches or writings of people of this type, who are usually better writers than speakers by reason of their measured style and lack of much personal magnetism. They are like all truly intellectual people, given to brainy rather than *hearty* appeals; but in this statement we do not intend to imply any disparagement of their genius. We only mean that as Leo natives are disposed to regard everything from the centre of feeling, and that is characteristic of all the fiery signs, those in Aquarius and some other signs are touched more strongly by reasoning than by emotional excitement.

It is extremely interesting to watch with what minute precision Swedenborg iterates and reiterates his propositions. He writes as a man of infinite leisure; but, though he is somewhat tautological because

extremely affluent in expression, those who follow him closely will perceive that no two sayings of his are exactly identical, and no two narrations are precisely similar, though there is a close resemblance between a multitude of his expressions and records of wonderful experiences.

Strauss when a young man (he wrote his "Life of Jesus" when fresh from the University he was not much over twenty-five years of age) exhibited all the peculiar limitations of the undeveloped individualist; later on his style improved greatly. Utterly unlike the poetic and romantic Renan, who was also a sceptic, Strauss wrote a somewhat barren story, and instead of seeking to explain unusual occurrences in a rational manner, if possible; he simply dismissed them as incredible and strove to account for legends in so very matter-of-fact a manner that the reader soon grows weary of his most inadequate commonplaces. Such writing is that of a man seeking to stifle or repress imagination. No so-called "development theory" will satisfy the inquiring spirit of to-day, which is a most enterprising and ambitious spirit; but there is a grand service which cool, deliberative intellect can render to the present psychical research movement; and that is to sift evidence, compare testimonies, dispassionately examine into alleged marvels and then give the public the clearly reasoned result of so wise a system of procedure.

In the sign Aquarius we find scholarly attainments of no mean order. This is a student's sign, and because somewhat lacking in intuitive perception, those who most fully represent it are all the more given to such mental pursuits as tend to establish knowledge on a firm external base.

According to physiological correspondence, Aquarius is in the ankles of the Archetypal Man, and surely the ankles, having great weight to support, need to be strong, firm and capable of much endurance. Following this suggestion we can read this type of humanity very accurately. They think and act for others; they are supports to their weaker neighbors, burden bearers, tireless, incessant, uncomplaining workers when in good condition. Being very near the extremities of the social body they are singularly able to carry out their ideas to logical and complete conclusions.

Aquarius children are generally modest and retiring in behavior. If they show pride it is pride of intellect, not personal vanity. They are good scholars, patient at their lessons, though not especially quick in learning, and very fond of asking questions from books as well as of their teachers.

All literary and scientific pursuits are suited to persons in this sign, though of course different individuals show special preferential aptitudes for particular studies.

As Aquarius overshadows Pisces, and Pisces is the twelfth sign, signifying the feet of the Grand Man, or final ultimation of the entire organism, we observe that those born on the cusp of Pisces between February 18 and 22 are often particularly given to conceiving and executing new ideas. They have a wonderfully versatile faculty for grasping the, as yet uncomprehended or unthought of, and bringing it down to the every day affairs of earth. Though Aquarius is an *airy*, and Pisces a *watery* sign, and air signifies imagination and water intellect, the imagination of Aquarius is of a very practical, reasonable kind, and may safely be called the scientific type of imagination, whose special province it is to see ahead what can speedily be rendered actual.

The Twelfth Sign--Pisces, The Fishes.

We have now reached the final section of the Zodiac, and are now in the feet or ultimate extremities of the *Maximus Homo*. Feet and fish suggest the lines along which we must proceed if we are to duly comprehend the attributes specially pertaining to this, the most external region in the Zodiac, which is the place where the utmost circumference is reached. It is interesting to note that George Washington, founder of the American Republic and its first President, was born just as Aquarius had melted into Pisces (February 22), the period of Pisces extending from about February 20 to March 20, the Vernal Equinox. Many other celebrities find their home in this, the last of the watery signs, where the waters become prolific of living creatures, and bring forth abundantly the moving denizens of ocean, lake and stream. Voltaire and Victor Hugo are two of the most notable modern representatives of this sign, whose distinguishing features are love of complete fulfillment of designs and final decoration of all that has been previously undertaken.

The typical Pisces man, woman or child strikes us at once as one who is singularly precise and orderly, hating confusion, and very much objecting to leaving things in an unfinished condition. We may often visit the artistic studio or literary sanctum of an Aries person, and find a variety of pictures, statutes, manuscripts, etc., in various stages of incompleteness, as Aries people often begin things which they never finish, and especially owing to their remarkable quickness of perception, they grasp an idea but cannot fully externalize it; or, as is still oftener the case with them, they are so eager to rush to the newest work which they are conceiving that they neglect and even forget the subject of their earlier inspirations. Pisces people are the very reverse of this. Usually they are not originators, architects or designers, but they are fulfillers of the law to its utmost jot and tittle. Having set out to accomplish anything they insist on its entire completion, and being particularly apt at ending works which others have left unfinished, they are often successfully appealed to to write the last chapter of a story, or the last scene in a play, and to do a variety of useful things which their more flighty and impetuous neighbors have not concluded. We all know people whose pet delight is in fully finished productions, and whose chief aversion is to anything not fully carried out.

We note how incomplete and, therefore, largely unsatisfying are the works of many distinguished novelists and playwrights of this day, notably those who, like Henrik Ibsen, the famed Norwegian dramatist, allow the curtain to fall, as in "A Doll's House," upon an ending which is properly no ending, but only a transitional move, a temporary expedient on the part of the bewildered heroine. Some people, notably those of the pure Pisces type, when well developed, can supply perfect endings to these unfinished pictures; but such persons are the very ones who are best adapted to externalize their own mental conclusions in such a way, that people unlike themselves and lacking in their culminative intellectual ability, may not be left at the mercy of uncertain conjecture as to the real lesson conveyed by the play or novel.

Pisces people are good moralists. They can easily write morals explanatory of fables written by their friends, who are in other sections of the Zodiac. We all know the careful hostess who inspects the guest chamber before the visitor's arrival, and makes sure that every detail of preparation is complete, even to pins in the pincushion and flowers in the vases. Such a woman is a good representative of Pisces, and she will also be very particular with her own dress, and quick to observe any lack of completeless in the apparel of another, and in the furniture of an apart-

ment. Mural decorations, gilding of cupolas, finishing of spires and all similar work is congenial to this type of humanity, whose eyes are very quick to discern outward deficiences wherever they may appear.

As with all the other signs so with Pisces, there are various planes on which the distinguishing traits of the sign are most conspicuous with different individuals born in it, and further differ with the same individuals at different stages of their progress. It must never be forgotten that evolution and education do not radically or essentially change disposition, but by these means characters are raised, advanced and in every way assisted to more perfect expression. Pisces is a sign in which we find many pedestrians and travellers of all sorts; children and adults who like to use their feet, and whose congenial occupation compels their use of these members. The desire for locomotion may be expressed in the pettiest, fussiest, external manner, or it may show itself forth in the sublimest way. To travel with intellectual feet, regardless of the motions of the pedals of the flesh, is to have attained to a means of locomotion which only such rare geniuses as Emerson and a few others seem to have comprehended yet; but we are certainly approaching, and that rapidly, a state in consciousness where we shall dispense greatly, if not totally, with our present physical globe-trotting apparatus. We all know how familiar are the phrases. "change of

air" and "change of scene." We all know how constantly physicians and others, fall back upon these trite recommendations when medicines, reasonings and all else seems to have failed, and we cannot deny that after an ocean voyage or a trip over land many a pallid invalid has returned home buoyant and vigorous to outward seeming. But these superficial appearances are often deeply treacherous, for very soon after resuming the old life in the accustomed place, the old disorderly symptoms reappear, and another prolonged absence from home and business is seemingly necessitated. Pisces people of all with whom we are acquainted need to be kept most constantly on the move, and till they have grasped a higher philosophy than materialism they must have frequent physical change and motion to keep their machinery in working order. When they have become elevated in thought to a higher plane of consciousness, these natural pedestrians can enjoy every advantage of travel without stirring a yard from their domestic hearth. To the intelligent student of Mental Science it is extremely interesting to watch the true resurrection of various types of humanity to regenerate conditions. Pisces stands figuratively for all that baptism by water unto repentance and subsequent elevation of life signifies; and students of occult lore know well enough that baptism by water signifies intellectual regeneration, which is nothing

less than a transposition of intelligence, a transference of thought, to a higher or interior realm.

Pisces children are usually active and of rather a roaming disposition. They enjoy excursions in the woods, wandering by the streams, and out-door life generally. They are neat in their persons, orderly in their behavior and often given to write out compositions with extraordinary accuracy.

We do not say that people in this sign buy pictures for their frames, but we do find that as a rule they are not satisfied with unframed pictures. They are, unless highly awakened inwardly, too disposed to look at the setting of a gem. The casket which enshrines a jewel is often, to them, quite as much as the precious stone itself. Being very much concerned with ultimates these people are splendidly adapted to fashion receptacles for truth and to give attention to the minutest detail of expression.

In this sign are to be found many actors, elocutionists, teachers of methods, instructors in languages, copyists, readers, decorative artists, coiffeurs, milliners, dressmakers, tailors and, in a word, people working at all sorts of trades which require the knack of putting an excellent finish to something.

It is by no means a difficult task to trace the particular inversions to which persons born at different seasons of the year are most liable until they have reached the height of the wise men, who rule their

stars and are no longer classable among the unwise, who are ruled by them; but to dwell at length upon tendencies to ailments of any kind is both depressing and unnecessary, as all besetting weaknesses, which most readily accompany special temperaments are simply inversions of the excellent qualities normally characteristic of the sign. Pisces, considered in its position of pedal extremities of the Grand Man, is most likely, if caught napping, to be attacked with some disorder of the feet, or with difficulty immediately connected with the most external aspects of business or family life. A very wise mental attitude to take is the following: Whenever you find yourself disposed to some special annoyance, read your distinctive mission through it. If you are in Aries, and your head is liable to trouble you if you get unduly excited, consider that you are specially capacitated by nature to do excellent work, not only with your own head, but on behalf of the heads of your neighbors; for wherever our greatest strength lies, there are our temptations fiercest. We all have to do battle at the very point where we are capable of rendering the most efficient service; for wherever the scene of conflict is there must the victory be; and wherever the overcoming is, there do we find the victor's robe, wreath, palm and crown. In the Apocalypse there is a wonderful statement to the effect that he that overcometh shall receive

a new name, and a white stone wherein will be written the name which no other than its recipient can read. This refers to the glorious result of individual victory, when the conqueror takes his seat and rules in his domain, to be henceforth no more a slave forever. Every one of us, no matter where we may find ourselves in the Zodiac, will have to wrestle until we have conquered, in the field of action in which our native strength is tried. The deep underlying truth contained in the doctrine of the successive incarnations of the same Ego, on this or some other planet, until final ascendancy over all the elements of nature is reached, is to be found in this most reasonable reflection; viz., that we must strive until we conquer. We must go over our lessons again and yet again until we have learned them to perfection. Physical dissolution solves no problems. Individual regeneration solves all problems for the regenerating individual through the agency of orderly regenerative processes. Suicide is a weak act fraught with no exemption from the subjective bugbear we may vainly seek to escape from. There are no loopholes of escape from ourselves or from the consequences of our acts. The wheel of change turns with us on it, until we have escaped from the wheel by soaring above it.

Now that Oriental philosophies are being investigated pretty thoroughly in Europe and America, so

that Americans and Europeans are beginning to understand something of the wisdom of the ages concealed in all venerable systems in part, though wholly in none, the time is ripe for a searching comparison of the essentials of all religions and philosophies, to the end that we may discover the essential root of truth underlying all. Then as we cease piling refuse on this foundation, which is none other than the truth embodied in the old Quaker doctrine—there is a Christ in every man—we shall set to work intelligently to do our own work nobly and cease criticising and reviling our neighbors because we differ one from the other as do forest trees, garden flowers and all the beautiful forms of nature in all her provinces or kingdoms.

Let us take into our lives the full significance of the mottoes: *We are all good, though we are all different;* and *We must agree to differ, but never disagree;* and very soon we shall learn to solve every problem which now vexes us, and go forward as a happy, industrial army to the ideal commonwealth not so very far ahead.

The Four Triplicities
General Summary.

Having in the preceding essays endeavored—though but in barest outline—to give as lucid an account as possible of the predominating characteristics of twelve representative manners of people, classified according to the ancient idea of the Universal Zodiac or Archetypal Man, we, in this concluding essay, endeavor to answer some of the many questions which the preceding essays have raised. In the first place let us call attention to the four-fold division of the Zodiac, common to all writers, both ancient and modern. The four trigons, triplicities or domains, as they are called, are portioned out as follows: The fiery signs are Aries, Leo and Sagittarius, corresponding to the head (Aries), heart (Leo) and thighs (Sagittarius) of the Grand Man.

The airy triplicity is composed of Gemini (the arms), Libra (the loins) and Aquarius (the ankles).

The earthy trigon is constituted of Taurus (the neck), Virgo (the solar plexus) and Capricorn (the knees).

The watery domain contains Cancer (the breast), Scorpio (the genital organs) and Pisces (the feet).

These four sections of the Zodiac may be very profitably studied by all who are seeking to compare one sign with another to the better understanding of the main subject in general and in particular.

Those who are born in any part of the domain of fire are apt to be impetuous and inflammable in disposition. When such persons collide it is as when two fires meet to produce an intense blaze; but this comparison needs to be followed on to its spiritual planes of application, if we would illustrate our theme by referring to the higher rather than to the lower aspects and expressions of this impulsive type of disposition. Those whose abode is in the realm of fire, if living on a merely animal plane of existence, are very apt to fly into rages on slight provocation, and to be carried away by every novelty and exciting circumstance. They are highly sensational, melo-dramatic and tragic when keenly aroused, and are consequently the heroes in fields of strife of all descriptions. When such people are thrown together they are terribly apt to quarrel, and though frequently very affectionate in temperament, and sincerely attached to each other in the depths of their nature, on the surface of existence they may be embroiled in never ending conflict. When persons of this stamp rise from animality to intel-

lectuality, and leave behind them the baser emotions common to the lower section of the fiery domain, they may be most successful collaborators and produce a joint work of far more value than either could produce singly; while on the highest moral altitudes and in the spiritual or interior degrees of these warm, impulsive signs, frequent exhibitions are made of a sublime and glorious enthusiasm for all that makes for righteousness, illustrating the practical truth of the widely accepted doctrine, that love is the supreme power, the weightiest force in the universe.

Fire has ever been directly associated with God, and equally with the devil by theologians. Never was there a divine appearance or revelation of any kind, according to the Jewish scriptures, but fire was directly connected with it. Moses is startled at the sight of a burning brush at Horeb. Elijah proves the superiority of *Adonai to Baal* by means of a fiery test; and so on through every recorded instance of a heavenly communication, fire enters conspicuously into the accompanying phenomena. The New Testament takes up the strain where the Hebrew prophets have left it; so when the Holy Spirit descends upon the apostolic company in Jerusalem they witness cloven tongues of flame descending upon those who are awaiting inspiration, prior to the entrance into them of that fullness of spiritual

strength which causes them to transcend all ordinary limitations and prove themselves capable of rising to meet every conceivable emergency. Nature unmistakably testifies to the reasonableness of this conception. Every living body is warm, while dead bodies are invariably cold. As the devil only means force inverted or power abused, a lake of fire is said to be satan's habitation, while God is said to dwell in fire forever, and more than that, the writer of the epistle to the Hebrews says: "Our God is a consuming fire."

The present popular study of comparative religion is fast revealing to the world the fact that the learned among all ancient peoples entertained the idea of fire as coeval and co-extensive with Deity. Animal worship was only a lower form of worship, practised by the comparatively ignorant and illiterate; but the word animal literally means a living creature, an organism endowed with some animating principle; from the Latin *animus*, *anima*, meaning mind or spirit, the English noun and adjective *animal* are directly derived. Wherein does an animal distinctly differ from a vegetable, but in that it is a higher form of organized existence, considerably warmer and with powers of locomotion which a plant does not possess.

To follow out the correspondence of fire at all fully would require a good sized volume at the least; but when we find that the ancients placed fire both

in the head and heart of the Grand Man—and these are the universally acknowledged vital centres—we can judge something of the importance they attached to this most sacred of the elements. When mythologies are studied even reverently with a view to grasp their inner meaning, we shall all be surprised to discover how truly wise many of our far-off ancestors were, and how flippant is the conclusion based on gross ignorance, that nothing is worth anything unless it is brand new.

It is said by some students of the different manners of people that those born in the same triplicity should not intermarry. If there is any truth or justice in this remark it refers only to very undeveloped persons who are living entirely on the sense plane. Those who are in any way super-sensuous in their attainment, when both are in the fiery trigon, stimulate each other to proficiency in the noblest undertakings. The marriage question, however, cannot be settled by cold arguments concerning utility, unless people are willing to surrender emotion to intellect altogether, and allow themselves to be actuated by utterly rationalistic considerations. As marriage, resulting in the birth of offspring, is a social question of the first importance, affecting the common good of a community and the interest of the human family at large, it cannot be out of place to call upon people to consult the general weal, not

merely to gratify their own impulses; but though an immense reform can be instituted in this direction, it will probably always remain true as Longfellow has said in his "Building of the Ship":

> "It is the heart and not the brain,
> That to the highest doth attain,
> And he who followeth love's behest,
> Far excelleth all the rest."

When heart and head are truly blended we may safely say that the divine fire is aglow within us, and we are prepared to let our true light shine for the enlightenment of all humanity. Swedenborg's profound and lucid statement concerning fire, that its heat corresponds to love, and its light to wisdom, is the most perfect condensation of truth on the subject to be found in any literature. Such a definition cannot be simplified or improved upon, and it opens so wide a field of thought that to follow it as a suggestive leader is to be introduced into an endless pasture land of richest herbage for the soul.

The quality of air, being widely different from that of fire, suggests that the airy triplicity must be the home of natives who are by nature volatile and transitional in temperament or disposition. Air and fire always work well together. A draught is necessary to kindle a blaze, and wherever there is a raging fire a strong current of air accompanies it. The di-

vine effluence is always compared in ancient scripture to wind or breath, and we all know that quick breathing induces and accompanies added warmth of the system.

As the subject of breath is now so much discussed among students of all phases of occultism, and breathing is unquestionably a vitally important process, while speaking of people who are in the airy constellations, it may be well to remark that their special power is in their breath, which is Kabalistically related to imagination, as fire is always associated with affection. External breathing-exercises have a certain symbolic value, if only on account of their suggestiveness; but breathing is really regulated by imagination, and as all people in the airy triplicity are naturally imaginative, it is well that they should understand the true nature of imagination, that they may understand themselves. Imagination is, properly speaking, the imaging, portrait-taking or photographic faculty, and is, therefore, directly connected with seership and vision. Clairvoyance is frequently exhibited, even during infancy, by children born in Gemini, Libra or Aquarius; and while disordered imagination leads many people into trouble, we know of no sure cure for any disorder except the truly rational method pursued by intelligent Mental Scientists, who seek to discover the true province and function of a faculty and usefully employ it accordingly

with its natural intent. To attribute ideals to imagination is scientifically correct so far as language goes, provided the speaker is a genuine etymologist; otherwise it amounts to a flippant dismissal of a subject too high for the foolish to grasp, and too deep for the thoughtless to comprehend. Imagination is the road to every new discovery and fresh achievement in science, literature and art. Without imagination we stagnate in cellars instead of breathing in the bracing air obtainable from the summits of our dwellings.

The airy domain or province of the atmosphere is the habitat of all who are disposed to fly in thought above the solid earth of actual objectivity, and the moving waters of the subjective or intellectual realm, and take excursions from planet to planet, and find out as much as possible of what is going on in the psychic realm. There are more psychics or sensitives in the airy triplicity than in any of the other divisions of the Zodiac, and these natural born sensitives need perfect liberty to travel as they will through airy spaces in the unseen state.

The fiery domain is the seat of rulers; the airy trigon is the abode of travellers. Restlessness is the weakness to which the denizens of the air are most addicted; but when they learn to utilize their roaming temperament for the highest good, they soon discover that thought can move quickly and fly far afield

without involving nervous irritability or constant agitation of the person.

The earthy signs, Taurus, Virgo and Capricorn are the abodes of the most practical and executive types of people, those who love external order and desire to carry everything out to its logical fulfillment. Service is the one word which best expresses the function of this triplicity, and it is only when actively engaged in some useful undertaking that such people are really well or happy or feel in any way satisfied with their condition. People of this type do not, as a rule, agree very well with those who belong in the airy trigon, unless both are singularly well developed, as those whose home is in one of the earthy signs, though ever so idealistic in some respects, cannot be content to let things rest in the vapory realm of speculation. Air people are often flighty and volatile, and are satisfied to dream of things they never execute; but earth people, though they may be very spiritual in their conceptions, are determined not to rest till they have ultimated their own or somebody's else ideals. When air and earth people understand each other, they can enter into partnership and produce a singularly felicitous result of joint activity.

Concerning the watery signs, Cancer, Scorpio and Pisces it may be truly said that these three constellations are apt to be the province of coldly intellectual

people, who weigh and measure everything in a decidedly emotionless manner; and this triplicity is by far the most conservative of the four.

The earth nature is motherly, and though very practical and often external in its objects and delights; it signifies the womb of nature, the matrix in which gestation, germination and insubation take place. The dwellers in the sea, the finny tribes of ocean, are called cold-blooded, and so they are when contrasted with hot-blooded mammals. Fish always stand for cool intellect, and refer to whatever can be deduced by rational process. Many distinguished persons of great intellectual ability are found in the watery domain, but unless very highly unfolded they are too critical and fail to understand life as it appeals to warmer temperaments.

As fire and water quench each other, so do we often see instances of lamentable incompatibility between married people; when one is in the fiery, and the other in the watery trigon. If it is discovered in families that brothers and sisters are illy adapted one to another, it is surely better to help them to gravitate to congenial spheres of action, instead of stolidly insisting upon keeping a family together, which is often done at the expense of health and harmony and to the detriment of all concerned.

We are indebted to Eleanor Kirk's very interesting book, "The Influence of the Zodiac Upon Human

Life," for a final classification of the twelve signs into three groups as follows:

Aries, Taurus, Gemini and Cancer are the four positive signs. Leo, Virgo, Libra and Scorpio, the four middle signs. Sagittarius, Capricorn, Aquarius and Pisces, the four negative signs. In a picture of the Grand Man they stand anatomically as follows: Positive parts of the body, head, neck, shoulders and breast. Middle portions, all the nutritive, digestive and reproductive system. Negative section, the lower limbs and feet. Each of these three divisions contains four signs the first of which is fire; the second, earth; the third, air; and the fourth, water. This final division makes the four domains practically equal, though fire always takes precedence of earth, and air takes precedence of water.

Though from the 21st day of one month to the 21st day of the next may be broadly stated as the period occupied by each sign, a more exact classification reads as follows: Aries, March 20 to April 20; Taurus, April 20 to May 21; Gemini, May 21 to June 21; Cancer, June 21 to July 22; Leo, July 22 to August 22; Virgo, August 22 to September 23; Libra, September 23 to October 23; Scorpio, October 23 to November 22; Sagittarius, November 22 to December 21; Capricorn, December 21 to January 21; Aquarius, January 21 to February 20; Pisces, February 20 to March 20. Three days at the commencement of each sign may be allowed for the wan-

ing of the outgoing and the waxing of the incoming influence.

The twelve tribes of Israel as mentioned in the forty-ninth chapter of Genesis and in the seventh chapter of the book of Revelation are, by some students of the Kabala, connected with the signs in the following order:

Aries—Benjamin. Taurus—Issachar. Gemini —Simeon-Levi. Cancer—Zebulun. Leo—Judah. Virgo—Asshur. Libra—Dan. Scorpio—Gad. Sagittarius—Joseph. Capricorn—Naphtali. Aquarius—Reuben. Pisces—Ephraim and Manasseh.

This designation is in accordance with the words, "The first shall be last and the last first." We have given this enumeration in response to numerous inquiries. The two orders are simply the heliocentric (esoteric) and the geocentric (exoteric). Both are correct, but the matter is viewed from opposite standpoints.

In concluding we desire to state plainly to all our readers that we have written suggestively to provoke further inquiry, not dogmatically as though we were settling the matter finally for all mankind.

Broad hints and general outlines have been given, but the multifarious variations from outlined types must prove subject matter for constant individual investigation.

Significance of Names and Numbers.

(Reprinted from Occult Review, November, 1910.)

From very early times, certainly since the days of the famous Greek philosopher Pythagoras, we all know that much importance has been freely assigned to names and numbers, and many have been the ingenious theories constructed to explain their significance. The number of letters in one's name, and especially their arrangement, is forming the topic of many a modern, as it formed the theme of many an ancient, discourse. Many theorists have recourse to the Jewish Kabala and lay much stress upon the twenty-two letters of the Hebrew alphabet, but the twenty-six English letters are now often called into requisition, and quite an elaborate system has been built up for the convenience of people born in English-speaking countries and who know nothing of Hebrew. According to one system, now much in vogue, the twenty-six letters are divided into two columns of nine letters each, and one of eight letters, reading thus: The value of 1 is attributed to a, j, s;

2 to b, k, t; 3 to c, l, u; 4 to d, m, v; 5 to e, n, w; 6 to f, o, x; 7 to g, p, y; 8 to h, q, z; 9 to i and r. In reading the importance of one's name by this method, the following course may be pursued: Take as an illustration Carolined Crosspuddle. The letters are stated as to numerical value thus: C, 3; A, 1; R, 9; O, 6; L, 3; I, 9; N, 5; E, 5; D, 4; C, 3; R, 9; O, 6; S, 1; S, 1; P, 7; U, 3; D, 4; D, 4; L, 3; E, 5; making a total of ninety-one letters, and as 9 and 1 make 10 this is a name of completeness, as all the figures and the circle are represented in it. Now though the name is an unusual one it is nevertheless one of excellent omen, and according to this numerical calculation its import agrees with its obvious suggestiveness, which is of one who conquers difficulties, surmounts obstacles and generally displayes indomitable perserverance. It is notworthy that the three letters of the well known name Fox are all of the value of 6, but 3 times 6 is 18 and 8 and 1 make 9, therefore Fox is a powerful name, as 9 is the highest numeral. But as it is invariably the case that one has a given as well as a family name, different members of a Fox family would find their complete names adding up very differently; for example, John Fox totals 38, as John counts 20 and Fox 18. Now 11, which is the acknowledged ultimate of 38, is said to be one of far more than ordinary value, for 11 and 22 are placed as special ultimates and not further re-

duced, as they could be by making 11 equal 2 and 22 equal 4. The reason assignable for this refusal to trace them to their lowest conceivable ultimate is that o do so would necessitate the reduction of an attained ultimate which is not permissible. This can readily be seen by illustrating with a name which reaches either 2 or 4 by simple first reduction. Any name made up of 11 would ultimate in 2, likewise any name constituted of 22 as its numerical value would ultimate 4. Eleven is called the octave of B, 22 is the octave of D, according to the system to which we are referring. What's in a name? is a question continually raised, and very often quite inconsequently dismissed as though there were next to nothing in it, but human experience by no means justifies this shallow view. We all know how much stress is laid upon name-values in ancient sacred literature. The Old Testament has a great deal to say about names being enlarged, and in some instances entirely changed, to indicate the further spiritual growth of their possessors. Abraham is a much stronger name than Abram, which it superseded, and Israel is a far nobler name than Jacob, which it supplanted. In the New Testament the same idea is carried out with great emphasis in the case of naming the infant John at the time of his circumcision, when no one in the family into which that child was born had been so called. It is idle to say that there is naught but antiquated superstition in

this discussion, for entirely apart from the occultist's interior view of the matter we all know how heavily handicapped many people are by mean and ugly names, and how greatly it is to one's advantage to be the possessor of a good name in all senses of the word.

Time-honored customs, which go on persisting age after age, have always something originally to justify them, and this fact is clearly evident when we consider the persistence with which the sons and daughters of royal and noble houses are endowed with a number of names, while the peasantry of all nations have always been satisfied with few and simple appellations. The reason for this is very easily traced. In the one case many and arduous duties would fall to the lot of the child as he or she grew to maturity, while in the other the work to be done would be simple and monotonous, though often physically severe. The good old idea of rulership was that it required unusual abilities on the part of the rulers, and that high position, far from justifying laxity in morals coupled with indolence and foolish self-conceit, demanded of all who held high rank that they set the noblest possible examples of industry and excellence of character to all over whom they were placed. To live up to a lofty name is a great and honorable duty in these days as well as in times of old. But are not names given arbitrarily and even accidentally? many will inquire. No, they are not, for nothing occurs by

accident, answers the uncompromising occultist, who is sufficiently scientific and logical to declare that for every effect there must be an efficient cause, and who furthermore insists that behind every material or physical event there lies an unseen psychic origin. We are born when and where we are born in consequence of the special mission the incarnating ego is seeking to fulfil through incarnation, and the name given to the child at birth, or soon after, is an indication of the place that soul is to occupy on earth and the nature of the work to be accomplished. Then we may well ask, can we, or have we any right to change our names or to suppress any portion of them? Is a *nom de plume* permissible? To which the following answer may be given. Our names from birth through the comparatively irresponsible years of childhood represent what we have to encounter and the raw material with which we have to work; this is imposed upon us, at least apparently, without our choice, and may be referred to karma; but as we advance to years of discretion and must take responsibilities upon ourselves, the right, and indeed the duty, of selection is brought home to us, and we are therefore called upon to embark upon an ocean of self-responsibility which aforetime we could not navigate. The addition of a name at confirmation in the Catholic Church is a survival of a custom immeasurably older than Christian history, and it is one of those impressive ceremonials

which give us to understand that with the approach of intellectual maturity a sense of responsibility must be impressed upon the youth or maiden as a qualification for the graver duties which must be acknowledged as strength increases and years advance. It is often found that when one has been long enduring what is commonly called misfortune, a decided run of what is vulgarly styled "better luck" follows swiftly upon the adoption of a new name, sometimes even from the suppression of one's name which has long been made prominent and the bringing forward of another part which has been resting in abeyance. A firm name deliberately chosen has a large influence on the business conducted over it, as the suggestion constantly made by its publication in print, together with the frequent setting up of peculiar currents by its frequent pronunciation, attunes the business to a certain rate of vibration and serves to connect the establishment with certain unsuspected influences who are attracted, and sometimes even summoned unknowingly to those who summon them, by the very utterance of the name.

Of course the effect of merely casual pronunciation of names cannot have the same intense effect which is produced by uttering the name with full awareness of its value coupled with intent to employ it systematically; still, there is very much unconsciously

accomplished by the constant reiteration of a name by a great many people, even though it be but thoughtlessly. As there are a few extremely usual English names by which multitudes of our compatriots are called, it is interesting to see to what special categories some of the most widely employed among them belong. George, the name of the present British King, is a name whose number is 39, which is reducible to 12 and ultimately to 3, if one wishes to push the ultimate to uttermost finality. As 12 represents the entire number of the Zodiac and 3 is the triangle, denoting the first equilibrium, the equalization of the three planes—physical, mental and moral—the name is one of great power and dignity, and is the appropriate name of the patron saint of England who has traditionally and mystically "slain the Dragon," i.e., overcome the lower elements and won his spurs through valiant conquest over the most powerful and insidious of foes. Mary, the name of the Queen Consort, is numerically 21, which immediately ultimates in 3. The present King and Queen are, therefore, unitedly 15, according to the higher reckoning, the ultimate of which is 6, and 6 also according to the lower. Now what is the significance of 6? It stands for the interlaced triangle, an emblem extremely prominent in Jewish circles; the present reign throughout the British Empire should therefore augur well for the House of Israel, but as 6 is only

preparatory to 7, which is the Sabbatic numeral, the names of our King and Queen united indicate the activities of a sixth working day, not the repose of a Sabbatic period. Great activity all over the Empire is suggested by present omens; great increase in wealth and honor and much legislation calculated to overthrow old-time limitations and lead the Anglo-Saxon race and all who are guided by it to renewed prosperity and ever-growing liberty.

Alfred is a name which numbers 28 and ultimates as 10, denoting fullness of expression. Edward numbers the same. Albert numbers 22 and ultimates as 4. Harry numbers 34 and ultimates as 7. Charles numbers 30. Emma numbers 14 and ultimates as 5. Julia numbers 17 and ultimates as 8. Hannah numbers 28 and ultimates as 10. We might easily multiply instances, but what little has been said may suffice to induce some readers to look up the quality of the names they bear and see whether they may not be able to trace a good deal that is obscure in their lives to this peculiar origin. Diminutives such as Jim, which numbers 14 and ultimates as 5; Jack, numbering 7 direct, and Tom, numbering 12 and ultimating in 3, are borne by so many boys and young men that they must have a great effect upon the rising generation. A very ancient system gives the following special value to numbers: 1, unity, simplicity; 2, duality, versatility; 3, trinity, general adaptability;

4, quaternity, equity; 5, dexterity, brotherliness; 6, comprehensiveness; 7, completeness, spiritual discernment, reposefulness; 8, octave, enterprise, sphericity; 9, aspiration, discovery, achievement; 10, universality, completeness. Whatever there may be in this study, it is certainly a fascinating intellectual pursuit, and when one seriously takes it up there seems no end to the interesting and instructive experiments which may be conducted in connection with it. The word MONEY numbers 27 and therefore totalizes as 9, giving birth to the thought that as 9 is the highest of our numerals there is no limit to the good we can do with wealth, even on the most external plane, if we do but resolutely determine to consecrate its use and acquisition toward furthering the ends of general human welfare.

A very interesting book dealing with this subject under the title *Numbers, their Magic and Mystery*, by Dr. Isidore Kosminsky, is supplied by the publishers of this book. Paper covers, 30 cents, post free, Another book, applying the principle of numbers and Kabalistic calculations to Astrology, is *Your Fortune in your Name, or Kabalistic Astrology*, by Sepharial, cloth gilt, $1.00, post free, also from the same publishing house.

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It was neglected, almost wholly until at the
close of the 15th Century it was re-awakened
by Copernicus

Copernicus System

He propounded, for the first time, the
doctrine that the sun is the true centre of
the celestial motions which theory established
firmly and completely all the obvious
stellar phenomena and forever extinguished
the geocentric theory which had placed the
earth in the centre of the universe. The
system of Copernicus was confirmed by
the telescopic discoveries of

Galileo in 1609

viz:- The visible irregularities of the moon's
surface, the moonlike phases of the
planet Venus, the satellites of Jupiter
and the rings of Saturn. Galileo was
followed by

Kepler

who established that the distances
periodical times and orbits of the
celestial bodies that revolve about the

Celestial dem[illegible] connected by
numerical & geometric laws that prevail
throughout the whole planetary system.

Sir Isaac Newton

Followed Galileo and Kepler by establishing
by strict mathematical demonstration, the ex-
istence of the law which pervades the whole
universe, binds the celestial bodies together,
and reduces their motions to harmony and
order. This is the law of gravitation by which
all the particles of matter in existence, from
the smallest pebble to the solar mass itself,
gravitate towards each other with forces di-
rectly in proportion to their masses, and
inversely as the squares of their distances
The simple proposition on which this
grand discovery rested was, that the force
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discovery that has ever dawned on
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LIST OF SUBJECTS.

The Word	9
Thought	11
Knowledge	15
Cause and Effect	22
Limitation	29
Servility	32
Individuality	35
Mental Healing	41
Inversion	51
Liberalism	56
The Coming Religion	63
Alternative	64
Chastening	68
Persistence	71
Concentration	74
Destiny	78
Heredity	84
Specialty	86
Law of Attraction	89

Recognition of Qualification 94
Polarity 96
Harmonious Vibration 102
Telepathy 108
Correspondences 110
Association and Organization 112
Memory 113
Karma 115
Emanations 120
The Real Ego-Atma 125
Dreaming True 132
Psychical Unfoldment 140
Spiritism 150
Elective Affinity 154
Auras-Psychical Environment 156
List of Books 160

PREFACE.

THE shorthand notes from which this volume has been compiled were taken, and the transcription begun, with no thought beyond the personal benefit and satisfaction to be derived from their perusal from time to time.

As the work of copying advanced, however, the idea of sharing my valuable collection of beautiful truths with others who are in the pathway of the higher thought became an impelling motive.

While each excerpt is complete in itself, and the original intent was to cite them in the order reported from the lectures, yet, for the sake of convenient reference, they have been arranged as seemed suitable; the method of compilation and classification suggesting itself, and ultimately developing into the form here presented.

A helpful, inspiring motto may be found in nearly every citation; but the grouping of several at the close of each subject, it is hoped, may aid in securing that concentration which leads to healing and unfoldment.

So, with hopeful expectancy that these truths may indeed prove helpful Sayings for Leisure Moments,

and that an acceptable and inspiring suggestion may appeal with strengthening influence to many, when in doubt, or disheartened—and believing it will meet with a warm welcome from those whose privilege it has been to listen to this gifted speaker—I affectionately offer this little volume to all who are of the brotherhood and sisterhood of Spiritual Science, and to all who seek to become familiar with its inspiring doctrine.

A. E. L.

NOTE.—The MS. of this work having been submitted to me for approval and correction, I have carefully revised it, and gladly pronounce it authentic.

W. J. COLVILLE.

THE WORD.

"In the beginning was the word." Words are necessarily forms for the expression of ideas. There is vastly more meaning in them than the majority of people attach to words.

A condition is made by the speaking of a word. The spoken words "I am glad," attract gladness. We can attract to us whatsoever we demand.

Whenever we wish a thing, we should voice it—just as a master calls a dog. Every person and every thing answers to his, her, or its name. Putting power on the basis of immutable law, we may call for what we wish.

Whatever we *call upon* in the universe answers the call. The statement "Wherever two or three are gathered together in My name [in the name of any good] there am I [the object sought] in the midst of them," is in accordance with the Law of Attraction. If gathered together in the name of Truth, there is Truth.

We are responsible for every word we speak; there is limitless power in the spoken word. Every word carries power and conviction with it. There is no chance, and there are no accidents.

"According to thy word be it unto thee." It is entirely woman's fault if man's estimate of her is low—it is woman's own opinion thrust back upon her.

It is absolutely necessary, in all teaching, to avoid using two words for the same thing, as words have widely different meanings.

MOTTO.

Every man is God's spoken word.

THOUGHT.

Thought is the magnet that attracts everything to itself.

Everything originates in the thought world. Every material thing springs from the mind of some individual.

We bring upon ourselves an immense amount of trouble because we act without thought; we take the consequences of our own ignorant actions.

People express what they express in consequence of their chronic habits of thought. We must learn to live always in the best and highest thought; to take note of our thoughts; to encourage only those thoughts which, when manifested in external forms, express in forms of beauty.

As every thought you think about yourself comes back to you, every time you call yourself "a poor creature," it will come back to you. The "worm" theology has made worms of vast numbers of people. "According to thy word, be it unto thee," is universally the case.

A great many people want to be well, but they do not wish to think along the lines that lead to health.

People want to be well, and at the same time they wish to be unmolested in their bad thoughts—their venom. They must either change their thoughts and get well, or they must hold the old thought and remain ill.

The mental healer needs to know what thought must be expressed in place of a thought that makes for illness. No one can be permanently cured by any external method. No one can be *cured* until the cause of disorder is removed.

"Out of the abundance of the heart the mouth speaketh." We often hear the expression, "a speaking countenance." We can all read character when we become familiar with its signs. We know that, on the physical plane, there are healthy and unhealthy positions of the body; all that the mental healer declares is that on the subjective plane—where we are dealing with thought—there is a way to think that will produce health. When we think in the right way, we are well; and when we think in the wrong way, we are ill. Effect follows cause; our ignorance makes no difference with the law.

By holding to the ground that one is entitled to honest dealing, that he will be honest and demand honesty from others, people around him will be held in

the thought of honesty; he will make for honesty in the community. If we hold people in the thought of dishonesty, we are making for dishonesty.

Whenever one holds the thought that people are going to do wrong things, he vitiates the atmosphere. The person who eggs another on to do a wrong is just as much to blame as the wrong-doer. These are the very hypocrites denounced by Christ. One who undertakes to pass judgment or condemnation upon his neighbor is a hypocrite. If one is easily influenced, the one who holds a wrong thought in regard to him helps to make him a wrong-doer.

Thought can be sent out into a room or any place. You can send into an apartment a helpful thought whenever you wish to do so—provided you have no doubt as to the matter.

Many people have been accused of plagiarism when they have only picked out of the atmosphere thoughts that have passed out from others. Our very thoughts —the very words we may be writing—can be taken up by other people in this way.

Everything readjusts itself; every thought we yield to reflects itself in our conditions.

A circumstance matters not at all to a person who recognizes the sovereignty of thought. Any place is a sanctuary where one's mental state is holy.

MEDITATION.

The more unfolded we are ourselves, the more good we must do, wherever we go and whatever we undertake. If the thought is right, good thought goes through the work—whatever the thing done, the worker makes the work sublime through his own high concept.

KNOWLEDGE.

What constitutes knowledge? Experience is an interior realization.

The intellect is subject to continual change.

The most that one knows is the limit of that person's present attainment. The limit of our attainment to-day is higher than it was in days gone by; but the limit of our attainment to-day is not the limit of our attainment for days to come. The order of development is first, animal instinct, next the intellectual, and then the higher spiritual qualities; our moral and spiritual attainments are superadded to the animal and intellectual.

Those who are now on the lower rungs of the ladder must live through different and higher expressions, either on this planet or elsewhere.

There are many persons to-day whose intellects are entirely superficial.

It is what you understand that is, practically, the reality so far as you are concerned.

The Book of Nature is open to every one who is willing to read it. Every one who is in the position to

discover the truth, discovers it. No one can withhold from any one knowledge, when his condition fits him to receive it.

As the intellect expands, the universe becomes larger—seen through the expanding intellect. We do not bring new things into the universe, but we see things in a new way. There are multitudes of new things—from the standpoint of man's knowledge.

The spiritual method of arriving at knowledge is the very reverse of the material method.

The atmosphere holds everything that we want to know.

There are no secrets in the universe; every one can draw whatever he pleases, after he has learned the way.

There are no questionings of the human mind that are impertinent.

If God has any secrets which he doesn't desire to reveal to his children, then he does not endow his children with the desire to penetrate them. Where wrong comes in is stated in Genesis: The man and woman partook of the fruit of the tree of the knowledge of good and evil. So far as they partook of the good, so much the better for them; so far as they partook of the evil, so much the worse. Their motive was a mixed one when they sought knowledge.

Knowledge

Everything in this universe is open, unsealed. God has placed a veil over nothing. God is willing that every one should read the Book of Nature through and through, and come into the secret of creation itself. "Understandest thou what thou readest?"

Things are vastly more than they seem.

All our mistakes come from false conjecture; we conjecture something beyond what is evidenced to us. When our senses do not tell us enough, our conjectures and speculations produce false beliefs, which continue to hold us until apprehension of truth destroys them.

Nature never picks out any of her stitches! Never repents! Man's knowledge of the universe is progressive. Man makes mistakes; therefore, man has to alter his own work. Man's belief concerning the law changes; knowledge never changes. Knowledge increases; belief changes. Belief may be false; therefore, belief changes; but knowledge cannot change.

Man is neither omnipotent nor omniscent. There is no one altogether perfect except the Eternal Being, because no one but the Infinite can be perfect in knowledge; and it would be necessary to possess all knowledge in order to always do right. There is always the possibility of error as long as there is more for us to learn.

Nakedness signifies without experience. We are not desirous of going back again to any state of infancy which we have left. We cannot have innocence without ignorance, but we can have purity without ignorance. Innocence is the earliest, childlike state of ignorance. The pure in heart see God; but the merely innocent hear the Divine Voice, as it were from afar. As our ears unclose, the Divine Voice sounds nearer and nearer to us.

If our experiences were all equal, our knowledge would be equal, our power would be equal; knowledge gives power. With every fresh experience we gain knowledge; with every increase of strength we gain more freedom.

Our dead selves may be used as stepping-stones to higher development. We can look back and say, "I did make mistakes, but I am wise enough now to keep out of the trap." Many say, "If I could only live my life over again, how differently I would act." You will live your life over again—and act differently. You will be placed in different positions, where you will have the opportunities you wish.

Education is the unfolding of a faculty from within. Surroundings or environments have a part to play in education—the same as the elements have a part to perform in the development of a seed. A great deal

can be done to hasten the process of gestation. You may improve the wild rose. You can, by education, develop more and more conscience, more and more reason, and perceive more and more of the Divine Light.

We frequently make mistakes (commonly called sins) because we are ignorant. When we take this ground, we have no difficulty in harmonizing apparent inconsistencies between desire and conduct.

Every truth is apprehended morally and mentally; those whose spiritual development is equal will apprehend the same truths in the same way, no matter how far apart they may be physically.

The knowledge of truth is universal and profound. We acquaint ourselves with facts according to our environments. The two opposing elements in education are tuition and intuition; tuition reveals facts, intuition reveals truths. Whatever relates to universal order or cosmic harmony, can be learned without books.

We are now looking forward to the time when knowledge shall become universal. Man's power extends—in harmony with law—vastly beyond what is ordinarily supposed.

The gift of wisdom is the gift of penetration; the gift of knowledge is that which enables people to pick

up bits of information here and there; people who have it are versatile. The one who has the gift of knowledge is only an assistant to one who has the gift of wisdom.

One having wisdom is able to arrive at conclusions by intuition, to penetrate to the very root of a matter —not necessarily learned, wise by intuition. Wisdom and knowledge are not synonymous terms. Knowledge may be the result of a good, retentive memory; wisdom is gained by direct spiritual perception, an interior perception able to lay hold of direct spiritual illumination.

There are two classes of teachers in the world today: rationalists and intuitionalists.

REFLECTION.

The "Philosopher's stone" means wisdom. It is the knowledge of the law.

Belief is voluntary. One can hold in thought or belief whatever one pleases, in regard to anything or anybody. Belief and knowledge are not the same. If we absolutely know anything, that is more than belief. Wherever there is knowledge or demonstration, there is no further need for belief at all.

MOTTO.

The human soul attains through effort.

MEDITATION.

On every plane man can learn more and more. We are never called upon to shift our basis, but should be open to every phase of knowledge. Develop broadly —on different planes. If we only believe a thing, our belief may change at any time; but our knowledge is forever.

CAUSE AND EFFECT.

Everything—no matter how great or how small in man's opinion—is the result of law. Man is the expression of the law. We are not creatures—not servants—but children of God.

It is impossible to do anything outside of universal law.

Many do not know the difference between what makes for satisfaction, and what makes for dissatisfaction.

As long as people live on a low plane of morality, they will have all the ills that arise from sensuality, from worry, from all irregularities.

For every effect there must be a sufficient cause. We do not call every cause a *reason*.

We should not say that all persons who appear ill are suffering the results of sin in the theological sense, though all sick people are sinners in the philosophical sense. A mistake has been made by some one, and the result has brought about a condition which is a penalty, though not in the punitive sense. There is no punishment for error, but there must be a penalty.

If people admit that all the suffering and sorrow in the world is the result of God's anger, they can never hope to avert it, unless by some miracle.

The statement, "Whatever *is* is right" should be, "Whatever *must be* is right"—whatever is in the law of necessity, the unchangeable effect of the unchangeable cause. An unchangeable cause must produce an unchangeable effect. We must aspire in order to inspire.

People would never suffer if they never needed to suffer—if they never brought suffering upon themselves. We do not overcome pain and suffering simply by denying its existence. All disorder is mental; the physical effect is only the result of a mental cause. No one can alter the relation between cause and effect.

Every thought produces a decided effect upon the thinker; and not only does it produce an effect upon the thinker, but also upon all those who yield to its influence consciously or unconsciously.

We do not advocate dealing arbitrarily with individual cases. There is one Universal Law, which can be expounded for all mankind. Every one can be well—can be happy—can be successful. The law is absolutely universal. There is no *reason,* though undoubtedly a *cause* for people being ill, unhappy, or in any way distressed.

We teach most positively that every one is held in bondage to the law he makes for his own government. Laws will never relax their hold until the framers of the laws give them up. You bind yourself by your own laws. What we need to realize is, that all laws which *can* be broken, had better be broken; the only law which *cannot* be broken is the Law of the Universe. To break divine law is the only thing you cannot do. If you have a headache it is not because you have broken the law, but because you cannot break a law of Nature. Nobody ever breaks the law, because the law cannot be broken. The relation between cause and effect is unchangeable.

There is no such thing as accident; everything is traceable to cause and effect.

We do not admit physical causation, any more than the Christian Scientists do. We admit physical effects, but we do not allow that the body is its own cause. We do not admit that a pathological condition is the result of physical causation. All causation is mental. There is no physical causation, but there are physical effects.

There is always a mental cause back of the effect. What is cause? The mental habit, the tendency, the disposition of the mind; these are to be healed. What

people commonly call disease in the body, we call the effect of disease in the thought.

The world is in hysterics. Why? Because of the false standards of justice and morality prevailing everywhere.

A sensation is an effect, and necessarily of something back of it which produces it.

Be moderate in all things! Whatever is natural and spontaneous gives satisfaction. There should be no satiety, but continual satisfaction, on the lower plane; till that which is higher and comes later, transfers desire to another region in consciousness.

We are often too ignorant to know the relation between causes and their effects; therefore we are surprised at our experiences and find them for a while incomprehensible.

There is no *special* Providence, but there is a *universal Divine Providence.* The one Divine Law regulates all things, from stars to smallest atoms. The same law governs in the least as in the greatest.

Nothing in the universe transpires except in accordance with a fixed law. Divine operation continues through the operation of natural law. God could not change the law of the universe without changing himself. The law is the expression of the law-giver.

The effect cannot be unlike the cause; unchangeable cause produces unchangeable effect. All human ordinances are subject to change; not only to progress, but to alteration. When we know a thing, we know it forever. The opportunity for progress is in the natural, inevitable order of things. The element of change—alteration—proves that man not only knows too little, not only knows now far less than he will know, but makes mistakes and blunders. He does work that he will have to undo, because he often works blindly.

We often have to pay the penalty, in our own persons, of what we call others to account for.

Neurasthenia—the gradual wasting away of the nervous tissue—is the popular ailment of the present age. Hysteria is just as common with men as with women. Neurasthenia does not appertain to one sex more than another, nor to one age more than another, it is to be found in all periods of life, and in all occupations.

These ailments—hysteria, neurasthenia, impairing and general wasting away of tissue—are not due to over-work; they are only due to *worry*. A great many people are over-worried, not over-worked. The antidotes to all these disorders are purely mental.

If you do, in a normal condition, as much work as it is right for you to do, you will fall asleep, and sleep as long as it is good for you to sleep.

Worry is nothing but hysteria! We destroy brain tissue by worrying.

We never knew a strong person who was always in a hurry, and we never knew a successful person who was always in a hurry; people whose experiences are like a see-saw are mentally unbalanced.

Watches are usually too fast when in the pockets of hysterical people.

In consequence of certain things being as they are, certain results will follow. Change the cause; trouble yourself not with the effect, and the effect will take care of itself.

AFFIRMATION.

There are no accidents. Nothing ever occurs by chance. There must be a sufficient *cause* for every *effect*. Everything takes place according to law.

MEDITATION.

Not only oil, but soapsuds, will calm the troubled sea. We can increasingly discover the Law of the Universe, though none can change its immutable decrees. One element neutralizes the rage of another. The way of discovery is open to every individual.

MEDITATION.

The irritability of the human invalid and of weak little dogs is proverbial. The strongest men and also animals are always good-natured. But turn to some one of rather less than average intelligence or strength, and you will find a person who resembles a little snapping cur, instead of a noble, powerful mastiff. Little creatures who feel their absence of power, but would like to assume a power they do not possess, are like little barking, snapping dogs contrasted with the finest canines.

LIMITATION.

Deny all limitations; there are no limitations, *per se*. Unless we take this ground, we shall never succeed in our effort for health on any plane, in any direction.

When we get beyond all sense of limitation, we can have just as much as we desire to attract. There is a universal supply. Nature is so bountiful that all can have as much as they can hold.

You wish to overcome a limitation—then you *will* to actualize the very opposite of what you are now doing. You must let your will work quietly, and bring your recognition into harmony with your will by acknowledging your ability to accomplish whatsoever you desire.

While our goal is to be entirely superior to circumstances, we are not entirely superior to them until we have grown to a highly developed state. We can grow to absolute control over circumstances. This is not yet generally attained; it is the ideal.

To be able to control all circumstances is an evidence of very high moral development. One not so highly developed will succumb occasionally.

When you depend for happiness upon anything, you make it a necessity. As you make it a necessity, so it is necessary to you. The person who says he cannot do without this or that, allows it to become a necessity to him. You say you cannot get any information except from books; very well, you have made that a law. "According to thy word, be it unto thee." If we did not make laws for our own bondage, we could get all needed knowledge psychically. It is just so with every limitation under which we groan. We have made the limits, and now we must break away from our limitations.

We maintain that all those limitations which people make for themselves are entirely unnecessary, and should be overcome. The mistake is in thinking that they can only get the blessings they desire through a prescribed media. People must realize that according to their word, it is unto them. The ministration of second causes is not to be denied; effects are produced through many agencies; the power of external suggestion is not to be denied—up to a certain point —but the sooner we grow above this the better.

Everything that is external keeps you in a certain groove; and as long as you are in a groove you can never attain true development. If you will be bold enough to step out of all ruts, whatever you need will come to you. *Develop!*

There are virtuous people so stale and monotonous that they rise to a certain height, and never go above it; you know you will never have a surprise from them. But take a person who is in any sense outside the ordinary limit—you never know what is coming; there is something pleasurable in that kind of uncertainty, for it savors of progression.

If you are going to place a limit anywhere, you are not open to a revelation from the universal Spirit of Truth—if there is any line beyond which you may not pass. Just as long as you say "Of course, there's a limit," you are limited by that thought; and you cannot go out into any larger and higher thing as long as your own word confines you to that smaller thing.

The age of man should be at least one hundred and twenty years. It takes about twenty years for the human animal to reach maturity, and he should live, after that, five times as long as the period taken to mature. This is the least we have reason to expect; the greater duration of man's terrestrial existence when he has transcended the animal within him is illimitable.

REFLECTION.

The word "only" should be struck out of our vocabulary; it signifies limitation. We find ourselves at war with all limitation immediately we place confidence in Omnipotent Spirit.

SERVILITY.

The weaker people are, the more easily they can be influenced in any direction.

It is intellectual laziness and servility that lead to so many of the ailments of the present time. It is the combination of servility and laziness that produces all the ailments extant; we may add one other cause, anger. To get rid of all these, we must get rid of all limitations; to get rid of all anger, get rid of all fear, get rid of all laziness, get rid of all mental as well as physical servility. Fears manifest themselves in disorder. Anger, fear, servility, laziness—four demons.

When we have got rid of these four, we have become well. We can then read Nature's book without a hindrance.

It is the right and privilege of every person to be healthy, and it is equally the privilege of every person to be free. How many free people are there to-day? How can we expect health in captivity?

Belief hampers many people to such an extent that they are bedridden, because they believe in that condition. Their thoughts are so crippled that they have not liberty to move their bodies.

Servility

The majority of people to-day cannot account for their diseases, for the reason that they take upon themselves the conditions of people around them; and this is because of their mental servility.

Every blind following of a fashion or custom means vastly more to the mental scientist than it does to the physicist. The mental condition of which such an act is an expression matters greatly. We do not mean, as metaphysicians, exactly what we say, when we object to the wearing of a certain hat; but the mental condition, of which the hat is the expression, is what we care about. It is not the articles of clothing, but the mental servility which makes such clothing worn which can hold people in bondage.

The person who wears anything he doesn't like becomes ill through the mental condition which caused him to wear it.

When people do not dare to live up to their own honest convictions, they break the first commandment of the Decalogue.

We must not wear intellectual corsets and tight shoes, if we wish to become psychically liberated.

Many women permit themselves to become psychologized by their husbands. No one need be in any kind of bondage to another. The moment the

soul asserts its own freedom, it need never be under the control of any one—in heaven or earth—No one is free until he is self-emancipated.

REFLECTION.

If we are in free thought, we shall enjoy free breath. All disorders, such as bronchial troubles, proceed from some bondage in thought.

INDIVIDUALITY.

Our individuality expresses itself through our personality.

You are the same *individual,* but you are not the same *person* that you were a year ago. We are new people in old situations.

The people with whom we associate—why should we expect them to be the same in the new year as they were in the old? They have undergone necessary experiences; they are not the same people; they are what they were then, plus what they have gained. Do not feel that you have to deal with the same old people, in the same old way.

We overcome personal limitation by discovering our spiritual individuality.

The personal man comes from the dust of the ground. The Lord God is the spiritual man. The personal man is the copy of the individual man. We body forth our desires. The process of embodying is the process of showing forth what is contained in the original. Individualization is absolutely necessary in the copy.

Physical attitudes are results of mental attitudes. People's voices show their mental conditions. One's movements show individuality—or the lack of it.

The question often arises, "How is it that so many seemingly good people are not well?" Until we have become individualized—have obtained control of all our hidden chambers—we cannot be free; therefore we cannot be well at all times, for we lack the requisite understanding.

People who are simply agnostic, or sceptical, are shallow; they may be perfectly sincere, but never profound.

The materialist is a simpleton, though he may be quite sincere.

The trouble is in our not thinking rightly of ourselves and others; we are not sufficiently independent and individualized. That false humility which makes us think others better than ourselves is as detestable in the light of science as the stupid pride which is the other extreme.

What is needed to-day is an adventurous soul that will break the bonds of all conventionality.

Perfect individualization is necessary to the highest morality as well as health. There is no morality in

injustice; where there is no justice, there is no morality.

It is the *woman* who has to do with the little infant. The great thing for woman to do to-day is to hold herself in respect, in the silence, as well as in the spoken word. Woman's power psychically is far greater than her power physically.

Woman holds an enormous spiritual power, of which she is for the most part unaware.

When people are tempted and tried, what does it mean? It means that they are upon their metal. They are being tested. Thus, character is developed. If you could always *see* the Divine countenance, then you would be less than a hero. Stand upon your own metal, and reach the point where conscience becomes an infallible guide. Everything that puts people upon their own footing is of the utmost value to them.

Every individual must come into a conscious knowledge of how to regulate his own life. As long as we depend upon other people, we do not decide for ourselves, therefore we cannot become individualized.

Man must dominate the earth as represented within himself, before he can dominate the earth around him. Man can rise entirely superior to all the lower influences around him, but only by first gaining the needed victory within his own economy.

We are capable of unfolding the Divine within us, because we have it to unfold. Man is a spiritual entity here and now. Man's body is his own; he claims the right of ownership. Is it right for the master—the spirit—to control the flesh? or, is it right for the flesh to dominate the spirit?

It is our individuality that needs to be recognized. To do this is where people fail so lamentably.

The greater the manifestation of life, the nobler the form appears.

It is absolutely necessary to have a form as a means of expression on any plane. When we no longer have the physical body, we shall sustain the psychical body—in its own way. We can only build up the physical body in a psychical way.

This physical body must be perfected before we exchange it for a higher body.

To have a body that would serve the spirit perfectly, would be to have a body volatile—a body that would come and go at will—not a body of bones and sinews, flesh and blood.

The psychic body can be made perfectly tractable —becoming visible and invisible, at will—A body entirely under the control of the will of its owner can be materialized or dematerialized at its owner's pleasure.

Individuality

The difference between one form of life and another is that one expresses more life than another. It is only a question of the lesser and the greater that decides the value of expression.

Every one who believes in an angry God worships not the Divinity within him, but the animality.

What people call rebellion against God is really a phase in the development of their lives. All the records of the fall of man and God's consequent anger are falsely interpreted, owing to our ignorance. God has always been looking on man with perfect complaisance, satisfied with his own work.

Lucifer, according to Milton's "Paradise Lost," says, "I had rather rule in Hell than serve in Heaven"; and the opportunity was given him. The fall of Lucifer represents the human soul falling into the kingdom of materiality, developing its own self-consciousness, and determining to reign in its own kingdom. We do not believe that man ever fell in a manner to offend God.

Man, before the fall, according to the spiritual theory, lived in a natal paradise. The soul, in that primeval paradise, was perfectly conscious, but not self-conscious; we must discriminate between consciousness and self-consciousness. When we add

self-consciousness to consciousness, self-consciousness is a desirable acquisition; the simple consciousness remains, but the self-consciousness being added, we are not content to know that we are alive, but ask why we live, and what we are living for.

The account of Jesus putting the little child in the midst of the people illustrates this. The child is an interrogation-point, a query. The child is determined to develop self-consciousness.

The little child is a symbol of the individual first awakening to self-consciousness.

INTERROGATION.

Our individuality persists now, in spite of all the changes of the body. Why should it be destroyed when we lay off this body?

MOTTO.

Character is something one has to develop within himself. A reputation may be bought; a character must be earned.

MEDITATION.

If you are worthy of a recommendation, you do not need one; if you want one you are not worth it.

MOTTO.

One cannot make a decided impression when he himself is undecided.

MENTAL HEALING.

Metaphysical means beyond the physical. There could not be a metaphysical if there were no physical. There must be a physical to admit of a metaphysical.

He is a metaphysician who goes all the way the physicist may go, and then transcends this limit.

What is mental healing? Mental healing is accomplished educationally. You can overcome whatever you *will* to overcome; there are no limitations that can hold you any longer than you are passive to be held by them. It is not the will of the people that we have to change in metaphysical healing, so much as to enlarge their understanding. Just so long as people believe that they have to be unfortunate, they will not succeed. There must be co-operation of the will with the understanding. A very necessary mental attitude to take when giving a treatment is, that unless you admit that you have the power to do anything, you cannot do it. In giving a mental treatment, you must admit that your patient has both the will and the power to express the state he desires to manifest.

In treating one's self, let the will alone, but appeal

to the intellect. Come to realize that all good will can be called into effect.

All pathological conditions are abnormal. We allow no place for unhappiness, no place for failure; these are abortions, not necessary to the complete work of Nature. No one need be ill, no one need be unhappy, no one need fail; there need be no disorder in the world; these are entirely unnecessary.

Society is a sick man, and you have to treat society —just as you would an individual. How shall you prescribe for it?

You must take people as you find them; but do not leave them as you found them. Your influence must be to lift the world to a state that it was not in when you found it.

One who has more than ordinary access to the unseen realm can help others—on their own plane; and then, just as you take your children and educate them, you take grown people along. Make any present "craze" or "fad"—if people choose to call it so—a means of taking people along acknowledged paths to something higher—to the discovery of the soul.

The true idea of mental healing is that one can help another into similar harmonious relation with the universal supply.

A great many things are spoken of in the plural; but the intelligent mental healer is one who endeavors to bring everything to a point of unity. There are many expressions of one universal and entire interest. Human nature is in all respects a unit; all the interests of mankind are positively one.

The word "healing" means, properly, "making whole."

We meet many people who were born feeble, both physically and mentally. When metaphysical healing was first presented to the public, we heard much of people applying to be cured of various complaints and diseases; and they talked about "mind cure." Mind cure might mean the healing of the mind when feeble. But metaphysical healing includes every branch of therapeutic practice; there is no possible ailment, or lack of health, which it does not undertake to cure or supply, as the case may be. It rests upon only one basis, man's ability to rise above every conceivable limitation.

Every treatment that you give, that is given wisely and well, is in recognition of a state not yet attained, but which can be attained—and the more easily with your aid.

All negative processes—all processes that aim simply at eviction of disorder—are on the wrong side.

The true metaphysical healer does not undertake to fight disease. As we claim that the condition of the flesh is due to the condition of the blood, and the condition of the blood is due to the condition of the thought, it follows that if the thought be pure, the blood will be pure and ultimately the flesh likewise.

It is affirmed by many talented physicians that all disorders proceed from derangement of the lymph or the blood.

People cannot avail themselves of the benefit expected from outward conditions unless in a mental condition to receive benefit.

Send out a thought which will place before the mental eye of the student or patient a state which expresses what you and he alike wish to see expressed.

We do not apply mental healing to physical disease, but to the mental disease which produces the physical effect. No intelligent mental healer ever attempts to treat people's bodies with his mind, but to instruct them by a mental process in the science of so thinking that their bodies must express outwardly the harmony which is within.

We cannot successfully treat any part of the body alone; treat the body as a whole, through the mind.

Our contention has always been against specialism in metaphysical treatment, because every part of the body is related vitally with the whole. No matter what the malady, you must deal with the human organism as a whole. No one can intelligently deal with any part of the body without dealing with the whole organism of which the organ is a part.

Do not treat, in any sense whatever, with a disease; never deal with an eye, or an ear, or an organ, as a part; but with the whole system, which includes the seat of the abnormal function.

There is no occasion for any quarrel between physicians and metaphysicians; the one is dealing with a physical, the other with a mental condition. While the metaphysician is dealing with our thoughts, the physician is dealing with our physical systems.

There is not anything like the fanaticism in the medical profession that is supposed to exist. Many in it are acting in accordance with their best light.

The regular physicians—many of them—are thorough metaphysicians; a great many of them are true psychical healers.

In metaphysics, the apparent evil is not called a disease, but the result, the effect of a disease—mental; in physics, it is called a disease.

We deny that any disease is physical, but we do not deny the physical effects of disease. We say that discord is mental; all disease is mental. But just as you might say, from a physical standpoint, that the disease is physical and produces mental effects, we say that disease is mental and produces physical effects.

One tumor may be removed; then another forms, another, and still another. Why? Because the method of cure is entirely false; the reasoning is false; the disease is mental, and the tumor is its consequence. if you remove that physical effect or consequence, you are not destroying the disease, any more than you are destroying the hair by shaving. As long as the root remains—which is the mental condition of the patient —so long the liability or susceptibility remains; there is, therefore, no guarantee or security of any sort that there will not be a relapse, and that the last state of that patient may not be worse than the first.

We should not undertake to cure by attacking disease. Never oppose any disorder as such, but undertake to invigorate the system, so as to effect a harmony that will expel the fruits of any disorder already in the system.

Let us consider the utter fallacy of seeking to turn out a disease. If you undertake to fight a disease, and you overcome it as if it were an entity, you turn

one devil out; and, as in the case of the event recorded in the Bible, into the man out of whom one devil was driven, seven others entered, so that the last state of that man was worse than the first, so many other devils—or diseases—come in to take the place of those expelled. The vacuum left by turning out one devil opens the way for more to enter.

The true spiritual scientist is not chiefly interested in mere recovery or restitution, but in helping onward the individual treated to a higher plane than he had ever previously reached.

As we develop on to higher planes, we cannot be susceptible to disorders as we were on lower planes.

Quite a few mental healers do a great deal of injury, both to themselves and their patients, by false beliefs of their own.

The cause of our illness may be our false belief in regard to the thoughts of people around us toward ourselves.

If you have any ill-feeling toward any one, you deserve to be ill.

You cannot enter into heavenly societies when you are out of love to your neighbor. If there is any hatred in your heart toward any being, you will be ill—and you need the illness.

There are two distinct factors in healing: first, the knowledge of what to do; second, the doing of what is necessary to be done.

If we have not clear knowledge, it is hit or miss with us; sometimes we succeed, and sometimes we fail.

What has produced a cure in days of old will always produce a cure in days to come.

The word and faith cured people of old, and the same word with faith cures people now. "According to thy word be it unto thee" holds good still. But the people have walked in ignorance, regardless of the power displayed in the undeviating working of Nature's law.

We must look for the common ground of healing methods; underneath all superstructures there is the same foundation; that foundation is, that there is a law of health in the universe; and when the way is opened, vital power will rush in.

A great many people would rather pay a large bill for the privilege of swallowing medicine, than a small bill for instruction. This is intellectual laziness.

There is no more disgusting work than trying to probe out disease. The worst work ever done by mental healers is trying to diagnose sickness. It is a remnant of the old methods; it is not yours if your

methods are spiritual or metaphysical. What people call disease is an effect or result of disease. If people say their eyes are dim, that is not a disease; it is the expression of a mental state of dimness. We should not care to know what people commonly call disease, because what they call disease is only the effect of disease. We care far more for the physician who tells us how to get out of difficulty than for the one who diagnoses the disease.

A good Chinese idea of the province of a doctor is to pay him while the people are well, instead of when ill. The true mission of the doctor should be to keep people well, not chiefly to cure them when sick.

All the best teachers to-day, who are undertaking to heal the sick, are steering clear of the old saying that people are not suffering pain. They admit that pains and sufferings exist, but claim that they are only temporal and they are remedial. Just as soon as we discover the law, and obey all its precepts, we shall suffer not one more twinge of pain—not one more pang of sorrow.

Our senses are not false witnesses when normal, but they testify inadequately. We treat our senses as we would witnesses on the stand; some can throw but little light on the matter, others have more important testimony to offer. We have to employ our intel-

lect—our reason—to help out the testimony of the senses. We hold that all the senses of man bring in a limited amount of testimony, but the bulk is inadequate.

A well-ordered life gives the greatest attention to the vital organs; and mental healing will affect lungs and heart when it will not touch the hair, because treatment goes to the centre of the organism. Hair is only a covering and an ornament. What is most vital and internal builds up first, and then the spare force goes to the integuments.

GOLDEN MOTTO.

The spiritual gift of healing is like unto a vase of roses—imparting fragrance to the atmosphere of a room.

MEDITATION.

In mental treatment we can reach the internal organs long before we can reach the skin, because all expression is from within outward.

The greatest mistake is in thinking to change anything on the outside; we cannot change things from the outside, but must always work from within outward.

Do not treat people only, but treat places. Leave your best thought everywhere. When you leave your helpful thought, you leave a rich blessing.

INVERSION.

The present disordered state of society is shown by the language of the people.

All error and seeming evil should be regarded as inversion—like an angel standing on his head; as illustrated by Swedenborg, in his description of the "celestial" and the "infernal" standing feet to feet; the celestial standing upright, the infernal showing the inversion. All disorders are inversions.

Things are not good and evil in themselves; things only appear evil when inverted or distorted. Everything, when known for what it is, is assuredly good.

As man has within himself the divine element, so he has also the element of animality within him; and sometimes, he yields to the temptation of the lower, which endeavors to dominate the higher; then he experiences evil. When he gives place to the highest within him, he knows only good. Very seldom do we strike the golden chord of love to all mankind. At one time, we are extremely altruistic; at another, intensely egotistic. We are thus always contending between emotions; we are between two fires, listening to two voices. We hear the voice of God, and the

voice of the serpent. When we try to obey the two, we produce confusion.

"Man shall not live by bread alone!" To merely gratify the animal propensities is to live a starved life. When the soul is starved, the body gets starved. Unfed conditions of the soul produce wasting diseases, nervous debility, anæmia. The only way to conquer all this is to realize that the soul gets hungry; the soul calls out for its dinner. You are feeding your bodies all the time and often starving your souls. When we come into harmony, we feed the soul, and thus allow the soul its fair opportunity to regulate the body.

A great many people honestly entertain the fallacy that if they were to be thoroughly honest in their business dealings, they would have to starve. Starvation or dishonesty is not the alternative. We can carry out the Golden Rule in our business and social relations, and be splendid social and business successes. We do not say you can become a-several-times-millionaire and do it; but you can be in perfectly comfortable circumstances.

It is not what a person believes, or what a person intellectually adheres to or perceives, but whether the mental window is open or closed. Health is the normal, disease an abnormal condition; instead of health

being a rare acquisition, or very hard to maintain, we find that animals—except in captivity—enjoy perfect health. An animal in captivity is in an abnormal state, and hence, subject to illnesses unknown in the natural state. We find birds ill, in cages; but we have no reason for inferring that the same birds would be subject to such ailments if free, in their natural condition.

Natural instinct belongs to man as well as to animals; if we did not deny our normal instincts, we would be well.

The health of civilized communities is vastly lower than it is in savage states. But the theory that the more highly intellectual people become, the poorer their health, is to be denied, except as methods of culture may be artificial and unnatural. If every faculty of mind and body is strained to the utmost, if nearly all the measures resorted to are abnormal, it is not physiology, it is pathology that is accountable for an enfeebled condition.

Education is conducive to health and strength. Health is the normal play of all the faculties, and education is a delightful stimulus to all the organism.

The natural, normal life, is a life where everything is beautiful. So far as beauty is concerned, it is a

means of grace. Beautiful form and beautiful color may be regarded as steps toward Heaven—Heaven is altogether beautiful. There is nothing conducive to spiritual growth in wearing ugly clothing, or in being plain and unattractive, or in living upon poor food.

Anything obtained without doing any injury to others is perfectly right—speaking of the accumulation of property. We do not for one moment believe that it is wrong to appropriate the beauties of the earth; the error is in placing them in a false position.

MOTTO.

Never dissociate the secular from the sacred. Sanctify the secular, but do not desecrate the sacred. In order to be spiritual we do not have to give up anything; but we do have to fit the conduct of life to the truth.

MEDITATION.

You cannot have too much of a good thing. Only a thing that is itself an inversion creates an abnormal craving. That is the rule in all spiritual, artistic, musical and other desirable pursuits.

REFLECTION.

There must be a place for everything, and everything must be in its right place—for perfect harmony.

Inversion

When a thing is not in its own place it is evil in appearance—not in reality. Disorder is an inversion. There is no unhappiness, no pain, that is not due to inversion. The cure for ignorance is always more knowledge.

There is a divinity in things seemingly evil. Evil is a question of undue proportion. We shall understand this when we learn that evil is not real but is simply disorder.

LIBERALISM.

There is a central spiritual philosophy upon which all the religions in the world rest.

People mistake fractions for the whole; that is the cause of all the discord in regard to the different schools of science. All sciences are fractional expressions of one Universal Science. The fractional statements which we continually hear may be resolved into one, by concentration upon the idea of Universal Truth.

One of the most pitiable sights in the world is that of people trying to find wherein they disagree, instead of trying to find their points of cantact. Humanity would be saved if every one would only give up his label or his tag.

Whatever makes for harmony makes for health. As long as we have any prejudices or antipathies, we shall be ill. We cannot be well until these are done away with.

We should do away with the word "toleration" and take instead the word "appreciation"; thus, instead of tolerating our neighbors, we should come to appreciate them.

We must attribute to no one a motive that we would not like to have applied to ourselves. People make many mistakes and blunders, no matter how honest. And we must take the very same ground in correcting one class of ailments that we would in correcting any other error.

We should be glad to have our mistakes pointed out to us, so that we can correct them; but no one has the right to impute an unworthy motive to any one.

A spiritual revelation is not to point out an error for the sake of exposing it, but to give the people something higher in place of it—something they could get in no other way.

Spiritual power has for a long time been suppressed; but people to-day, on their own account, are going fearlessly to work investigating their own nature.

We have nothing to say to the happy and contented, except that we are glad there are people in the world who *are* happy and contented. If they are so, they are right—on their plane; they may be in a state of materiality; they are naked and not ashamed—unfallen Adams and Eves. If one is content with his present condition, we have nothing to say, except to rejoice in his contentment.

If you invite a person to go to the Father's house before he is ready to go, the invitation lacks everything of pleasure or profit to his mind.

We should never try to restrict others by what agrees with ourselves.

We should remain insular, if we held narrowly to one creed or cult. Every cult is too small, and every creed too narrow. This is well shown in the metaphor of four persons going up the four sides of a mountain. All were honest in their convictions, but each travelling a separate path had, necessarily, a different view; and each claimed that his particular view was all there was to be seen. Argument and dispute arose among those four short-sighted but perfectly honest people. The gift of seeing the four sides of the mountain at one view is only enjoyed by one who has reached the top. The one who has had this wider experience—standing upon the height—is able to look in all the different directions, and to see where the various roads lead.

Criticise not, unless you wish to be criticised. When you criticise a song, it is yourself that you criticise. One critic interprets one way, another interprets another way; they can only tell how it strikes them. No one makes any progress in spiritual development until he is perfectly willing to read all re-

views, but not to be guided by them. Never allow anybody else's mind to act for you to the suppression of your own.

One star (or sun) is of orange hue, another blue, another red, and so on; yet all those suns are equally beautiful, resplendent, magnificent. So is it with flowers—so is it with trees, birds, gems. One differs from another in its phase, not necessarily in its degree of beauty. So, in human society, we find that all gifts of the spirit are of equal value, and equally interesting—if we know how to employ them aright.

One who has come into spiritual understanding has no favorite flowers. Because you love the roses, there is no reason why you should not also love the lilies. A larger conception enables us to rejoice in all the forms of beauty we behold in the universe. They each have their own mission to fulfil, and we must know ourselves in relation to all of them alike.

The greatest teachers have always been super-personal and super-systematic.

The perfection of a man differs from the perfection of a woman. There can be perfection in all states. Perfection may go along from birth to maturity, manifesting on rising planes.

We must stand for universal brotherhood and sisterhood; there must be no sex qualification anywhere.

We maintain that man and woman are the joint expressions of the one super-personal God.

"I take great comfort in God," said Lowell. People have been taught to fear God in the wrong way. There is a great deal of religious hysteria in the world to-day. In all ages, there has been established precedent in the way of all life—in the way of all progress. There has always been a very large Cancer in the Zodiac, a Crab, whose tendency has been to oppose everything new.

Whatever is asserted is for investigation; all is for consideration; no one should accept without question the sayings of any person.

It is not liberality to go down into the dirt because your neighbor is down there; remain on the heights yourself, and beckon him up. Don't try to get even with people, but help them to get even with you; then there will be two of you on the heights, instead of two of you in the gutter.

All truth, all honor, if it is going to do any practical good, must go down among the "evil" and rescue them. How can we expect the annihilation of evil—the reform of girls and women in all sorts of horrible places—when we hold ourselves aloof? There is no way to help these girls and women to rise to the

ideal of noble womanhood, except by going among them and lifting them up.

If you associate with people on any plane, objective or subjective, who are below you in growth and moral character, and you turn to them in blessing, instead of their cursing you, you will do them good; and you will never get any harm, as you will never do anything but good.

Learn from the strong ones; give instruction to the less advanced.

What is a temptation to one is not a temptation to another; what is an attraction to one is not so to another.

Put the right kind of temptation in people's way; a temptation is not simply something you can comprehend with your bodily senses.

The best and highest treatment is to put spiritual temptation to a nobler state within the reach of every one.

GOLDEN MOTTO.

Do not think your altitude is your own special property; it is to enable you to help others.

MEDITATION.

Deep down in the nature of every one there is a settled conviction that it makes a person worse to call him evil, and better to call him good.

REFLECTION.

God's law is only dimly shadowed forth in the purest human legislation.

UNIVERSAL STATEMENT.

God is the parent of all humanity. Woman is as much God's image as man is.

THE COMING RELIGION.

The universal religion is the religion of science.

You may take seven different systems of religion—they are all right, like the seven rays of the rainbow, the seven tones in the musical scale—each right in its own place; but no one of them can be the scale.

Every later revelation contains all the truth that the older revelation embodied.

It makes no difference where the body is, Heaven is as near to us in one place as another. It is only when we come to know what it is to be regardless of time, regardless of place—to feel that one point is as sacred and near to God as another—that we can realize the truth.

No one will be one step nearer Heaven by going to Egypt and meditating, as he walks down the "Avenue of Sphynxes," than by remaining at home and realizing that Heaven is in the very locality where his present action lies.

ALTERNATIVE.

It is only through the discovery of Universal Law that we can know how to fulfil our desires.

When we are in universals, we are one with God; when we are in personals, we are not in harmony with God.

When we come into right relations with the interior state, we shall always desire what is best for us.

We find ourselves, continually, in positions where we are obliged to choose between two things, we can have one or the other, but we cannot have both. This goes on through life—this or that, but not this and that. There will often come an opportunity for the culture of the spiritual, or the material. If we put the spiritual last we shall never secure any spiritual development that is worthy of the name. But if we say, "I will have the highest!" then we may draw from the fountain of Spiritual Truth. The reason why we cannot draw more from the spiritual world is because we live so much in the external.

To bring children up not to depend on externals is to bring them up to realize themselves as magnets for spiritual realities.

Those who desire it earnestly, become possessed of the deepest secrets of Nature. This knowledge comes to us when we give up the love of externals. We become qualified for just what we set our thoughts upon. If we regard externals as the chief good, they will be the only things we can associate with; we can keep our places just where we elect to put ourselves.

Man's spiritual power is universal. Without this spiritual power we should not be men and women. Whatever a seer or prophet has done, some one else can do. There is always possibility for further development along the same lines.

We shall be able, when spiritually developed, to regulate ourselves through the law of natural selection. All normal, healthy human beings will, through this law, select the very things that are best for them.

You are spiritually well and strong; whatever is best for you to have, that you will crave.

Wherever there is a great feeling of need there you can always develop power; it is not easy to develop power where there is no feeling of necessity.

The reason why so many people never receive anything on the psychic plane is because they pay too much attention to externals.

We can all have whatever we want in this universe. Just as we vibrate, we can put ourselves into relationship with whatever we wish. We can vibrate with it. Everything says, "If you seek me with your whole heart, you will surely find me"—everything in the universe! If you seek the higher spiritual development, you can rise entirely above your present limitations. Things cannot move you when you have attained the power to move them. You must either be the operator, or you will be the subject—in the affairs of your daily life. If you say, "My circumstances shall obey me!" you will control them. I never propose to get under any circumstance. Whenever a circumstance comes up we must realize that we can govern it.

Whenever you approach a summit, you are vibrating on a plane much above the ordinary. You have to surrender on one plane to operate on another. It is a question of choice or alternative. If the internal is cultivated, the external is sacrificed. Whenever we undertake to give to the higher and take from the lower, it is a question of exchange. And this is our idea of the true meaning of the word "sacrifice." In living a consecrated life the higher nature always makes demands upon the lower; it is consecration, not destruction. You do not destroy the body, but let the spirit use the body as it will.

Alternative

You will have a good physical body as long as you need one; then, there will be no unwelcome death—no disease. Your transition will only be to you a state of passage from one plane to another. You overcome the fear of death. There will then be no undesired death, no sickness. You are at once prefectly at home in the spiritual world—no sense of bereavement is possible to those who live now and always in the realization of omnipresent life in spirit.

GOLDEN MOTTOES.

Things cannot move you when you have attained the power to move them.

Man is the arbiter of his own fate.

The idea is a true and important one, that man makes his own paradise, or his own *sheol,* here and hereafter.

We do not have to be unsuccessful. We get what we invite, and nothing else.

Human will ought not to be considered as something to be contested; the essential will is all right, always.

CHASTENING.

THE word "chasten" means to cleanse. The world is undergoing house-cleaning. We can well imagine angels going about on earth with scrubbing-brushes and pails and soapsuds,—and even raising clouds of dust while sweeping.

If Adam and Eve did fall, it was not our fault; why should we be made to suffer? There is no divinity where there is no equity. Punishment is an arbitrary word that should fall into disuse. Chastisement means purification; correction means setting straight that which is crooked. The reformation of the fallen, the protection of society—of all human interests—that is always humane and wise. The improvement of society—the betterment of human conditions, through correction of the offender—this is exceedingly salutary; all may unite upon this reasonable basis.

In the fifty-first Psalm, original sin is recognized. This Psalm, whether written by King David, or some one else, was written by one who was conscious of the results of wrong-doing. The man endeavors to account for his sinful tendencies, and also tries to ease his conscience—smarting under a consciousness of wrong. This is not at all unnatural, and not alto-

gether unjustifiable—the desire to get rid of a little of the responsibility of the wrong-doing, seeking to excuse one's self. This Psalm shows the inevitable results of the doing of a wrong; it is more explanatory than profoundly philosophical. It is to be regarded as something of a mirror, in which one can see one's self. People can look at themselves, in the light of literature, and see the relation between cause and effect in human experience; if they will only reflect how people feel in certain positions, they may avoid similar evils.

In Isaiah we are told, that "The son shall bear the iniquities of the father"; and, again, that he shall not. "Whatsoever a man soweth, that shall he also reap." And yet, we are told that one person bears the burden of another's sufferings. When we find statements apparently so conflicting, are we not wisest if we try to find the points of reconciliation in such seemingly contradictory statements?

When we live on the spiritual plane, there are no disasters for us; on the higher plane, so-called disasters are but stepping-stones to further development. We only require certain discipline until we have outgrown it. Just as long as any good may be obtained from dealing with what may be called the cross, the cross looms up; but when the time comes that the cross has fulfilled its mission, that cross becomes a crown.

The "world" which passes away, is not the planet, but a state of society, etc. In a figurative sense, the "sun shall be darkened and the moon turned to blood," is fulfilled in the spirit; it means a new order of society. There is much misinterpretation of the inspired metaphor of the Scriptures. The "earth" means the objective. "In the beginning, God created the heavens and the earth." Earth refers to visible things; it is the natural showing forth the spiritual. The expression, "the world is passing away," is always used to signify an existing state of society in its decline.

We would certainly say if any one is given to any of the foolish interpretations formerly held, he had better give them up. There will not be external fulfilment of the prophecies, but a spiritual verification. We are now on the verge of a new era.

MEDITATION.

The cross is transmuted into the crown. The transformation of the cross into the crown is like the baser metals being placed in the crucible; the dross is consumed and the pure gold remains, purified by fire.

GOLDEN MOTTO.

We cannot wipe out anything with tears. There is but one *at-one-ment*—go and sin no more.

PERSISTENCE.

A dormant faculty remains dormant until something comes to call it forth. Those who are contended against, become strong.

The very best thing that can happen to people is when they are subjected to severe privations. Our great minds, as a rule, come out of strong effort, and out of much contention with what the world calls misfortune.

It is looking back and turning back, getting discouraged and disappointed, that hinders success; going on and on, persistently, is what makes for success —dogged persistency. One may have much to battle with; but by going on, steadfastly, we all shall succeed. Do not stop to fight the enemy. Go to sleep whenever you wish to. But when you steadily hold before you that one persistent consciousness that you are a magnet to draw toward you whatever you will, you will bring it to you.

Man's desire is an expression of man's potency; every one can do what he desires to do. But the volition is fulfilled gradually, in a process from within outward.

Our desires must be fulfilled through steady, constant expectation. The desire must be firmly and consistently held. It fulfils the law, "Every one that seekest, findeth." It is to ask for one thing definitely, and then do everything with that one object and expectation. Never permit anything to come between you and the fulfilment of your desire.

A teacher cannot give us ability, but can help us to unfold our ability. Our desire is an evidence that we have some talent for the thing desired. Never allow yourself to become discouraged because your progress seems slow; you must never take any notice of seeming failure or defeat. Note only your successes. And use ever to yourself, correct *versus* incorrect language. It is exactly the same in regard to any progress; do not say, "I do not seem to make much progress," but, "I am sure I do this a little better than I did."

Obstacles come to us to be conquered—to be overcome; but any one who will stand aloof will gain nothing.

Let the will remain where it is; the will is good enough, but the intellect is often all wrong. The will that says "I wish it" is to be left where it is; but the intellect must be brought to realize that "I *will* do it, and I *can* do it." The very moment that you bring

the "can" instead of the "cannot" into relation with the will, you have overcome the difficulty.

The word "trust" is used constantly, in connection with the word "faith." Before we can trust, we must acknowledge the trustworthiness of the thing in which we trust.

We must use the word "can" potentially before we use it actually.

MEDITATION.

Work is something that we love to do; labor is something we have to do. Work is a blessing, but labor is a curse.

Always maintain that you will have the strength for whatever necessity may arise.

All progress is by means of a spiral stairway; we do not go forward in a straight line, but by a spiral pathway, and this pathway often appears to have its ups and downs. We are not going simply round and round, but truly going forward.

CONCENTRATION.

The restless character is not the ideal character. In order to develop general power, one has to learn to work with one's mind.

Whenever you are afraid that you are going to lose something, and are always troubling yourself about it, you set in motion a destructive current of force.

We can do as we choose with our own faculties. This is the first lesson in concentration. If you say you cannot help it, you are a confessed creature of circumstance.

According to whatever you expect—whether you will it so, or whether you will it otherwise—shall it be unto you.

Like attracts like; everything attracts its own kind, throughout the universe. But there are those who desire one thing and expect another; this explains why many persons remain ill.

You can have anything you like in the universe—provided you set about attracting it in the right way. Can you not make a mental picture of anything you want? The first question is, Do you know what you want? If you do not know what you want, no one

can help you. In business, unless you know what you want, a business person cannot tell you how to get it; it is just the same on the psychic plane. Find out what you desire most of all. Choose out some place and some occupation, and put yourself in relation with it subjectively, in your quietest moments.

If we know what we want, we can relate ourselves to it. Go into the silence and find out what you want. Do not rise from your chair or place of retirement until you know what you want.

Every individual is a magnet to draw to himself whatever he needs to draw—whatsoever is steadily determined upon. The result is attained by living continually with one object and one determination. When people *will* to succeed, that is one-half; when they *expect* to succeed, that is the other half. This is to govern fate, instead of being governed by it.

We put all speculative topics aside; we will not dogmatize upon them at all. The question is not whether our desires are the result of reincarnation or the result of heredity. But, your desire being what it is—your desire being *yours*—you can gratify the desire. We cannot change our past incarnations. What we maintain is, whatever your desire is now—let it result from whatever it may—you can fulfil your desire through the law of attraction. If you do not

care about a thing, you do not want to get it. There is not a person on this earth who really wants a thing and cannot get it. The desire is that which attracts.

Make conditions for success by calling out mentally whatever you wish to attract. You are a magnet to attract it; it is entirely through the law of attraction. "Wherever two or three are gathered together in my name, there am I in the midst of them." Wherever two or three are gathered together in any mental condition, if joyful, they are a magnet to attract joy; they attract whatever they concentrate upon.

Not in use, but in abuse, lies the injury of any faculty. Never make an unpleasant effort to produce any effect. Doubt and fear and strainful effort produce injurious effects. When people try to do anything, they almost invariably fail to do it. Never say "I'll try," but say "I'll do it." "I'll do it!" is what conquers obstacles.

If a person wants anything, let him know that he wants it and open himself to it. "I *will* have what I want, because I *want* it," is the attitude to take for the accomplishment of anything.

When you wish a prophesy for your own life, go into the sacred silence; don't ask anybody else, but go into the depths of your own consciousness. When

you can go into the *holy silence* at will, then you will soon become a genuine theosophist.

The way in which the highest knowledge comes to us is the way it came to the early prophets; they went away by themselves—they went into the wilderness.

If we have pure eyes and loving hearts, we can read the book of Nature. There is meaning to every voice, and a significance to every form.

The true condition is perfect rest, but continual activity.

It is not the length of time we consume in doing any work, but the amount of energy we throw into our work that truly tells.

People who are always running about and trying to accomplish a great deal, often accomplish very little. Quiet industry is most effective.

GOLDEN MOTTO.

The greatest and the noblest things often take the longest in coming to maturity.

DESTINY.

While only what is *involved* can be *evolved,* we know that irrigation is necessary for the fertility of the soil. A fertile soil is necessary for perfect expansion of the buried seed.

If we have different works to do, this necessitates varying endowments. One star differs from another star in glory—not, necessarily, in the greater glory of one than another.

We must regard humanity as the Grand Man. The Grand Man has all the members and all the parts which the human body has; and one member cannot do the work that another should. We must admit that there are people born into the world who cannot do the work their brothers or sisters can. The same talent is not demanded in all. There are always some people who not only see ahead, but work ahead. There are some who are in the brains of the Grand Man; these have to work in their studios, preparing great things for the world. There are societies of angels who perform the functions of the mouth; others who are in the province of the hands. Those who are called upon to run on swift errands are in the feet of the Grand Man.

There are those who are especially qualified for outward kinds of work; there are those who are qualified for esoteric action only.

We may find our places in the Signs of the Zodiac.

Not every one is qualified to be in the brain, or in the eye, or in the tongue of the Grand Man. Some must be in the hands, others in the feet. We are to aim after organic harmony—a perfect organism.

We are perfectly in harmony with Nature when we claim that there may be twelve manners of people—as represented by the Twelve Signs of the Zodiac—all correspondences to the different parts of the body.

We may also note fancied resemblances in people to the different animals; thus, some people exhibit the characteristics of the wolf; others show the traits of the dog or the cat. (All this may tend to support the theory that our lower selves have evolved through the various stages of the animal kingdom.)

Desire to fulfil your own mission in life, whatever it may be; then, when you take this ground, that you will work for the good of humanity, you will find that in these days, as in days of old, there is a Sinai. You will find yourself on the hill, conversing with the highest.

Learn to appreciate every one's gift, your own included. And then, do not care what particular thing you are called upon to do, what situation you are called upon to fill, but seek to attain the highest state in any. Many will say they cannot do the things they are called upon to do. If any one feels in that way, he should compel himself to do the thing over and over, until he feels no aversion to it, and can do it well.

The words "gift" and "mission" have a universal signification.

Every human being has a mission, a distinct destiny. Some have missions which seem to elevate them, in a certain sense, above others. There are those who may be regarded in a special way as lights of the world.

No one's work comes to an end because it has been a failure, but because it has been a success.

The law is that all affairs and events of human life remain until their successors are ready to appear.

Always feel that if one thing goes away, you are ready for something higher. Never say, "I have lost something," but, "I have come to the end of a certain period in my journey, what is the next thing for me to do? What is the next good that is coming to me?"

Destiny

What has a beginning must have an end; what has no beginning can have no end.

At this particular time, we are at the end of a cycle —at the close of an age. It seems as though this conception were in the air; every one seems to feel it. But the majority of people fail to interpret the signs. We are not yet in the new dispensation, but we are in a period of what might be called interregnum. The world is now passing through a narrow passage-way, like the bar at the mouth of a river. The generally instilled feeling everywhere says we are in a transitional epoch. It is as people usually feel at a period of house-moving—a great deal more than a simple change, like going into some place or condition with which we are not familiar; there is an element of mystery. The unknown, even if it may be an unknown blessing, is still dreaded; that is why there are so many restless hearts and minds at present.

We hear it truly said, "There is a good time coming!" We are in the dawn of the "Golden Age." We cannot tell how long it will last; a "thousand" signifies a great number.

As all the baser metals are transmutable into gold, so every cross that the world has borne is to be melted into a crown. The cross becomes a crown through transformation of energy.

It is the destiny of Columbia to lead the nations. Every land is to become a Palestine. Think of the territorial area of the United States! This is to be the new nation! A new nation is being "born in a day"—in the day when people can see the light, in a period of light and universal illumination.

The Orient and the Occident shall join hands.

We believe there will spring up here (America will take the initiative) a new dispensation of Light and Truth to dawn upon the whole world.

The new order of things will not be born all at once; it will come as a little child, but it will grow, continually increasing in wisdom and stature.

MEDITATION.

Every man is the arbiter of his own fate and the shaper of his own destiny. There is a destiny in the sense that there is a destination. The destiny of man is involved in his nature.

We must not believe in physical power as we do in intellectual and moral power. Spirituality alone justifies optimism. No *finite* step is a *final* step.

We should look upon our past lives as stepping-stones to the higher lives we are to live. We rise *from* the dead; not the resurrection *of* the dead, but *from* the dead is our blissful heritage.

Destiny

Nothing can go until the time has come for its departure. You cannot destroy what has a message yet to deliver and a mission yet unfulfilled.

The reason why some structures and some books remain, while others are lost or destroyed, is because they have something yet to teach. Nothing is destroyed or lost until it has fulfilled its mission.

GOLDEN MOTTO.

Let us ever realize a Trinity of Love, Wisdom and Use.

HEREDITY.

The doctrine of heredity is the old doctrine of original sin in a somewhat new and professedly scientific guise.

We are told that in consequence of the transgression of the first parents of the human race, sin came into the world. There are two theories with regard to original sin: one, that man inherits sin from his forefathers; the other, that of imputed sin.

If people believe simply in heredity, they make themselves irresponsible creatures. This is hopeless pessimism for a great many people; it is only the old Calvinistic doctrine of original sin dressed in a new garb. If this were true, the race would tend to final corruption. "He that overcometh shall inherit all things."

There are no invincible tendencies. You can overcome the tendency to consumption just as reasonably as you can overcome the tendency to drink or any other immorality.

Persons may become intoxicated, and suffer from delirium tremens; that is the penalty. You can discover the law of cause and effect so as to work with it.

Most people think it very wrong to tell a falsehood; it is wrong, beyond a doubt, but a person may have just as much a tendency to lying as to consumption or cancer. If a person has a tendency to tell lies, he ought to overcome it; then he must have the power to overcome it. One cannot do what one is constitutionally unable to do. We must teach ability, or our moral counsels, even the highest of them, are idle, impracticable vaporings.

GOLDEN MOTTO.

We are not bound by the law of heredity. All tendencies can be encouraged and developed, or they can be suppressed and overcome.

SPECIALTY.

Great specialists are not apt to be interesting to people in general.

Information should be obtained upon all points, but we have plenty of room for specialists. There are certain qualifications, however, which are as necessary for one as for another.

There never will be a successful worker in any field who has not qualified himself for that special field. We must understand our business. Whatever may be the particular qualification one desires, one must live for that work in particular.

To be specialists in any great line, we must concentrate our forces on that special line. If you want to succeed in anything, you can become great wherever you really desire to be great.

It is asked, "Is it not true that any scientific demonstration demands that one's life should be given up to it?" If we desire to be eminent scientists in any line, we must give ourselves entirely to our work. We must be people of "one idea"; we must have one central object. We may read all literature, and interest ourselves in all arts and amusements, but we must make everything subsidiary to the chosen end.

Specialty

Make everything you hear—everything you do—tend in one direction. Be able to illustrate your subject in manifold ways. People may carry the thought of psychic development with them wherever they go, into everything they do; never allowing anything to be a hindrance; keeping the desire always fixed upon the unfolding of the interior.

If one is to use his eyes, he must have an occupation which calls the eyes into use.

Give out your best and highest, in every way: in the newspaper article, in your novels, in your conversation, in your silent thought.

The majority of people, who write hysterically on various subjects, start on their subjects from nowhere, and, therefore, cannot possibly reach a satisfactory conclusion.

In going into the practice of healing, do not give up your special talent, but through the exercise of your gift do your work. The daily newspaper, the theatre, the novel, all are to be used as channels to carry the higher truths to the people. Every one is to use his own special talent, and give to the world what he has to give, through that special channel. Some people have, undoubtedly, greater capacity than others, but no one should lay aside his special vocation.

MEDITATION.

We rest by changing our occupation. But let people cease to do anything, and think that idleness will produce a cure, they will not find what they expect but exactly the reverse of it.

When people talk about attracting whatever they want, it is perfectly true; but they cannot want what they have not potentially the means of procuring.

GOLDEN MOTTO.

Whatever is involved in any soul can be evolved therefrom.

THE LAW OF ATTRACTION.

There is a Law of Attraction, which is absolutely universal. Everything is a link to attract that which is like itself. Thus one may be brought into relation with all in Nature that is like unto the object upon which one elects to concentrate.

Every individual is by nature a magnet to draw from the universe what is needed to build up his own organization. It is not for us to give up to others, nor to ask others to give up to us.

Whatever comes into any building, or into any person's individual sphere, comes because it is attracted thereto through the Law of Attraction.

We hear of attraction and repulsion: the Law of Attraction is the only law we recognize. There is in reality no law of repulsion, though there appears to be such a law. Everything follows the line of greatest attraction, which is the line of least resistance; thus it appears to us that there is repulsion, while really there is only attraction.

Any limitation that anybody is groaning under comes through the Law of Attraction.

Whether a person knows it or not, he gets whatever he is in a condition to receive.

Many will say—"We came into the world with differing endowments." That is not asking "How did we come to be what we are? And from whence did we get our tendencies?" Granted that you have any desire, you can fulfil that desire through the operation of the Law of Attraction; making yourself a magnet, you can draw to yourself anything you want.

The action of this Law of Attraction is, that whatever we seek, we find. And, if two persons can be found attracting the same conditions, they will have precisely the same experiences—provided they are in the same mental conditions.

We shall eventually know how to produce anything in this world that we wish to produce.

Let people assert something, instead of attempting to deny something; trust in the Law of Attraction, not in the Law of Repulsion, conquers. No one need suffer from a sense of neglect, nor through hypersensitiveness from disappointment and heartache; there is a cure for all this. When feeling sorrowful, pronounce the words "Joy, joy!" Try this, it will be found successful. Everything answers to its own name. Everything responds to the name by which it is known!

It is the Universal Law: "Call upon me and I will answer!" This is universally true; it refers to the

highest, and the lowest, and to all that is intermediary. Whatever you call will always respond.

When we pronounce certain words mentally, making positive assertions, our words return to us; and they do not return to us void.

It is entirely the condition of the person himself which causes the treatment he receives. Those who get the worst treatment bring it upon themselves.

If you have bad dreams—if you have nightmares—if you wake in the morning feeling badly—it is entirely your own fault; not necessarily your sin; but your blunder.

The Law of Attraction needs to be understood. If you are in a condition to attract children, and do not know that there are any children in the neighborhood, they will be attracted by you and will come to you, because of that attraction. It is not only so with children, but also with animals—with dogs and with birds. It is not probable that they understand this, but they surely feel drawn toward you because of the sympathetic vibration between you and them. This is the Law of Sympathetic Vibration.

If there is such a law as that of repulsion, we have nothing to do with it. People do not know what the action of their vibrations is upon things around them,

many times, and thus attract things they greatly dislike.

Let us be thankful for everything that comes to us; if it ought not to come, it would not come. It is the effect of a cause. If we did not attract it, we should not have it.

In the same way that the physician draws towards him the sick, will the wise person draw toward himself the foolish; the moral will draw the immoral, and so on; because we can help others thus.

Only the outward form of a work can be regulated by what we call circumstances.

Why do the ignorant go to teachers? For the enlightenment of their understanding.

We should feel that Almighty God is paying us a compliment when he sends to us people with downward tendencies. What does the Law of Attraction find to work upon in such cases? It works upon the germ of honor, which is like a diamond set in mud.

Those who come into the sphere of pure influence can be affected for good by unconscious influence.

MEDITATION.

We can become related to all that is beautiful in the world, through the Law of Attraction, through a

mental process, regardless of what our exterior surroundings may be.

The Law of Attraction explains entirely the wisdom of prayer on a scientific basis.

When you follow the Law of Attraction, you are drawn in a superior degree to a certain place; and if you are at all versatile, you will be sometimes drawn to one place, sometimes to another, but always to the right place at the right time and in the right way.

You say a certain thought strikes you. Why? Because you were in a condition to be struck. Unless you were in a condition to be struck, it could not have struck you.

RECOGNITION OF QUALIFICATION.

The right of every individual is to do whatever he or she can do well. Qualification is the test of ordination. The qualified healer is the ordained healer.

It is recognition of qualification that we need. The very moment people claim anything as a right—the very moment we get to that point—we are ready for something; and we never get it until we are ready for it.

We do not always see how the Law of Attraction honors all who trust it, but that is only on account of our shortsightedness.

Silently, we can become magnets to attract everything we desire. But what is the genesis of desire? There must be a cause for desire. If we had no capacity, no talent, we would never have the desire to express it.

The very moment we can see a thing, we are ready for it—else we could not see it. The very moment we have come to see a higher state, we can begin to make it manifest.

Only those who have had a metaphysical education know how to discriminate between the potential and

the actual; they recognize the possibilities within every one and distinguish between the potential and the actual. To recognize the kingdom of Heaven within, is to help that Heaven to shine forth, to actualize.

If you place before the eyes of people—within easy range of their vision—that which symbolizes a state which they have not yet attained, but which they can reach, you aid them in reaching it.

We must affirm that a person has it within him to express what he has not yet attained, whenever we are seeking to aid him in any department of education.

GOLDEN MOTTO.

Wherever there is Qualification, there is a signet of Divine Ordination.

POLARITY.

People who are unsuccessful are not rightly polarized.

Many persons are imperfectly married within themselves; they may be emotional but not intellectual, or intellectual and not emotional. Where intellect and emotion are perfectly united, how much grander and more glorious the results! When the two blend in us, then our spiritual gifts unfold; we attain the highest psychical state. What is brought forth in us as spiritual power is through the blending of these elements—emotion and intellect.

Everybody is susceptible to something—proof against something else.

When we come into knowledge of our inner selves, we shall be conscious of being susceptible to everything we wish to be susceptible to, and proof against everything we wish to be proof against.

One's sensitiveness can be brought so entirely under his own control that he can be open to any influx, and close himself against an influx he wishes to avoid. We are influenced by the erroneous thoughts of those around us, if we are in a negative condition to their influence.

Until you can realize that you have the magnet within yourself to draw to you at any time that which you need, you are in a degree of servitude. When you can declare, "God is everywhere! The Divine Spirit is within me—within you—throughout the universe!" then, you do not have to yield to anything. No one need yield to circumstances.

We hear much about electricity and magnetism. Every thinker to-day is a believer in the unity of force; not two forces, one magnetic and the other electric, but one force which acts in both directions, one law, manifesting itself in a variety of ways. One force, moving in a northerly and southerly direction is magnetism; moving easterly and westerly it is electricity. Force may move in one direction and be magnetic; then in another, and be electric.

People one would call "sweet," and "gentle," may be very easily wounded—have their feelings hurt; they allow their feelings to be wounded. They do not say anything, perhaps, but go to their rooms and have a "good cry," and often go to sleep in that mood. How can they expect to be well! Such persons are weak, far too negative.

There are two wise courses of action; either take no notice of an annoyance, or else have it out with a person. Misunderstandings and misinterpretations are

wrong on both sides; it is better to have it out with the one who has injured you or wounded your feelings.

It is entirely unnecessary that you should remain abnormally sensitive.

No one can be too sensitive to spiritual influx of a high order; but sensitiveness is wrongly interpreted. People are sensitive on very different planes.

A negative state of disorder expresses itself in weakness, debility—too little strength; a positive state of disorder, in positive ailments.

Unsatisfied is a purely negative state. Dissatisfied is a different condition altogether. There are many people who are both—confusion of condition. When people are unsatisfied, a new hope, a new desire, a new ardor is growing within them.

Very sensitive people, who are too negative, catch diseases; why not catch something good?

Just as it can be definitely stated on the physical plane, that certain requirements are necessary, so on the mental plane, one's condition is all-important. There is no law that will favor one more than it will another. If one takes the "grippe" and another does not, it stands to reason that if both have been exposed to the same atmosphere, they are not in the same condition.

We are differently affected by things because of the different magnets within ourselves. We can adjust those magnets so that we can go on attracting just what we wish to attract.

All that we attract is in the atmosphere; we become related with it through our thought.

There is all the difference in the world between reading a condition, and taking on a condition. Reading a condition is all right; but taking on a condition is very wrong. Many people, when they go anywhere, take on conditions. Now, we maintain that the scientific clairvoyant or psychometrist will be able to see, without yielding to conditions. There is a normal and abnormal sensitiveness. One may be able to give clairvoyant diagnosis, but, keeping it external, may avoid taking on the condition. We may become sensitive to information; but all the knowledge we make use of is not to sadden us. To see events is all right; but the abnormally sensitive person would feel the fright. The psychic, if duly fortified, would keep deranged conditions external; one must get to this point before he can become a successful mental healer. There is such a thing as the prostitution of the mental faculties!

By holding ourselves external to suffering, we reverse the picture—as all suffering is inversion; we can

then help the patient to get rid of it. We should never allow ourselves to come under the influence of a thing, because we see it.

"With God, all things are possible!" "All things are possible to him that believeth." Nothing shall be impossible to such. When a man is working according to law, all things are possible to him. If he ignores the Law of the Universe, he will very soon find that the Law of the Universe will have its own way regardless of his opposition, and his opposition is what will cause his own inevitable suffering.

There are people who take a decided, positive ground, and affirm their own individuality truly, who are never annoyed by outside influences. We must be able to become positive and negative, at will. The line should be drawn resolutely at interference or control of our individuality by any hypnotic influence.

MEDITATION.

Perfect equanimity, mental quiet, is essential to read the Book of Nature. "Be still, and know that I am God!" The mighty silence—and waiting! Blending of fearlessness and calm expectancy is essential to genuine attainment in any direction.

GOLDEN MOTTO.

A person who has attained to the higher carelessness is the one who is ready for every emergency.

ATTAINMENT OF VICTORY.

If you gain a victory on any plane, that victory stands you in stead for all future time. You have risen superior; it is the rising superior to something that is of use to us. If you rise in your own mentality and score a victory once, it is a growth that can be employed for all time to come. Once gain a victory, and that victory is yours forever.

We can change at will the polarity of our own condition. There is a scientific law of action, which can be acted out by all who are industrious and fearless enough to trust their intuitions.

One cannot be happy, harmonious or well, so long as he allows the caprice of any being to make or mar his harmony.

One who can hurt my feelings is above me, and will not attempt to do so; one who would hurt my feelings is below me, and cannot hurt me.

All feeling of mental uncertainty makes the sight uncertain. Cultivate certainty within by finest meditation.

HARMONIOUS VIBRATION.

Peace is from the heights above; discord is from below.

We can make our surroundings tributary to our needs; this is the Law of Harmonious Vibration.

Through the Law of Attraction we can get from the universe whatever we need. We should so relate ourselves with the universe that we can say with Paul, "I have learned, in whatsoever state I am, therewith to be content." How very few are the necessaries of life! "High thinking, and plain living!"

If people were living according to spiritual law—understanding and obeying that law—they would be able to change poisons, even, into harmonious food. They would be able to so control the different elements taken into the system as to cause one element to go to one place, and another to go to a distinct part of the body; making different combinations. Therefore, it would be possible—if a person were highly enough unfolded—to really convert usually harmful substances into nourishing food; just as fertilizers are put upon the earth, and serve to increase its fertility. The elements are changed in their relations, through

disintegration and reintegration of their constituent particles.

We believe that there is a proper diet. The ideal diet would be a diet of fruit and nuts. The very highest type of man would be perfectly sustained upon fruit and nuts; but until we can put ourselves into that state, we must get out of what we now take, such aliment as we need. This is the law of demand —to make such use of the food and beverages we take, as to get what we require from them. It all depends upon what you do with the coffee after you drink it as to whether it is well for you to drink it at all.

Whenever you go against any force, you make that force your adversary. Go and place yourself in harmony with those elements that you are at enmity with; go and make it up with the east wind, or the rain, or the snow, or the cold; those elements are good for us, provided we put ourselves in harmony with them. There is a psychical force in all Nature which will strengthen and invigorate us, if we put ourselves in harmony with it.

We may so relate ourselves to the universe that we shall be as lamps living upon the atmosphere.

If we know how to relate ourselves to our surroundings, we can keep ourselves in perfect order.

People do not become spiritual in consequence of what they eat; but, as they become spiritual, they relate themselves differently to food—to everything. We act upon the fluid secretions of our systems entirely through our mental or psychical states.

What is the condition of your system? What do you do with the food after you eat it?—that is the important question. If you eat a boiled egg, in a certain mental condition, it may have a totally different effect upon your system than when eaten in another mental condition.

Mental health is all-important.

If we feel opposed to anything, we must bring ourselves into harmonious relation with it, and thus cure our antagonism.

Whatever we hate—whatever we oppose—whatever we antagonize—we give power to hurt us.

We must overcome antagonism and prejudice. Wherever there is antagonism, or wherever there is fear, there is danger. All prejudices and fear must be overcome; because, just as long as these exist, there will be illness.

All remedial agents are useless as long as there is an antagonizing force in the individual. Until we have trained our intellects to act in harmony with our wills, we cannot be well.

There are just two courses of action which are safe; to put ourselves in harmony with our surroundings, and go with them, or to live outside of them. We should never allow ourselves to go against anything —never allow antagonism. There are many whom we need not feel called upon to work with. Do not have any hard feelings in regard to such; merely let them alone.

Every body gets out of things just what he, as a magnet, draws out of them. The ideal state is to be able to relate ourselves harmoniously with everything with which we *must* come in contact.

A very small act may be an indication of a condition.

Everything has its own rate of vibration.

The question is asked, "How can we learn the rate of vibration of anything we desire, so that we can vibrate with it?" It is not necessary to know the rate of vibration, in order to come into harmonious relation with anything.

Whenever we put ourselves through sympathy *en rapport* with anything, we vibrate with it—at the same rate of speed.

Whenever you put yourself in relation with anything in the universe, you can attract it. If you

choose to believe that your key to the universe is only through another person's magnetism, you will have to believe that that magnetism has reached you in some way before you can be helped. But you should get free from such belief.

God might say, "When did I ever appoint a janitor to open and close the door of Heaven?"

We can have anything we want in our own spheres, if we can only relate ourselves to it. We must realize that it is our own state. It is not the external surrounding, it is the individual himself that needs to be effectually dealt with.

If evolution and revolution are twins, astronomical revolution combines both. There are ever two movements of the heavenly bodies; the one, round and round; the other unceasingly forward. Man travels as the planets travel, and the planets travel as man travels; man cannot separate himself from the rhythmical motion of the heavenly spheres.

A person vibrating outside the ordinary circles is not appreciated by the masses; it is a circle that the majority of people do not know anything about. One will be healed and blessed by being brought into any circle if it be a superior one to the one in which he has been revolving.

The vibrations which give one pleasure may give another pain.

One should never place one's self in an attitude of antagonism, because this attitude always injures the one who holds unlovely thought.

You can put yourself in harmony with anything by mentally going with it; make yourself its friend, and it will be your friend.

We are susceptible to the mental influence of those we make heroes of, if we associate with them. We can also relate ourselves with them, through the Law of Vibration—even in absence.

If you get into a mental condition which causes more rapid circulation of the blood, the rate is increased—the blood flows more freely. The mental condition is the only thing to calculate.

GOLDEN MOTTO.

Will yourself into a serene mental state, and you need never trouble about external things, as they will all come right without your worrying.

TELEPATHY.

The Law of Vibration is the universal law. Vibrations do not have to reach the tympanum of the physical ear. Acknowledge such a thing as telepathy—thought-transference. Make yourself a magnet to attract the special quality of thought you most desire. You can be that magnet, wherever you may be; it is a mental condition. Your circumstances do not matter at all, provided the thought formed is always held in the receptive attitude; but if you allow the thought to intrude that something is a hindrance, it will be a hindrance to you. By keeping the mental magnet always firmly fixed, you will draw towards you whatever you desire to attract.

Telepathy—the ability to produce mental action at a distance—may be developed by every one who will patiently seek it.

The best time for sending a mental message is just when you feel all aglow with it. Get into a condition where you are full of a thought, then project it.

The ability to send and receive telepathic communications depends upon the development of the persons—and, like everything else, it takes practice. Much is lost by anxiety and striving for results.

You may not find your wires working perfectly, at first; your cables may even break, until you have had wider experience; but the time is coming when all these difficulties will pass away.

Almost invariably, people put themselves into the most uncomfortable attitudes when endeavoring to give a mental treatment, or to send or receive a mental telegram; instead of being perfectly easy and natural about it, they are usually in an unnatural attitude, and endeavor to force themselves into difficult positions.

The ability to work wonders is not through technical knowledge, but through psychical development which produces a higher rate of vibration.

Those who are not yet developed to the point of being able to project their thought, for them there is not any credible proof of the power of sending thought long distances. Long-distance telepathy is, however, abundantly proved by constant practice on the part of the serene-minded.

Hold yourself firmly where you are; encourage your perception to extend itself. Many people develop hysteria by trying to get out in the astral body, and do things they are not yet prepared for.

CORRESPONDENCES.

Everything external is the correspondence of some internal condition.

Our own souls are in correspondences with Divine Good—in each working out our own salvation.

This world is only a world of effects and correspondences.

Christ builds his church upon the *rock* (Peter) of intuitive perception of *truth.*

Jesus Christ means goodness and truth—goodness, the love of right; truth, the knowledge of right.

"A stone for his pillow," signifies resting on the rock of truth.

All external things are correspondences; sweet fruit is a correspondence to some good within us, of which it is the ultimate.

When a man is bald, it signifies, in correspondence, that he has nothing to conceal, or that he is unable to conceal.

In correspondent language, snow-white hair means that one has come into a condition where, from good and pure internals, one has come to express pure externals.

There is the same adapted relation between the psychical body and the psychical world that there is between the physical body and the material world.

Because the interior existence of all things is spiritual, the exterior existence may be spiritualized so as to bring it into perfect conformity with the inmost.

There is a perfect analogy between subjective and objective experiences.

The "white stone and new name written therein" granted to those who are "sealed in the forehead," is the clear perception of truth which an individual enjoys who has earned illumination through fidelity under all provocation.

ASSOCIATION AND ORGANIZATION.

Association and organization are words vastly different in their signification. An organization must be a perfect whole; a body having its different members, each important in its place.

There is not a single religious organization that does not in some way cramp its members. Can you form a Spiritual Organization? If you can form a spiritual organization without a material head, you can obtain the most remarkable results.

Real spiritual work does not involve business management.

A company of people, attracted to each other by the law of psychical affinity—held together in the embrace of true brotherhood and sisterhood—these might meet, in each other's homes—no initiation fees—no dues—such might attain true spiritual development. If you come together with one accord, your purpose shall be granted.

MEMORY.

Loss of control over memory is a sign of insanity. People strong mentally have good control over their memories.

We do not ever forget, but something comes between our mental vision and the recollection of an object.

No one ever forgets anything. Instead of endeavoring to strengthen memory, we must undertake to gain an adequate, where we now have a very insufficient command over our memories.

Take the mental attitude, "I will remember whatever I will to remember."

Will the memory of our follies remain forever? No; not when we have overcome them. The sight of evil is our penalty; if we create discords, they will ring in our own ears. We should endeavor to interpret the doctrine of Karma broadly. If I make a discord in my own psychical sphere, that discord rings in my own ears—just as our individual environment is of our own making. If I throw into my own individual sphere that which makes me suffer, I need to change my own state. Outside things are well enough; we

must change ourselves inwardly before we can rightly relate ourselves to any surrounding.

There is a universal Book of Remembrance, where everything is recorded. This volume is the interstellar atmosphere.

"Absent-minded" expresses many a case exactly; absent-minded here, present-minded somewhere else. Our objective and subjective entities are not fully connected on this plane of existence, and until they are, remembering and forgetting must perpetually exist as phenomena in our experience.

KARMA.

When we consider man as the child of God, we find the true basis of incarnation.

Changeful Karma has an existence; it has no subsistence. It is so with all evil or error.

We may accept the doctrine of Karma, but not all modern interpretations of it. Karma is simply sequence, the inevitable connection between cause and effect, not a force which is bottled up and awaits one at the threshold of a new incarnation; for we are sowing and reaping every moment we live. Karma is continually operating: we are making it—modifying it—changing it—not only by every act, but by every thought we entertain. We cannot interfere with Karma, but we can learn to make it serve us.

A person may be treated mentally, by hypnotism; if a person is willing to be hypnotized, he can be hypnotized. Not that any one yielding to mesmeric or hypnotic influence has his Karma interfered with thereby; but the Karma of the different phases of existence—the consequences of past life, remembered or unremembered—is what permits this influence.

In mental treatment, some people seem to yield at once, others much more slowly, or not at all; they are

impenetrable, like a rhinoceros' hide. Karma is made manifest by their different degrees of susceptibility. Their Karma cannot be interfered with!

One person may require treatment, another may be able to give treatment to others; there, again, is a manifestation of Karma. The susceptibility to disease shows an evidence of Karma. Again, we see an evidence of Karma in susceptibility to temptation. We have the power to call out from those easily influenced any phase of character we will. The Karma of different individuals is made manifest by these various degrees or conditions.

If persons come to you who are capable of being helped in any way, don't leave them to their Karma! It is your Karma as much as theirs that has brought you together. If you help them, you are not only making good Karma for yourself, but helping them also to make good Karma for themselves. Do not leave people to their fate! The most pestilential doctrine is that of leaving people to their Karma. No one is making anything that could be called good Karma unless he is doing all he can to uplift humanity. The wave of mental influence that goes to help others, must help one's self also.

Resignation to a supposed inevitable condition—if a person is suffering from anything—on the plea that

it is his Karma, merits no sympathy whatever.

When bad Karma makes itself manifest; the way to get rid of it is to work in some good Karma.

All talk about souls dying out, or losing a soul, is mediæval rubbish! The doctrines of Karma, and of reincarnation can be stated in such a manner as to prove acceptable to all deep thinkers. The real doctrine is, that every human soul has a history. If there are cannibals on earth to-day, they will rise to the heights we have attained; we shall never go down to their level, but they will rise to ours. We may have been where they now are. We never go down in the scale of development. When we speak of the evolution of mankind, we mean that the human race is continually rising. We hold that individual man rises as the race rises, that each has a past which has led up to his present.

When the soul seeks another expression on earth, Karma will cause it to seek those parents appropriate to its further development. Choice manifests our intelligence; choice is one thing, freedom of choice is a growing quantity.

It is not at all strange that souls should precipitate themselves into very disastrous surroundings. That the soul to be reincarnated has the opportunity of

choosing its own environment, and deliberately makes choice of its parentage, is the doctrine promulgated by many wise minds. Mistakes are made again and again, through inexperience. There will be final triumph over these obstacles. Every one rises by gradual stages to the accomplishment of noble results.

On the basis of Astrology, a person born at a certain time will have certain opportunities peculiar to himself; those opportunities may be embraced, or not, as the individual may elect.

There is such a thing as relative human freedom.

Some say it is not right to interfere with Karma. Karma cannot be interfered with, because it is the law of cause and effect.

If we make our Karma, we can unmake it. To affirm that a person cannot turn around and make good Karma appears ridiculous.

Those people are entitled to no sympathy who say, if their Karma has brought them into the pitiful condition in which they now are, they will have to wait for it to work itself out, for it is only their own activity that can relieve them.

If you have a bad tenant in your house, you must get him out.

Every one has it in his power to repair the damage done by himself. No human act is irrevocable, but he who did the deed is the only one who can undo it. Evil deeds are only overcome by good deeds.

EMANATIONS.

Every one throws out a psychical and a physical magnetism—and must, just as flowers, throw out their odors.

We can produce such a chemical change in our organism, by improved thought, that it can be detected by those around us.

Every one gives out a psychic force, and that force penetrates everything he touches.

When people gather in any place, they produce a psychic condition therein, which can be felt by all sensitives.

Man is constantly evolving that which is within him. The very atmosphere is being saturated with our emanations; everything is permeated with the flux of our mentality. We are giving character even to the utensils which we employ; and, go where we will, we are constantly characterizing everything with which we come in contact.

How do we give out our psychic emanations? In the same way that we breathe, in the same way that we perspire. Different people give out different

emanations; and the same people give out different emanations at different times. Your emanations can be analyzed. One in a sensitive condition can detect emanations—just as when we come in contact with the perfume of a flower.

Decisive people give out distinct emanations. According to the individuality is the force of the emanation—like the odors of flowers, differing in quality and degree.

We, every one of us, endow even inanimate things with psychical influences; there is such a thing as a virtuous pocket-handkerchief. You can throw something of your goodness into your apron, so that others who may chance to wear it will feel the influence. Some of our psychical force goes into all the things we touch.

By our thoughts—by our atmosphere—we can consecrate the very air of our dwellings, and make them abodes of blessing.

People in the best thought have only to go into a room, to consecrate it.

Every thought we think in any place influences more or less the atmosphere of that place, and, to some extent, influences every one who comes into it, according to the degree of sensitiveness of the person.

People in a sad condition render the air depressing.

Spirit, we admit, works through material means to ultimate expression.

There is the great metaphysical demonstration—to use material things, and then show how, through ordinary material channels, mental effects may be produced. The psychical principle enables us to work cures, even through the use of material means.

In regard to emanation from psychical power, the intention regulates the psychical force thrown out.

Endow everything you give out with an electrical principle, then you can effect cures with external things; but unless you can endow them with the psychic principle, they will not produce cures.

The true basis of healing scientifically is to *be* something, and then *do* something because you *are* something. It is utterly impossible to carry a spiritual influence anywhere without that spiritual influence doing its work. The emanation from an individual is what it is because he is what he is. It does what it does because the individual is in the condition he is. All the work of giving treatments, as usually practiced, is a limited phase of the "gift of healing."

We can endow whatever we touch with a psychical quality which we impart to it; and this psychical quality can be imparted by the administerer to the receiver. A great many people are healed through these agencies.

It is this psychic faculty which has made it possible for the performance of the cures ascribed to shrines, amulets, magnetized paper, and fetiches of every sort.

People are influenced by both the mental and physical emanations which others have thrown into these receptacles.

Every person gives out a psychical emanation, which is the direct result of his present condition.

On the spiritual plane, one who is living in the higher thought constantly, projects that thought continually—just as beautiful flowers give out the fragrance which properly belongs to them. But you cannot get the odor of a rose from an onion. Aura partakes of the chemical constitution of the individual, exactly as in the case of a flower. It is just so on the plane of thought—one must *be* something in order to *do* something; and being what he is, he does what he does. You simply give out what you have within—the result of what you really are.

We always get our best thoughts most readily in

tranquil places where people have thrust out good or wise thoughts.

MEDITATION.

We give out whatever we possess; we cannot help it. Our emanations must be in accordance with our centre. We do not lose anything or become depleted by giving out emanations, for we receive on the one hand as we give on the other.

THE REAL EGO—ATMA.

There are four distinct planes of life: the sensual, the intellectual, the moral and the spiritual.

In the region of sense-consciousness, man lives a physical life; a well-ordered physical life is proper, on the physical plane.

There are two distinct elements manifested on all planes of human nature; the one the emotional, the other the intellectual; both of which need to be taken into account.

What is life? We are not inquiring What are *lives?* but What is the *one life?* and how may we discover it? Man is to reveal his soul. The soul is within, but is capable of unlimited expansion. The spirit cannot be put into man, but must be brought out of him. It is not as though the Holy Spirit were a surgeon, going to perform a surgical operation and take an old heart out. Within the old nature of the man is to be found the new. Like the evolution of the butterfly from the grub.

I shall never find *all* there is to find in my soul—in this stage of existence.

When you are introduced to your own soul, you will find it is simply your own higher self.

Properly speaking, there is no such thing as a physical sense or a physical faculty. The five so-called bodily senses are only five modes of sensing things which can be sensed spiritually.

It is *I* who smell—not my nostrils. I may feel through my fingers, etc.; but *I* am the seer, the hearer, etc. My *body* has no ability to do anything.

There is but one sensorium: there are five distinct ways by which unitary sensation expresses itself.

The whole intellectual process is summed up when you say, "I know it!"

"Melchizedek" does not refer to an individual, but to the life principle of man—the real Ego.

Whatever is from eternity, is to eternity!

Does everything live forever? No; only that which partakes of the quality of Divinity can live forever.

Man is immortal by virtue of his possession of the in-dwelling principle of Divinity.

Man has but *one being,* but he may have *many existences.*

The true Ego works through the brain, whether it be in a healthy or unhealthy condition. The brain is

simply the vehicle through which the intelligent entity expresses itself outwardly.

"Atma" is the term for the Divinity within.

Atma—the essential spiritual principle—may become so unfolded that it will entirely dominate the material senses,—it is thus unfolded in those who may be called "Mahatmas." Mahatmas are those in whom Atma (Divine principle) is unusually unfolded. Those through whom the soul is more than usually expressed. They stand upon mountain heights. A mountain is climbed through continuous, persistent effort. Upon the top of the mountain a vision is obtained which cannot be viewed by those on the plains; from this similitude arises the title "Himalayan Brothers."

To speak something into manifestation is to cause its inward form to appear in external shape. There is a distinction between form and shape. The external shape is the outward similitude; the interior form remains forever the same. Therefore, shapes come and go, form never changes.

As form ever exists, there never will or can come a time when there will be no human form.

The shape can be spoken into existence through the operation of the Law of Vibration. Man can create

and destroy shapes, but man has no power over form —either to produce or annihilate it.

Form itself is eternal, immortal; and the corresponding shape answers more or less perfectly to that form.

Things which are unseen by the mortal eye are easily seen by the eye of the spiritual body. Things unheard by the fleshly ear are clearly heard by the spiritual ear.

If people would only study the interior meaning of things, they would greatly improve their phraseology.

The human structure renews itself from within. When our work on this plane is completed, we shall pass away; not that you will be obliged to go, your body will not be taken from you. There will be no ravaging disease, no pain; you will simply let your body go. It will be immediate yet tranquil disintegration.

There is no such thing as a separation of principles at physical death. Death simply means dropping the material body. Death to old conditions and birth to the new, is a change which may take place in this world—a death unto carnality and birth unto spirituality.

There is no separation of principles in reality, but the transmutation of the lower into the higher. The moment we can see that there is a transformation or transmutation of the lower into the higher, we have solved the mystery, we have overcome death!

There is no essential difference between the condition of the spirit after dropping the body and the sleeping condition every night. If we could but understand what we do when we are asleep—where we go when asleep—we could very well say that what is called death is but a continuation of sleep.

According to the teaching of electrical physiology, the germ of our organization does not change; it vitalizes the new organization, which will be made up of new combinations of elements.

All that is necessary to restore a person to health is to arouse the electrical germ to activity. A person in a state of perfect health—in what condition is he? The electrical germ at the centre of his being is so active that it fully vitalizes the whole system, and then life overflows; the individual is so vitalized, so electrified, that he radiates life wherever he goes. He is in a harmonious electrical condition. If such a one comes into your room, he will leave his psychical emanations there—wherever he has stopped, upon whatever he has touched. You feel much stronger

than before, much brighter and more cheerful, after the visit of such a person.

One who lives according to Divine Law, must have this overplus of vitality, and therefore is a spontaneous healer.

MEDITATION.

Man, while a unit, manifests on many different planes.

"King of Salem" means he who rules in Peace. No one can attain to this peace until he has found his soul.

Our own soul is God's messenger in us!

Do as God tells you in your own soul! Take any question—no matter how trivial the inquiry may be—into the silence, and receive the Divine response. As people come more and more into the presence of their own higher selves, they will know where to find a counsellor and advisor, at all times.

A man must get acquainted with his own soul before he can be truly influential. One who does this can discover how to live in divine harmony in all conditions.

Every psyche can take care of its own body if left to its work uninterruptedly.

GOLDEN MOTTO.

Whatever we cannot destroy is good, for good only is permanent.

DREAMING TRUE.

In dreams and visions to-day, as in olden times, man may see what is before him. Any one may be as Joseph.

But anybody can dream—anybody can have a vision, like Pharaoh and his butler and baker- they could dream, but knew not the meaning thereof. Joseph not only could dream, but was able to see the interpretation of his own dreams, and theirs also.

Some will say, "If a deluge is coming, what good does it do for us to know it? Are we benefited by crossing bridges before we come to them?" Such reasoning is no reasoning at all: it is specious fallacy and mere sophistry, for there is no analogy.

In regard to the approaching seven years of scarcity: during the seven years of plenty, enough might have been saved up to last the nation through the years of famine; all might have made the same provision that Joseph did. This is a pictorial lesson of vast import.

The state of dreaming is an evidence of man's psychical consciousness. While most of us dream false or imperfectly, there are some who dream true; we all dream true occasionally.

We talk of composing ourselves to go to *sleep*. You can go to bed with an uncomfortable thought, but do not allow yourself to go to sleep with it.

No one should ever allow himself to sleep without first putting his mental house in order. Never allow the shadows of night to fall until you have put out of your mind every discordant thought. Fumigate your mental apartments by putting yourselves into right mental attitude; cleanse your mental apartments; banish mental microbes!

Do not most of us retire at night in a flippant way? How many people think that it is really necessary to take thought about it? How many of us are careful about our mental clothing? We are very particular as to the care of our bodies, priding ourselves upon our cleanliness, putting on clean linen every day, etc.; but that is only skin deep. What about our thoughts? Of the two, it is better to have a clean heart and dirty hands, than clean hands and a dirty mind. A person's occupation may be of such a character that he is obliged to get his hands and clothes soiled; circumstances greatly control these things. But there are no conditions in which we cannot govern our thoughts; circumstance, surrounding environment, matters not at all in this regard.

Again—about sleeping with your head in a certain

position—this cannot always be regulated, as when travelling. People must give up all such puerilities, if they wish to become rightly related to the spiritual universe. It is bondage to things which causes all the sickness in the world. The mental condition attracts all things—according to its attitude. The mental condition must have its corresponding effect upon the physical condition.

About dreams: bad dreams are usually attributed to late suppers, etc.; it may be so, if a person is in the mental condition to make a supper disagree with him. It depends altogether upon the mental condition. But one thing is certain: it is never safe to retire to rest with even an uncomfortable thought!

During the night—in the subjective, negative state—people do not know what influences they are open to. No end of mental and physical ailments result from bad dreams and insomnia. Wrong thought makes people ill through their dreams, causing a feeling of illness or languor in the morning.

We not only must remain positive during the day, but must maintain that mental attitude upon going to sleep.

At night, we are in the condition to draw towards us whatever we please—by going to sleep in the proper mental state.

We are magnets! Take a mental bath every night before going to bed. Put away from you everything that could be a magnet to attract what is bad or unpleasant.

The mind in a chaotic condition will cause confused dreams. One needs to be in a perfectly healthy, well-balanced condition, to be able to dream true—not dreaming of missing trains, and a good deal else that is hysteria.

You cannot get into a condition for dreaming true until you are in peace and harmony with all around you.

Instead of always jumping to the conclusion that people you misunderstand are unkind, calmly ask for an explanation; when you do this in a quiet, calm way, errors may very often be explained away. This calm, quiet attitude prevents great misery.

It is a most dangerous thing to go to bed having a good cry over some grief or misunderstanding, drawing all the depressing influences that such a state must needs attract. The best way is to have an understanding—clear the atmosphere; sometimes it takes an electrical storm to do this.

Thinking that people wish to injure us is usually a

symptom of hysteria. Hysteria is the high road to insanity.

If cats keep one awake, his mental state is not very far developed. We should not throw a boot-jack at the cats, but throw it at ourselves—mentally.

By placing ourselves *en rapport* with any thing or any place we choose to select before going to sleep, we can draw to us during sleep the influences which we desire to relate ourselves with.

A dream, ordinarily, is not a vision. A dream is a reflection; whatever we dream or image, we reflect. A true dream is a true reflection, while a false dream is a false reflection. The original meaning of a dream was "a vision of the night"—not what people usually call dreams in their present ignorance.

Vision means a sight of something. We may have visions in the night—and also in the day, when we are awake. There is undoubtedly a distinction between a dream and a vision. Now, what is a dream? There is actually a dream-life. We travel while we sleep.

We may travel, or remain stationary where we are; but we can become related to anything we choose by concentrating our thought steadily upon it.

Man is capable of living in other worlds during sleep.

When people talk of another world, they often think of a long, attenuated cord stretching out into space to other worlds.

We should not say "the other world and this," but "the other side of this."

Let us understand the distinction between the subjective and objective—man's dual mind. Let us go over onto the other side. When we are in the subjective, let us go over to the objective; and when we are in the objective, let us go over to the subjective state. The subjective is simply the unseen.

The word "unconscious" is greatly misapplied; instead, we should say, a person passes from one plane of consciousness to another.

When people give puerile little interpretations to great words, they do things as absurd as did the Millerites.

Extended perception—the definition of this faculty of going to chosen places during sleep—may be developed. When liberated from the mental state of thraldom, the mind can travel where it will. Thus, it is well to use the night-time for the process of attraction.

Do not try to go anywhere, in the sense of making

a journey, but resolve to relate yourself with what you wish to know. We can relate ourselves with anything in the universe; but full expectation must go with this effort.

At night, we have withdrawn from the ordinary occupations of the day. That simple withdrawal gives us a chance to contemplate spiritual things, causes us to be receptive to the spiritual; it is thus that people have experiences during the night, which they do not have during the day.

In regard to going to sleep in order to see one's self in some other position or plane, it is sometimes asked, "Why do we not see the angels during the day, as well as during the night?" Why do we not see the stars during the day?

When we speak of regulating our dreams, we must always recollect that we cannot govern everything at first—on a psychic plane—as long as we are living here on the material plane in states of comparative bondage.

We have first to gain victories over things lying nearest to us.

We can get anything during sleep by holding for it before going to sleep—persistently. People may relate themselves, on the psychical plane, to the very

sources of knowledge, and so absorb information at night that they can use it by day.

Knowledge during sleep soaks into one, as it were. It starts with the interior and works out if not interrupted, to the extremest plane of objective consciousness.

These things which are taken into the subjective entity during sleep may not be apparent to the outer consciousness at first, but they will come forth as they are needed.

Many things are not remembered on the objective plane, but the effect of our having undergone an experience is just as real, whether we have any recollection of it, or not. This is true in relation to true dreaming, when consciousness is functioning on the psychical plane.

"We are such stuff

As dreams are made of, and our little life

Is rounded with a sleep."

PSYCHICAL UNFOLDMENT.

Anybody can develop the psychic temperament who chooses. Some people are born with a much greater development than others, but it is embryotic in us all. We all have it potentially, but to express it is a matter of unfoldment.

There are far more distinct temperaments than are usually regarded; very few people understand the psychic temperament. The psychic temperament is peculiar to itself; it is one which has to be judiciously cultivated, in order to get the best effects. It is the temperament which is necessary for unusual success along psychical lines.

It requires some development of the psychical faculty to give mental treatments. The ability to give mental treatments successfully is a result of growth or development.

Some children are born with the psychical faculty developed to a marked degree. People who possess this temperament are usually considered highly nervous; but their nervousness is normal, not abnormal. It is simply that their nerves are unusually active; they may be highly strung. This unusual sensitive-

ness may prove either a blessing or a curse. If it is physiological, it is a very great blessing; if pathological, it is a curse. The rate of vibration with such people is decidedly higher than the average; their pulses beat more quickly; their blood circulates more rapidly. If you take the temperature of the body of a person of the psychical temperament, you find the temperature and pulse above the normal standard. The pulse beats quickly, yet the person is perfectly well; it is not a pathological condition, it is purely physiological.

It has been proved that some psychics can play tricks—for the sake of experiment—with their own pulse, putting it up very much higher than usual, and also putting it down below the normal rate with them.

The development of the psychic faculty is of the utmost importance to the human family, because it can show us the inside of things we come in contact with. It teaches us to be utterly unprejudiced; not to judge from appearances in reading people, but through discernment of interior qualities.

Woman, from her introspective position, has had more opportunities to unfold her psychical power than man; this explains why she has come to the front, in many directions at the present time.

Woman's function of maternity gives her a psychic development that man does not naturally so soon unfold, owing to his different capacities.

The opening up of the psychic faculty is sure to take place naturally when one is truly individualized.

When we come into realization of our psychic power, we will find it only the intensification of powers already possessed.

The more we trust in any faculty the more we unfold it. Allow the faculties to grow and increase naturally and normally, in the same way that everything in nature appears and develops.

Instead of looking upon what we call psychic endowments and spiritual gifts as the property of the few, these will be revealed in the majority, in times to come. What are now called exceptional psychic endowments will become universal. Psychical endowments belong to the race, they pertain to humanity; but such powers need, as seeds require, opportunities for development.

The psychical element in man is as natural as the physical vision, or taste, or smell, or touch.

The masses of people do not need special psychic gifts. Those who are satisfied without them do not

need them; but just as soon as we desire psychical powers, then we require them.

There comes a time when these gifts within us stir themselves; they make themselves felt.

If psychical perception becomes universal, it will be of no use for any one to tell an untruth, because no one will be deceived by it. And it will be exactly the same in any endeavor to palm off the false for the true, in any case. Forgery, therefore, will be a lost art.

The *modus operandi* of psychical development is exactly similar to that of physical development—constant use, but never over-exertion. Never strive to do work that is too difficult; no straining of the faculties, but constant use and steady thought, fixity of purpose. Sight unfolds through recognition and exercise. Even physical sight may be brought to phenomenal functioning by recognizing the gift—allowing it to develop by constant use and expectation.

All the physical senses may be largely developed by training, even to a phenomenal degree.

But, in all culture, there must be no strain after arduous effects; the moment of strain results in injury.

The psychic faculty unfolds wherever it has the opportunity to do so. The power is within every one; so there is no process for acquiring it, but there is a process for unfolding it.

Many people organize what they call "developing circles." They "sit" together, holding each other's hands; and expect—by some kind of physical contact —to develop some special spiritual gift. They are looking for the so-called psychical phenomena, which are producing so profound an impression upon many minds of the present age. But we find, to-day, that the more intelligent people who are interested in psychical research, are dispensing with extraneous methods. The gift merely needs to be permitted to unfold.

Permission to unfold the psychic faculty is what every natural child wants when that child demands mental liberty.

We do not recognize any danger in seeking psychic development. There is no danger when we learn to discipline our forces. But it is better to get beaten once in a while than never to obtain knowledge. There is danger in being prompted by an unworthy motive; and that is all the danger there is.

By deliberate cultivation of the psychic power, one

can do a greater amount of work with a smaller amount of energy.

Whenever you endeavor to unfold any psychical power within you, put yourself into the easiest attitude possible. There is no need of making any effort. Do not take any strained mental attitude.

Wearing too much clothing, or anything which binds or presses, wastes the forces or prevents their harmonious outflow.

It is not what we do, in the sense of our occupation, but it is the frittering away of our forces which wearies us. Some people are always moving their hands or their feet. This occasions loss of psychic power, shows an abnormal state of the mind, depletes the psychic force.

It is certain that one can give undivided attention to only one thing at a time.

We are not conscious of the subjective life going on all around us, when engaged with our usual avocations.

On the psychical plane, we cannot be judged by our dress, or by any external appearance.

As the universe expands to us, we shall enjoy all we have already had, and vastly more added. As our

faculties ever grow, more and more transcendent revelations will come to us, so that we shall grow to be so completely at home in the psychic realm that the veil of mystery will be rent in twain, and what was formerly regarded unknowable will be freely known.

The possession of spiritual power of attainment is universal. It is not necessary that we should be acquainted with all the contents of our being. The containment of our nature is vastly more than our knowledge of that containment. We have within us abilities that we know not of. As we come to know these more and more, the universe becomes wider to us.

On the psychical plane—on the subjective plane—the more you can see and hear the better. There are those who say it is wrong to attempt to pry into God's secrets. If God has any secrets that he doesn't wish us to know, we may be sure that he has guarded them so carefully that we could not pry into them if we wished.

Whatever psychic endowment one may possess, let him give it freedom, and never allow himself to be influenced by the scarecrowism in the world. There is no danger in searching into the psychic realm, if one's motives be pure. It will unfold more and more.

It will drive away the blues and sickness; it will do away with all sense of loss and bereavement; and it will enable us to acknowledge that every wonder of the olden times can be duplicated at the present day.

Wherever you can have the most privacy—whenever you can feel quiet, alone, or in company with some congenial friend or friends—put yourself into the most comfortable attitude, and allow yourself to drink in whatever may come to you. Let there be no straining, no forced exercise of the will, no trying to grasp something difficult to catch, but a perfectly quiet, receptive attitude, as of one who enters a theatre to witness dissolving views. The curtain has not yet risen, you see now only the blank screen; as you sit quietly in your place, you make observations.

If you like, take—in the bright light—a glass of pure water, and watch for what may appear upon its surface. The fixing of the eyes on the water secures the needed concentration. All such things may be of some aid, for the sake of helping the concentration of the mind.

Sit quietly waiting for what may come; make observation of what comes. Make no definite statement until it has already appeared; then, when it has clearly come, merely make note of it.

MEDITATIONS.

We carry onto the psychic plane exactly what we encourage and foster on the material plane.

When a man is unfolded on the psychic plane, the powers he has heretofore possessed become infinitely expanded.

Every spiritual endowment is just as naturally the right of mankind as intellectual or physical endowments.

Every man who truly seeks it shall find the mystic key, whereby he can cause the spiritual gate within him to turn on its hinges and reveal to him his real immortal selfhood.

It is of no use for anybody to attempt to use psychic power until he is truly individualized. When you are truly individualized, you have realized that you dare to go directly to the heart of the universe—directly to the Infinite Spirit.

As long as one submits to any form of tyranny, one cannot become truly psychic, much less spiritual in the higher sense.

All processes are mental; all victories are mental, and all defeats are mental. That cause which ap-

pears material can be at most only a secondary cause. Accompanying phenomena should not be confounded with consequent phenomena.

There is no use in trying to force anything until its time comes. When the hour for anything strikes the will to procure it is present.

SPIRITISM.

Clairvoyance and clairaudience have always been conspicuous among those who were prophets. Clairvoyance may cover nearly all the territory of spiritualism.

It is not probable that spirits on higher planes know anything about our *material* conditions, but they read our thoughts.

When people endeavor to become mediums—as generally understood—the manifestations they receive may be genuine, but they try to get the spirit world to come down to their state, not to bring themselves to a higher plane. The higher spiritualism is the reverse. Only the lower spiritualism is trying to bring the spirits down to the earth plane. Instead of trying to get the spiritual to manifest to the senses, we should endeavor to ascend—not asking the spiritual world to descend.

The lower spiritualism is merely catering to our senses.

The most truly spiritual persons never get any physical manifestations whatever, never see anything with the material eye.

When you come down to material sense, what messages do you receive? Only platitudes!

Think of the knowledge to be gained from the higher relationship! When we come into that higher spiritual relationship, we may become inventors, artists, authors, on planes not yet imagined.

The mere fact of people going into particular places will not attract spiritual influences. It is the mental state, the motive, which always serves as the magnet.

The ordinary theory in the world is that there is necessarily invocation, in order to bring the spirits near to us; we hear of "spirit return," etc. If people only understood how to express themselves, they would be able to approach the subject intelligently.

We have nothing whatever to do with inviting "spirit return." The whole thing that concerns us, as scientific investigators is a change in our own consciousness, affording conditions for spiritual perception and demonstration. It is only a question of the opening up of our own perception.

There is an element of disordered imagination, a great deal of hysteria, in so-called spiritual and psychic experiences, until the desire for mere phenomena yields to a genuine craving for absolute truth.

Beware how you have any dealings with the "familiar spirits" of self-seeking persons. The expression "familiar spirits" is a very significant one. This is applicable where the motive is money, or other unworthy object.

Speaking of "obsession," it is because people acknowledge everything but the universal spirit of good that they are subject to obsessions.

It is not to be denied that the phenomena of obsession are genuine. We believe the accounts in the Bible—that undeveloped influences were present and that Jesus and his apostles turned them out. But the cause for any such experience is nothing but false belief. The recognition of truth is the only antidote.

Supposing one is very sensitive or mediumistic, why cannot such an one polarize himself, so that he will draw toward him always the good? Right polarization is most important in mediumship.

Let people place their confidence in the good and in the true. This is what everyone must do in order to put himself into right relationship with the universe.

Divided attention has a great deal to do with all unpleasant psychic phenomena. When we put ourselves into the subjective condition with the deliber-

ate intention of gaining knowledge, it will come to us.

You have only yourself to blame if you have disagreeable influences around you; you can keep only what you attract.

It is not to be understood, however, that these influences might not still be in your vicinity; they could be near that you might teach them.

We are sure that there are individual communications with spirits as we are sure of anything.

MEDITATION.

If people are spiritually developed, they cannot be deceived; when holding for the truly spiritual and nothing else.

GOLDEN MOTTO.

We cannot conceive an idea of a state of life that is not expressed somewhere.

ELECTIVE AFFINITY.

Once grasp the Law of Elective Affinity, and the cause of spiritual phenomena will be clearly understood.

We do not usually come into psychical relation with things, but with people; and we may often see objects surrounding the persons in psychical relation with us.

We may not be able to put ourselves *en rapport* with mere things, but with persons who may be in certain places, at certain times; and through our harmony with them we can become familiar with their surroundings.

We should endeavor to put ourselves in relation with some person and go with him, when we wish to see a certain place, or obtain certain knowledge. It is one human being *en rapport* with another human being, not a man with an inanimate object. This *rapport* may be entirely unconscious or involuntary on both sides.

Two persons may be in natural affinity, like two harps attuned together; if one is struck, the other responds. This sympathy or affinity is not the re-

sult of flesh and blood relationship; it is a spiritual kinship. We can encourage it; we can intensify it, perhaps; but it must be inate to begin with.

We get results proportionate to our mental states. We can put ourselves *en rapport,* at will, with whatever we desire to communicate with, if we take the right mental attitude.

REFLECTION.

One prime requisite is always necessary—the perfect love of truth; we are then invading the psychic realm in safety.

AURAS—PSYCHICAL ENVIRONMENT.

Most people when they talk of environment, surroundings, and circumstances—which all mean the same—refer to these things as something over which they can exercise no control, as governing factors in their lives. You can make your own environments, surroundings and circumstances. You are surrounded with a psychic envelope which is primarily your encircling habitation.

The aura belongs to the individual just the same as feathers belong to a bird.

It is the particular aura of the individual that conditions his work. If you know how to generate an aura, you can go to work and generate any circumstance you please.

You can bring into your daily life the things and places you will, if you go out on the psychical current. You will find many circles, many planes of existence. When you get onto a plane above your ordinary one, your soul is at home on that plane; to the psychical faculty that plane is real and seen.

If you allow yourself to go out onto the psychical current—if you go naturally—you will feel a great

deal stronger, have a much greater power of endurance, with much less expenditure of force; you will generate force much more rapidly and recuperate much more readily.

When you can read the auras of different people, you can tell at once if you can help them. If their auras blend with yours, there can be psychical relation to mutual advantage, but not otherwise.

Those with coarse auras may heal a great many people on the animal plane; but in all cases of high-strung people they would fail. Very sensitive people could not bear such a one to come into their presence. Different people are reached on their different planes; that is why no ordinary healers can reach all cases.

When you feel your aura draw back into yourself, the conditions are not harmonious; you will not blend with any person from whom you feel like drawing away instinctively. It is always well to respect this instinct.

If you can realize the aura, where the auras of different individuals blend, there it is easy to effect telepathic communication; and the same applies equally to mental healing.

We find as we study into the psychic realm that we can wear just what we please psychically.

On the external plane, everything corresponds exactly to the psychical plane.

The word "raiment" is a varied form of "*ray*ment." It is, properly speaking, *rayment,* radiation. The halo or nimbus encircling the head of a saint is in accord with this idea.

This radiation must proceed from the individual himself.

A person can be mentally surrounded by whatsoever radiation he himself gives out.

Nothing is here for us that we do not take in through our own perception.

Every one can make his own immediate environment. Can clothe himself with his own shell.

We can also, by means of this aura, gain access to the external world, so that we can take into our own world what we wish, and keep out whatever we do not desire. Man may really be compared to a bivalve; he can shut out or take in whatever he pleases.

We make our own world in two ways. By radiating we develop from within outward; we unfold and give out, and surround ourselves with our own radiations. Also, we attract to us whatever we desire to possess, provided we confidently expect it.

Just as we can take what suits us from the different kinds of food placed before us, so we can draw from the atmosphere the kind of emanations suited to our various needs.

Any one can choose his own surroundings, on the psychic plane.

There is a spiritual world in which we are now living. When we are concentrated upon any special object, we are oblivious to all other objects for the time being. There is a scientific reason for this which immediately suggests itself to the reflective student.

MEDITATION.

Whatever we want is a little more than what we already have—something that if we did not have it within us, we should not conceive of.

The moment people undertake to make their own world, they can have any kind of a world that they like, for one's own world is a surrounding atmosphere, a portable environment.

GOLDEN MOTTO.

The reality of everything is spiritual.

In the Quarries.

There lie many gems of eloquence, many sparkling rays of genius, many practical thoughts and expressions, which if brought to the surface would prove of essential service to the Craft. These valuable treasures should not be left to lie in the rubbish and be covered with the dust of ages and forgotten. These writings of the wisest and best Masonic scholars, words of wisdom expressed by men of age and experience, ought to be garnered into storehouses where all can have access whence to draw "more light" to illuminate the pathway of the worker in the Masonic quarries. A library of rich treasures of Craft literature, would prove of essential benefit to the seeker after knowledge, and would be to him a school of instruction, whence he could derive inspiration as refreshing as that to the weary traveler who slakes his thirst at the fountain of sparkling waters.—Comps. *George J. Gardner* and *Charles T. Mitchell.*—Cor. Report Grand Chapter, New York, 1890.

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NOTICE TO READERS.

THE following INSPIRATIONAL LECTURES AND POEMS were, with three exceptions, delivered in Neumeyer Hall, London, during April, May, and June, 1884. Arrangements were made to secure thirteen Lectures and Poems, at the commencement of the series; the other five were reported and secured for publication as follows.

Lady Caithness desired the publication of the remarkable utterances delivered in her *salon*, in Paris, and very kindly defrayed the cost of their reporting and publication. A gentleman greatly interested in the question of Re-embodiment, secured a report of the lecture given on that subject, in Neumeyer Hall, Sunday afternoon, June 1. A lecture given on "Progress and Poverty" elicited much interest, but it was not reported, as it contained very similar ideas to that on "What is Property?" given in Leeds, August 14; that lecture found place in this Volume. The closing lecture, on "Atlantis," was reported *verbatim* as it fell from the lips of the speaker, in Neumeyer Hall, Sunday evening, June 29, 1884, a kind friend defraying the expenses. Thus eighteen Lectures and Poems are embodied in the following pages, while the original intention was only to report and publish thirteen.

The poems, with one exception, were all given publicly in Neumeyer Hall, at the close of the morning or evening services. That following the lecture on "What is Property?" was given in Psychological Hall, Leeds, and being peculiarly suitable was attached to the lecture on the Land Question, in print.

Each Lecture and Poem has been revised by the speaker, through whose hand the inspiring spirits can always correct reporter's or typographical errors, one of W. J. Colville's spirit guides having been, when on earth, actively engaged in literary labour of that particular kind.

These observations are made in justice alike to the public at large and those kind friends through whose generosity *verbatim* reports of W. J. Colville's utterances on special themes have been secured. Should this Volume meet with an extensive sale, a second collection of W. J. Colville's Inspirational Utterances will shortly appear.

CONTENTS.

		PAGE
	PERSONAL SKETCH OF W. J. COLVILLE	vii
	INVOCATION	xiii

INSPIRATIONAL LECTURES.

I.	WHAT THE WORLD NEEDS TO MAKE IT HAPPY	1
II.	SEVEN STEPS TO SPIRITUAL PERFECTION .	17
III.	THE COMING OF THE KINGDOM OF GOD .	44
IV.	SPIRITUALISM, AND ITS RELATIONS TO THEOSOPHY AND TO CHRISTIANITY . .	59
V.	RESURRECTIONS: THEIR SPIRIT AND THEIR LETTER	84
VI.	RELIGIOUS TRUTHS AND CONTROVERSIAL THEOLOGIES	97
VII.	THE PHILOSOPHY OF RE-EMBODIMENT .	112
VIII.	REASON AND INTUITION	129
IX.	TRUE PRAYER: ITS NATURE AND EFFICACY	145
X.	THE TRUE GIFT OF HEALING, AND THE TRUE SPIRITUAL PHYSICIAN . . .	159
XI.	THE SPIRITUAL SIGNIFICANCE AND USE OF FIRE	177
XII.	THE ASCENSION OF JESUS INTO HEAVEN, AND THE DESCENT OF THE HOLY SPIRIT	196
XIII.	A SPIRITUAL VIEW OF THE TRINITY . .	210
XIV.	WHAT IS PROPERTY?	226
XV.	TRUE SPIRITUAL MARRIAGE	245

PAGE

XVI. The Spiritual Significance of the Apocalypse 261

XVII. The Spirit Spheres attaching to the Earth, and the Mission of Modern Spiritualism to Humanity, as affecting all Institutions and Classes of Society 279

XVIII. The Lost Continent, Atlantis; and the Civilization of the Pre-historic World 296

IMPROMPTU POEMS.

The Cross-Bearer 15

A Glimpse of Paradise 42

The Star Circle 80

The Twin Angels 95

Who and What is Christ? 110

The Home of the Soul 126

The Idol-Breaker 143

The Way to God 157

The Power of Sympathy 175

Cleansing Fires 194

Ascension through Sorrow 208

Our Mother Who art in Heaven 222

The Cry for Bread 242

Two Hearts that beat as One 258

The Opening of the Seals 276

The Golden Age 294

The Real and the Ideal 314

Erratum.—Page 229: for "Black Forest" read New Forest.

PERSONAL SKETCH OF W. J. COLVILLE.

IN presenting this Volume of Discourses and Poems to the public, it may be interesting to all readers, especially to those who have neither seen nor heard the Lecturer, to be made acquainted with a few facts concerning him.

It is quite beyond us, in the brief space at our disposal, to do more than present a few salient points of interest to the reader, without any attempt at elaboration. Plain facts are always valuable and interesting, and as phrenology and physiognomy have commanded a considerable share of the attention of thoughtful people of late, a word-picture of a celebrated personage is often an illustration of the truth of these sciences.

In the very early spring of 1877, W. J. COLVILLE was first introduced to Mr. Burns, the publisher of this volume. At that time he was about 18 years of age, and had enjoyed very few educational advantages; nevertheless his inspired oratory was so remarkable, that after hearing him speak once in the drawing room at the Spiritual Institution, the Editor of THE MEDIUM considered himself justified in hiring a short-hand writer to take down W. J. Colville's oration, at Doughty Hall, on the following Sunday evening. That lecture and many others were soon after published in THE MEDIUM, and the name of W. J. Colville soon became a household word with all English-speaking Spiritualists.

The story of his sudden and singular discovery of his mediumistic powers has often been told, and is doubtless familiar to many who will read this record, though it will be new to others.

On the 24th of May, 1874, Mrs. Cora L. V. Tappan (now

Mrs. Richmond) spoke in the Concert Hall, West Street, Brighton. W. J. Colville, who was then under 16, and knew nothing whatever of Spiritualism (though he was extremely interested in liberal religion, and was at that time an active member of a Unitarian congregation, though as a professional singer he frequently officiated in the choirs of churches of widely different theology) was attracted by the unusual announcement that a lady, described on the placards as a "trance medium," would lecture upon "Spiritualism, under influence of her spirit guides," and also give "an impromptu poem on a subject chosen by the audience."

Attending the meeting on the evening in question, he became conscious of spirit presence during Mrs. Tappan's inspired invocation. He distinctly remembers seeing a misty form behind the speaker, the outlines of whose features he could clearly trace, while throughout the oration and poem his attention and gaze were rivetted upon the speaker, he feeling all the time under a most agreeable spell, as though some very pleasant change were about to take place in himself and his surroundings.

No sooner had he returned home than he astonished all at the supper table, by asking in a deep bass voice if the company present knew anything about Spiritualism, telling them that if they did not they would show their wisdom if they refrained from abusing it. (The conversation had turned on Spiritualism, through W. J. Colville having told the folks at the table, that he had been to hear a Mrs. Tappan instead of going to a church as usual.) "Well," said a lady present, "you say that Mrs. Tappan gives impromptu poems on any subjects the audience may give her; if there are any spirits here, let them influence you and give us a similar test; and that will be a test if you give a poem, as we know you have never displayed the slightest poetical genius, and do not even care to read poetry." The words were hardly out of the lady's mouth, when W. J. Colville's features underwent a complete transformation, and, in a girlish voice of very peculiar tone, he expressed his readiness to improvise on any suitable theme.

He describes his sensation at the time in the following words, which we have from his own lips: "I suddenly felt myself lifted in the air. I seemed to have an enormous head and a very small body. My lips seemed to be moving

mechanically, under the pressure of some influence over which I could exert, and could will to exert, no power whatever. I heard some one commenting upon a poem, and then I sat down and finished my supper, and wondered if I had not been to sleep. That was my first experience as a medium for speaking, though from my earliest childhood I had had spiritual experiences, and constantly felt, saw, and heard beings around me, who were not in material form."

After that first striking example of inspired utterance, W. J. Colville was constantly requested to display his phenomenal abilities, in the drawing-rooms of the aristocracy and gentry. About that time, or soon after, he was the subject of many very successful mesmeric experiments, though he was never really subject to the influence of more than one person, a young gentleman of extraordinary psychological power and very attractive personal appearance, to whom W. J. Colville continued devotedly attached from the first moment of their meeting till circumstances, over which neither of them had the least control, separated them, doubtless at the right time, as this loss of his dearest friend opened the way for our Lecturer's prominent appearance before the public at large.

All through his public career, which has been a very striking and eventful one, W. J. Colville has relied entirely upon the guidance of his invisible friends. He assures all that they have never deceived and never once led him to make a move he afterwards repented. The only occasions when he has acted unwisely have been when he has not taken or acted upon the advice of his unseen directors, whom he regards as his dearest friends, and between whom and himself the closest bonds of sympathy always exist.

Sometimes while speaking he is quite unconscious, at other times he hears everything that is said, but his own mind never interferes with the controlling spirit. No one can listen to his utterances for any length of time, without discovering traces of the distinctive individuality of the various spirits who constitute his band of guides. At times the style is argumentative, and the lectures are closely reasoned in plain, forcible language, adapted to hard-headed thinkers and controversialists; at other times the language is singularly flowery and poetic, and the subject matter is idealistic or transcendental; while the answers to questions

upon hundreds of different subjects, which are constantly being given both publicly and privately through this remarkable instrument of the Spirit-world, give evidence of a reservoir of intelligence somewhere, which appears inexhaustible.

Though W. J. Colville is admirably adapted for introducing Spiritualism to new hearers and in places where its claims have never been fairly presented to the public, and while he excels in dealing with almost every topic of public interest, his great power has been chiefly manifested in long engagements in one place, as in the case of his lengthy ministrations in Berkeley Hall, and other places in the city of Boston, U. S. A. The more one hears him the more one wishes to listen to what he says (or rather to what his guides have to say through him), and it is only when he has the opportunity of following up a train of thought, by a long series of concatenated lectures, that the full greatness of his abilities as an orator begins to dawn upon the listener. Of course all lectures are not of equal value, and conditions have something to do with their delivery, though not nearly so much as with the majority of mediumistic orators.

W. J. Colville cannot be called an uncultured or illiterate person, though he never received any education beyond that obtained in a preparatory school, and he was never either an apt scholar nor a regular attendant when he was getting his education. He has, however, considerable natural abilities, has keen perceptive faculties, but not a very good memory. He can be very agreeable in private life, when he chooses to exert himself to please, but very often persons, who desire to intrude upon his privacy or force themselves upon his notice, find him absent-minded and indifferent to their desires.

In personal appearance he is decidedly attractive, though one would not call him singularly handsome. His manners, when he is in a happy mood, are pleasant and polite. He can converse fluently and entertainingly upon his travels and experiences in the world, and often manifests a large amount of genuine humour, not always unmixed with satire. He is five feet seven inches in height, not very stout, singularly well-built, though by no means powerfully organized. His features are finely chiselled. He has a fine head, expansive brow, expressive blue eyes, fair hair and a very clear skin.

The leading phrenological indications of character seem to

be *Conscientiousness*, manifesting itself in a devout reverence for the moral sense of every individual, a hatred for shams and artifices, and a singular breadth of thought and toleration for everybody's convictions, no matter how singular they may appear to the world. *Benevolence*, expressing itself in a desire to help everybody, without however any particular feeling of regard for relations or fellow countrymen. *Ideality*, manifested in an appreciation of everything beautiful in nature and art, and a great belief in the influence of the beautiful to elevate the human race. *Causality*, evidenced in a determination to know the why and wherefore of all things as far as possible. These four organs seem exceptionally prominent, while Mirthfulness, Self-esteem, Approbativeness, Combativeness and Cautiousness, are all quite sufficiently developed. Continuity, Amativeness, Philoprogenitiveness, and some others are conspicuous by their absence rather than by their presence.

W. J. Colville is a natural Theist: he could not be an Atheist were he to try ever so hard to give up his faith in a Supreme Intelligence. He is a born Spiritualist, and finds it as hard to comprehend Materialism as Materialists find it difficult to discover the reasonableness of Spiritualism. Though fond of music, ritual and all the accessories of ostentatious systems of religion, he has a hatred of all sectarian limitations, and perhaps his intense love of liberty is after all his dominant characteristic. He is quite willing that all others should enjoy their freedom, but he must have his own. He makes a bad servant, but a kind and considerate master. He is not tyrannical or aggressive, but very impatient of all restraint, and therefore succeeds far better on an independent basis than as the hireling of a society.

As an author, W. J. Colville has made a great name, both in England and America. He wields a graceful and a facile pen, but declares himself utterly unable to excel in any literary enterprise, without the assistance of his spirit friends. He has a splendid voice, both for speaking and singing, clear, resonant and penetrating, capable of giving great expression to all he essays to interpret. As an instrumental musician he would never rise into celebrity, by reason of his lack of application to study, it being quite unnatural to him to work in any direction which requires a special effort of his own mind. This trait would be a weakness in many, but in him

it is a source of strength, as with his peculiar gifts and sensitive organization, he is now often able to speak at length three times on a Sunday, and five evenings in the week, to large public audiences; also frequently to sing in public, accomplish a great deal of literary work, and take a large amount of out-door exercise without apparent fatigue.

His chosen companions are vigorous young men, and he has a great love of animals, from whom he says he gets more good than from any other quarter. Dogs are his especial favourites, with whom he is always on terms of mutual confidence and affection. He is kind and considerate to children, but has no faculty for training them, until they are approaching maturity. He seems entirely destitute of appreciation of wedded bliss, and, though thoroughly domesticated from childhood, is utterly unfit to enter the married state; and, indeed, he assures us he cannot understand the attraction of the sexes, except theoretically.

He is almost always in the enjoyment of excellent health, and finds his work a pleasure, and is evidently peculiarly cut out by nature to do exactly the work he is so ably performing.

With these few introductory remarks, we refer the reader to the Lectures.

CHARLES BLACKIE MONCRIEFF.

INVOCATION.

O THOU unchanging Spirit! who alone canst never change, while all things change around Thee; Thou who art at the centre of all being, where perfect repose remains in its undisturbed serenity for ever: the generations of men coming and going upon the little planet earth are ever seeking to find Thee out to perfection, and are always failing in their search, because Thou alone art Infinite, and all they are finite. Spirits released from the bonds of flesh still search for Thee, but they to full perfection ne'er discern Thee, for they also are less than infinite; and as Thy perfect Mind and Will govern all things, inimitably and unerringly, from age to age, we can but seek to know Thee more and more, by contemplating the vastness, the majesty, the order, the beauty of Thy creation. We know not how souls at first received their birth from Thee; we cannot fathom the eternal abyss of Thy wisdom and Thy love, but Thy spirit is ever teaching us that the pure in heart shall see Thee, and the experiences of our own souls confirm the heavenly teaching. We come to Thee upon this day, when thousands upon thousands are congregated to dwell upon Thy love in providing means of salvation for man from sin and its consequences. We have gathered in this place to-day, that we may learn of Thee, Thou who art Thyself the Creator, Sustainer, Saviour and Redeemer of men; and we come to Thee as children to a gracious Father and a tender Mother: not to appease Thine ire or supplicate Thee to be gracious, but to strive to

remove whatever impediments stand between us and a knowledge of Thyself. We know not all Thy laws, we keep not all we know; we need angelic, yea, divine strength to perfect and sustain us; and as the fair spring flowers open wide their petals to receive the light, as human eyes and ears are ever ready to welcome the sights and sounds of spring-time, and receive new baptisms of nature's lovliness and joy, so may we spiritually open every avenue of our being to receive Thy Light, and by it be blessed indeed for time and for eternity. AMEN.

LONDON LECTURES, 1884.

I.

WHAT THE WORLD NEEDS TO MAKE IT HAPPY.

WE have chosen, as the subject upon which to open up this Course of Lectures, "WHAT THE WORLD NEEDS TO MAKE IT HAPPY." This theme we have not idly or accidentally selected, but have thoughtfully made choice of it as a fitting introduction to all we may have to say in subsequent Discourses.

In order to make ourselves plain to our hearers, it is very necessary that we should at the outset of any special course of teaching, lay down very plainly certain general principles, upon which we intend to build, certain cardinal propositions which it will be needful for you to keep plainly before you, as our subjects unfold themselves in orderly sequence.

We start with the search for Happiness, and lay it down as a central affirmation, that every human spirit, either in this world or any other, seeks happiness: and that happiness can only be found in what may be truly termed a life of spiritual perfection.

The trite saying: "Virtue is its own reward, vice its own punishment," is ever true. But—What is virtue? What is vice? Can we point to any one on earth and say: Behold! he is altogether virtuous, or to any one else and exclaim: Behold! he is altogether vicious? We cannot pronounce any one wholly good, neither can we pronounce any one wholly happy; we can pronounce no one wholly evil, neither can we pronounce any one wholly miserable. Virtue and vice,

happiness and misery, are on earth, at least, but relative terms. Absolute happiness and absolute virtue belong only to those celestial or deific states of being, where souls having completed their probationary progress enjoy uninterrupted felicity, as the result of unpolluted integrity and unsullied charity.

The search for happiness is purely natural and thoroughly justifiable. It is so universal that it is shared by all sentient beings without exception. Only very occasionally do we meet one who even professes to be indifferent to happiness; and this indifferentism is so morbid and unhealthy a thing, that we instinctively recoil from it, and cannot be made to see any virtue, beauty, or religion in it. Many persons' religious views are, however, so gloomy and pessimistic, that they wage incessant warfare against the natural and legitimate indulgence of our love of the beautiful, and our desire to enjoy ourselves and to see others enjoying themselves around us. The Puritans, for instance, considered not only dancing, theatricals, and evening parties, but even instrumental music and all other songs than sacred ones, sinful. They proposed to regard the earth as a dreary wilderness, a wretched waste, an arid desert, a vale of tears in which all the elect of God should appear among their fellows with sober countenances, and be known as saints by the gloominess and rigour of their conduct and appearance.

No doubt Cromwell's soldiers, who destroyed all the costly and exquisite works of art they could lay their hands upon, were actuated in part, at least, by a laudable protest against idolatry, which they wished to stamp out, root and branch, through the length and breadth of the land, but an insolent reactionary wave of feeling and action can be only temporarily healthful; it is in itself a storm, a scourge, a pestilence, a consuming fire which sweeps and burns everything before it, and like John the Baptist, who preached repentance only, like Carlyle who did little else than expose the wrongs and injustice in the world, it can never be more than a necessary precursor of some truth yet to dawn, which could never make its advent were it not for the hard and crude preparation which a sturdy iconoclasm has made for it.

Dr. Watts, tinctured with Puritanism though he was, and introducing into his hymnology many verses teaching the severest Calvinistic doctrines, has nevertheless made himself memorable as the author of these beautiful and justly-

celebrated lines, forming part of a really charming and inspiring hymn :—

"Religion never was designed to make our pleasures less."

But the contexts very positively show that Dr. Watts' idea of pleasure is not that of the worldling, who speaks of enjoyment as though it were inseparable from expensive living and noisy recreation. He takes the ground that all our true joys must spring from that celestial world towards which we are all tending, and that before we rise to the immortal state beyond the stream of death, a reflected glory from the realms of bliss may light our pathway here, and cause us to enjoy, in anticipation at least, much of the happiness which will be uninterruptedly ours in a higher state of being than the present.

It is quite an open question, whether this constant living in the future is practically best or not. The best thinkers of this age are not usually averse to Mr. Moncure D. Conway's theory of an "Earthward Pilgrimage;" though, on the other hand, if earth be all, it is extremely unsatisfactory, as it raises many hopes it never gratifies, and constantly mocks us with delusive dreams of a fruition which can never come. The middle ground between two extremes is ever the wisest and safest stand to take; the golden mean is ever the most desirable position. We need the prospect of results to nerve us to noble endeavours here and now, and we need to give assiduous attention to the duties of the present hour, or we shall never qualify ourselves for future happiness, which is after all but the harvest of life's seed-time here below.

We find ourselves in conflict perpetually with two directly opposite schools of thought, both of which contain many great and good men and women, with whom personally we have no quarrel, but the fallacy or incompleteness of whose theories we feel bound to expose; as false theories of life are only too likely to give rise to erroneous modes of living, as we cannot expect a conscientious supporter of any theory not to be influenced by that theory in his daily conduct. The Church has always laid immense stress upon mere belief. Believe and be saved, disbelieve and be damned, has been for ages the watchword of orthodoxy. Liberal thinkers very naturally and reasonably object to this wholesale condemnation for eternity as well as time, of all who do not believe

the Church dogmas, or place reliance upon a personal saviour and redeemer in the person of Jesus Christ. But though we sympathize most warmly with all who dissent from doctrines their reason cannot accept, we can nevertheless see the rise of the doctrine that salvation is the result of faith, in a very natural experience of human life. The doctrine has its analogy in the affairs of material life. Take an instance: one of you desires to go from London to New York, and you persistently sail in an easterly instead of a westerly direction. You have got into your head that New York lies east from London, and so long as you believe this you will go on sailing east and getting farther and farther away from your desired destination. Some one points out to you your mistake, and causes you to see, acknowledge, and rectify your error, with this result: you at once change your course completely, you convert yourself, or you are converted through the instrumentality of the person who has made you see your error and rectify it, and henceforth you sail west instead of east, and in due time arrive at your journey's end and find yourself safely landed in the port where you desire to be.

You can readily multiply instances to prove that a right faith is necessary to a right life, and that as works are necessary to spiritual growth, and works largely depend on faith, faith may be necessary as a cause while works are its natural effects. The temperance advocate may go on preaching against the use of alcohol, but people will go on manufacturing and drinking it till they see it to be an evil; you may talk as much as you will about temperance legislation and enforced abstinence under penalty attached to disobedience, but laws cannot be passed until people are disposed to pass them, and even if passed while generally unpopular they will be to a great extent evaded, disregarded, and in many cases openly defied. Moral suasion and mental advancement will accomplish in this country far more in a single week than coercive measures in twenty years. People are no longer the children in understanding they were in the dark ages, no longer can they be governed by fear, and made to live soberly because they fear the chastisement of an outraged sovereign. The culture of the intellect and the development of the moral sense in the individual, constitute the pride and glory of the nineteenth century, and all preaching to be lastingly effective must be addressed to the souls and intellects of men,

to their sense of right and of utility, not to their craven dread of punishment, or their debasing fear of a divine or human tyrant.

The search for happiness is universal, the instinct of self-preservation is naturally implanted in every living creature: and as no instinct is given to us for naught, as no natural impulse is in itself sinful or unworthy, it is surely justifiable on the part of us all, to do all that in us lies to promote our own happiness and welfare as well as that of others. The mistake has been to regard a purely natural animal instinct as an evidence of supernatural grace. Perhaps no text has been more frequently spoken from in Christian pulpits than this: "What shall we do to be saved?" It has formed a fruitful topic for innumerable tracts and sermons of the most rhapsodic and exciting kind, and yet the occasion of that question being originally asked, by the keepers of the prison where Paul and Silas were confined, according to the Acts of the Apostles, does not necessarily justify the immense stress which evangelical divines invariably lay upon it. We are told that there was a fearful earthquake which caused great alarm to the jailors, and that through its instrumentality and also by the aid of spirit-power, the fettered disciples had their chains broken and were themselves set free. The superstitious and terrified officers of the law shrieked out to the delivered captives: "What shall we do to be saved?" and received the answer: "Believe on the Lord Jesus Christ and ye shall be saved, and all your households." The salvation referred to by Paul and his companion was, undoubtedly, salvation from that fear which made life burdensome, and in the event of a sudden natural upheaval, a burden almost too heavy to be borne.

The fear of death is one of the greatest curses of humanity. It arises no doubt from the inscrutable mystery which ever enshrouds man's future, and also from the sense of unpreparedness for life beyond, which oppresses every heart when conscious of duties unfulfilled and time and opportunities for improvement and amendment wasted. Remove all fear of death and of the hereafter from the minds of men, and you have done for the world what ages of work in every other direction could never accomplish. Can intelligent, thinking people be happy or feel any security, with the awful dread of eternal misery constantly hanging over their heads? Can

any sane and cautious individual erect a homestead at the base of Etna or Vesuvius, and feel contented and secure when at any moment a volcanic eruption may bring death and desolation to himself and all he holds most dear. The fear of death has been and to a large extent still is the nightmare of the world. To assuage this terror and calm this fear, rivers of blood have been outpoured in vain; human as well as animal sacrifices have been offered upon the altars of all religions. Christianity has not been exempt from the terrible charge of murder: the heretics burnt at the stake by Catholics and Protestants alike; the bloody wars engaged in; the cruel massacres perpetrated to appease the wrath of an offended deity, render sickening the pages of history, which record the progress of a religion avowedly under direction of the heavenly Prince of Peace. We condemn no one system more than another; we find fault with no one class of persons more than with others; we attribute much, though not all of the iniquities perpetrated in Religion's sacred name, to the terrible dread of divine wrath, which has so overwhelmed men's minds that they have made frantic attempts to appease the offended Sovereign of the Universe, by slaughtering upon altars dedicated to His name whatever the devotee most highly prized or dearly loved. In this age of the study of comparative theology, we are obliged to place side by side the glories and defects of all the religious systems of the world, so far as we able, and with what result? Surely we are forced to the conclusion that no one system of religion has a monopoly of truth or a monopoly of error, but that all systems have been defiled, even from their inception, with the fearful thought of an angry God and some dreadful outpouring of His wrath in the world to come.

We have just celebrated the Thirty-sixth Anniversary of the advent of Modern Spiritualism, and in addresses appropriate to the occasion have endeavoured to enumerate some of the most important advantages of Spiritualism to the world. First and foremost among these advantages do we place the revelation Spiritualism makes of the hereafter, and the immense influence it has exerted in freeing the human mind from that enslaving fear of death, which is so widespread and so terrible in many instances. Spiritualism may have intoxicated those who have been too suddenly brought under the searching beams of its stupendous light; some

may have been so elated with its consolations, so blinded with its revelations, that so much light has made them dizzy, and they have staggered and fallen by the wayside, while the enemies of Spiritualism have rejoiced over their temporary bewilderment, and proclaimed with the voices of trumpeters, that Spiritualism leads its victims to immorality or the madhouse. But to the great majority of those upon whom its light has shone, its warnings have been equal to its promises, and its faithful delineations of sorrow as well as joy in the spirit-world, have led to sober reflections upon the responsibility attached to human life, and the inevitable results in the future of all acts committed, words spoken, and thoughts encouraged here. Spiritualism is, after all, the only system that can effectually overcome that unfounded or exaggerated fear of death, which is so prevalent in the world, and so direful in its consequences to humanity. No amount of Atheism, Materialism or Agnosticism can do anything more than leave the future life an utter blank, an impenetrable mystery. To disbelieve in a future life, or to doubt there is one, proves nothing; and in the absence of proof to the contrary, orthodoxy may be true after all.

Before we can effectually refute the false theories of our orthodox brethren, we must first prove what there *really is* beyond death; we must clasp hands across the mystic river with our brethren gone before, for only when we can explore the land where they are dwelling, and bring tidings to the world concerning the Realm of Spirit, have we positive, definite knowledge wherewith to silence doubt and put to flight erroneous theories. In the absence of definite knowledge concerning the life after death, any theory may be true; we can never displace an error unless we have a fact to put in its place, which renders it (the error) an impossibility. Let all our teachers remember this when they pour out tirades of abuse against those who differ from them, and hold up to ridicule the opinions and doctrines of others. To prove others wrong is not to prove yourselves right; you must prove that something is true; prove an affirmation, ere you can dethrone an error or destroy a superstition. No error is completely overturned except by a truth, which renders it impossible. You are falsely accused, for instance, of committing some misdemeanour, in a certain place, at a certain time. How is the accusation to be refuted and your

reputation restored? Simply by your proving where you really were at that particular time, and if it can be shown to the satisfaction of the court, where you were at that moment, common sense declares you could not have been elsewhere. You have thereby saved your character and escaped fine or imprisonment.

Agnosticism is an improvement upon Orthodoxy, in a purely negative sense: it deadens the fear of hell, but who shall say that the sceptic is not oftentimes the most miserable of men? He tells you he does not believe this, that, and the other; but can he *prove* anything to the contrary? What certainty can he have that the very things he denies may not be realities after all. Knowledge not ignorance, certainty not doubt, gives real and lasting happiness, and no one can be said to be truly happy until he has some satisfactory philosophy which can stand by him in foul weather as in fair, never leaving him in his hours of loneliness, depression and well-nigh despair.

Far be it from us to assert that a knowledge of phenomenal Spiritualism is necessary to this result. There are intuitive evidences of the justice of God and the real nature of life here and hereafter, which need no phenomena to make them more secure: but how any thoughtful and affectionate person can be satisfied or happy when he holds orthodox opinions concerning the future, is more than we can imagine.

A few years ago we knew a lady who had seven children, all of whom she professed to love very dearly. Three of these children were converted, according to her belief, and were members of Christian churches; the other four were "yet in their sins." Two of her sons, both of them "unconverted," were engaged in very dangerous business, and at any moment might be hurried into eternity. This lady said she fully believed that if either or both of her sons should die in their then condition, they would go to hell and remain there for ever; while she and her three other children were secure of heaven. Was this woman concerned about her unconverted children? Apparently not; she dwelt so much upon her own personal security that she paid little heed to the moral state of her sons in peril of eternal doom. And why should she? She professed to love God, and bow in all things to His will. One of her favourite texts, when questioned on this matter, was: "Shall not the judge of all

the earth do right? But what is right, if it is not that which is increasingly revealed to man through the moral sense, with growing brightness age after age, as right? Are we to take certain isolated texts and distorted views of Scripture, and cling to them with a death-grip, when they outrage our every sense of rectitude, and at the same time flatly contradict the precept and example of that Great Teacher whom Christendom acknowledges as God made manifest in flesh? Callousness, indifferentism, selfishness: Is this religion? To be satisfied with safety for oneself when others are in danger: Is this nobility? Such consummate selfishness, according to the Gospels, led to the doom of Dives, for whom the cleansing fires of a spiritual Gehenna were necessary to the bringing out of his latent regard for the welfare of his brethren who yet remained on earth. We are told in the Lives of the Saints, that many a holy man has been so overcome when contemplating the wicked in futurity, that though the weather was bitterly cold, his cell unwarmed, and himself most thinly clad, he became so heated with intensity of feeling that the perspiration streamed down him in torrents; and if poor, frail, fallible, imperfect man can be so deeply touched at the mere thought of the sufferings of his fellow-beings, can we for a moment dare to blaspheme the Eternal, by imagining that he can regard as eternally right that which we in our imperfect charity cannot bear to so much as consider with complacency for a single instant? / This brings us to a point where we wish to say something concerning the nature of Happiness in the Spirit Spheres. We are constantly asked if friends in the higher life know how their loved ones suffer on the earth, and in adjacent spheres; if so, can they be happy? Many prevailing conceptions of the spirit-world are remarkably incorrect. Orthodox theories teach that all who die in Christ are instantly at rest, immediately translated to some fair and glorious world where they will sorrow and sigh nevermore. Happiness, however, in the spirit-world depends, as it does on earth, upon inward growth and harmony. Nothing can give us happiness unless we have developed within us power to appreciate and enjoy. A box at the opera is of no use to a deaf man, or to one who cannot enjoy the music. A ticket to a flower show, or a picture gallery, is of no possible service to one who is blind to form and colour, or who has no regard

for floral and artistic beauties. Enjoyment is ours when we have earned the right, and developed the power to enjoy, but no sooner. Death is the great emancipator, who sets us all free by his mystic touch, to find our own level; but death does not endow us with either knowledge or spiritual development; these are not consequent upon his icy touch. Happiness in the material world is dependent upon knowledge and contentment, upon usefulness and symmetry, upon ability to discover the use of life, and the disposition to employ every energy in the performance of some useful tasks, which, while they do not overtax or strain the mind, constantly and harmoniously employ its every capability.

Work has been too often associated with the fall of man; we hear that labour is a curse, and that if our first parents had not transgressed the command of God in Eden, 6000 years ago, we should have enjoyed a physical immortality of luxurious indolence and ease. But neither work nor death came into the world by sin, which is any deliberate breaking of a Divine command or natural law; work and death are alike necessary to the evolution of higher and ever higher states of being, and correct views of both work and death (for both are inevitable) are in our opinion essential to the most perfect unfoldment of human nature here and hereafter.

We have already spoken of the fear of death as one of the greatest blights and curses of the world, and have asked you to consider well the importance of a spiritual revelation which explains the part played by death in the evolution of ultimately perfect states of being. We have only to study natural science, to learn how vegetables died, and animals died, before primeval man could walk this planet; and as there can be no discordance between the word and works of Deity, that cannot be a true message from the Infinite, which in any way falsifies the message from the Eternal, which he delivers to us through the agency of his magnificent creation.

We have now to inquire: Is not work as inseparable from human happiness as it is from human usefulness? Our answer is an unqualified affirmation. Work and happiness are inseparable. Idleness and misery go hand-in-hand, and if we are truly intent on making ourselves and others happy, we shall carefully see to it that as far as can be, every human being is usefully and appropriately employed.

We hear in these days a great deal about the sin of

drunkenness. You organize vast Temperance organizations. Blue Ribbon Armies, &c., &c., but do the great masses of temperance advocates. sincere and philanthropic though they may be, weigh sufficiently the significance and importance of the view of the subject taken by Henry George, and many other earnest social revolutionists? Henry George's remedy for every ill is "*Land Nationalization.*" You may not all agree with him in his views upon land distribution, but no really earnest thinker can fail to coincide entirely with his views on Home influence. Mr. George very truly says, that while intemperance is the cause of a vast amount of misery, intemperance is oftener produced by unhappiness at home than unhappiness at home is produced by intemperance. The mind naturally seeks comfort and recreation somewhere. If after the toil and worry of the day, your husbands, fathers, brothers, sons, and lodgers come home to an uninviting substitute for a home, can you expect them to remain sober and steady, and stay at home when they have practically no home to stay in?

We are constantly being asked to point those outside the Spiritual Movement to Churches, Hospitals, Orphanages, &c., erected and sustained by Spiritualists. We are told that the immense Charitable Institutions of England and America are the pride and glory and direct outgrowth of Christianity. If they are, let us credit Christianity with having done *some* good, but let us strive to accomplish yet more good than our Christian brethren have accomplished. *Our* work must be to create and sustain bright and happy homes, and we shall never have these till work is regarded as an honour, instead of a dishonour, while all useful occupations, and those who engage in them, are placed on a footing of rational equality, equally honoured and equally respected. Every sincere and conscientious worker should be regarded as a necessary part of human society; so soon as this is, so soon we shall, perhaps, begin to understand what is really meant by that "Christ" about which we hear so much as a person, but which the early Christians regarded as a body of faithful and united workers, of whom Jesus was the head. But as the foot cannot say to the hand, nor the eye to the ear: I have no need of thee; as members veiled and unseen are as necessary to the whole frame as ever the most conspicuous and ornamental can be, so in an ideal state of society, he who

cleanses the streets and he who discourses eloquently on matters pertaining to religion; she who with broom in hand sweeps clean the kitchen and she who with piano or easel makes vocal or beautiful the drawing-room, must be accounted as absolutely necessary, the one to the other, and both to all. Imagine Mr. Gladstone deprived of the assistance rendered him by the sons and daughters of toil! He would have to spend all his time and strength in making provision for his material wants. With what result? He would be unable to devote time, talent and energy, as he does now, to the affairs of State. Mr. Gladstone's tailor, baker and cook are just as essential to his Parliamentary eloquence as he is himself.

We throw this fact into especial prominence, to enforce the dignity of labour, and to do what in us lies to reconcile all persons to their state in life, no matter what it may be. There are many who complain of drudgery, and sigh for more exalted stations. We hear no end of grumblers, finding fault with their work, and sighing over its uselessness. They are clerks, or servants, or agriculturists, or housekeepers: their days are all spent in making up parcels, and delivering them, in weighing out provisions, in cleaning rooms, and mending clothes. To what end is all this turmoil, this worry, this unceasing strife? Martha, in the kitchen, is disposed to envy Mary, seated at the footstool of some great teacher, drinking in words of inspiration as they fall from his heaven-anointed lips; but has Martha any reason to complain? If Mary's is the "better part," it is only so because Mary has attained to such a height of spirituality, that she can enjoy the sublimity of the Great Teacher's utterances. If Martha's mind were as receptive to spiritual things as Mary's, she might enjoy equal communion with a master-mind, intuitively, if not outwardly. And this brings us to that point where we see practically illustrated the utter impossibility of simply local heavens and hells, conferring happiness or misery upon their occupants.

Let us take the case of a modern Martha and Mary. A pattern Martha is a born housekeeper; one who is never so happy as when she is dusting and sweeping, baking, ordering, superintending. Her house is her palace, and she is the happy and active queen, never so content as when she is controlling all things under her, and making them serve her

purpose. The pattern Mary is a student: she is always engrossed in artistic and literary occupations; her mind is not on the kitchen, but on the study. Let these two women change places, and they would be out of their native elements. As well try and make fish fly in the air and birds swim in the water, as put these women in each other's places. The housekeeper's happiness is as a housekeeper. If it be genuine and enduring it consists in this, that she realizes the necessity of the work in which she is engaged. She does not, like Martha of Bethany, trouble herself about providing a great many more dishes than her guests require, neither does she attach such supreme importance to domestic affairs that she loses sight of the value of higher and more directly spiritual pursuits. She rather takes into account the relative value of diverse occupations, realizes her own ability to fill a certain niche in the great temple of humanity; and she fills her niche admirably, knowing that even though a humble and minor one, if it were left unoccupied all the rest of the building would be unfinished, and, perhaps, insecure. The pattern Mary never despises her sister's occupations, never looks down on those less educated, and less interested in æsthetic pursuits than herself. She acknowledges her indebtedness to her Martha-like sisters, and they—if they are intelligent, humane women—return the compliment, and let the Marys see how indispensable they are to them, and to all the brethren.

The secret of a happy life, is that the liver feels himself or herself to be engaged in some useful, necessary and elevating work; and if at times life's burdens press very heavily, and the load seems almost too grievous to be borne, the tried spirit takes comfort with two blessed assurances: one is, that whatever we do faithfully as our contribution to the world's store, blesses some one; and the other is, that all our sufferings while they have a vicarious have also a personal value. When we have learned all the lessons that can be taught us by temptation, suffering and trial, we shall know no more of trials and temptations. Every sorrow is a part of our education, and no one can ever be truly resigned to life, until he feels that every burden imposed upon him is both for his own and others' good.

Our last thought carries us beyond the realms of time and sense, beyond the murky shades of material existence, to the

beatified spirits whom we call angels or celestial beings, who, while they are cognizant of human sorrow, are not made sad by it, and while they mingle even in the life of the hells, are not contaminated thereby. One of the greatest drawbacks to Spiritualism in the feeling of many is, that it teaches that the loved ones who have gone to the spirit-world, are not so fully at rest as orthodoxy has said they were. It is difficult for some minds to reconcile the discrepancy between the doctrine of perfect happiness in the angelic spheres, and the acquaintance with human misery which angels must have if they are ministering spirits to those yet on earth. Of course, it is needless to declare that we know of progression beyond the grave, and that all happiness is measurable and increases with the spiritual development of the individual: but when happiness is complete, malice, hatred, and all uncharitableness are completely eliminated from the breast of the perpetually happy spirit. That spirit is never exacting, never self-seeking, always working for others' good, bestowing no single thought on self-aggrandizement. Such a spirit has attained to the celestial degree of life. He may not know everything; an infinity of knowledge may yet be his to grasp, but wishing no ill to any, loving all tenderly and truly wherever he goes—be it even into haunts of deepest crime—he remains pure as the light, which shining into the foulest dungeon is uncorrupted still.

Spirits who have not yet fully out-grown their moral imperfections, are like water—they can be polluted; those who have overcome every temptation and conquered in the fray, are like the pure unsullied light—go where they will they are forever unsullied. Their sight and knowledge of human misery does not really distress them, because they have themselves passed through it, reaped its advantages, and have therefore learned how essential it is to the rounding out of character and development of the moral nature. The angel is like the friend on a mountain-top, while you, his charge, are in the valley. You cannot see more than a step before you; he see the fair pastures and the glorious homes ahead. He does not weep over your lot, he does not pity you or condole with you; he spurs you on over the Hill Difficulty, through the Valley of Humiliation, on to the Land of Beulah, and at length to the Celestial City.

When one can look at life with angel's eyes, and see its

purpose and its outcome, then good-bye to every repining word and discontented mood. If we would be truly happy in this or any other world or life, we must strive earnestly to bless rather than to be blessed, to confer happiness rather than to obtain it, and in so doing we shall develop a Kingdom of Heaven within us, which we can carry with us wherever we go, as our unfading source of joy for ever and ever.

We leave with you for your consideration a new motto: "Strive to be a Glow-worm!" while we leave it to yourselves, in your quiet hours, to work out the meaning of the precept.

IMPROMPTU POEM.

THE CROSS-BEARER.

I ASKED of the angels, bright and fair: what work have you for me?
I told them, the heaviest cross I'd bear, to set my brethren free
From their load of want, and pain, and care. But the angels answered me:
"We call you not to bear such cross; there's your burden, can you see
That tiny cross, so near the ground, which is among the rushes found."

I gazed with wond'rous great amaze upon that cross so small;
For I had asked a mightier task—I had asked the angels all,
Some great and glorious work to do, that should startle all mankind:
And when I raised that tiny cross, surprised its weight to find
Far heavier than I thought 'twould be, life's burdens great and tall,
I prayed the angels to exchange my load for one less small.

For, said I, Oh! if I may but take a burden of precious gold,
Its very glory will bear me up; that heavier cross I'll hold
Most willingly, and bear it thro' the desert, bleak and wild,
But give me not this tiny cross, so heavy for a child;
Yet so unlovely 'tis withal, its beauty none can see,
And, if I bear it, what reward will ever come to me?

A meek-faced angel, clad in robes of dazzling, snowy white,
With coronet of lilies fair, and jewels, sparkling bright,
Bowed down with kind and tender smile to me, her erring child,
And said, "You but deceive yourself; this cross, that you despise
And think so lowly, yet will yield a harvest passing good,
Flowers and fruits, most beautiful, will spring from that bare wood!"

"But," said I, "Angel! may I not some glorious burden bear?
Behold those martyrs, radiant-browed, with glorious light for hair!
Behold philanthropists who stand among the highest there,
Where all the spirits look so bright—what burdens did they bear?
Oh! may I not, like them, go down to the weary earth below,
And carry e'en the heaviest load, that I like them may grow?"

Straightway, as tho' with fairy wand, the angel touched my eyes,
And showed to me the earthly life of those in Paradise;
And one, more bright than all the rest, advancing close to me,
Revealed her work in earthly form, when she in drudgery
Had toiled and slaved, both night and day, to keep a cellar clean,
Protect twelve children from the frost, while scarcely could she glean,
By honest industry, enough to keep fire in the grate,
To feed and warm the helpless ones who on her toil must wait.

"And was that all?" I then enquired, "That God did ask of thee,
So gifted, beautiful, and wise, of such divine degree;
Wert thou not numbered 'mid the throng of those the world counts great,
And did not Emperors and Kings adorn thy form in state,
And summon thee to palace halls, to sing thy songs so grand,
Or hang thy pictures on their walls, o'er all some mighty land?"
"Nay," answered she, "it was not so; my spirit highest rose,
When far from grandeur and display, it dwelt 'mid human woes."

Then to the angel straight I turned—To my wise and gentle guide,
And eagerly did take from her, from yonder paradise,
The lowly cross I bore on earth throughout a life of pain,
Till I, by blessing other lives, the heavenly spheres might gain.

This little story from the spheres, I bring to you to-day,
That while on earth in want and toil your spirits need to stay,
This blessed truth may buoy them up, above the clouds of pain:
The lowliest workers oftentimes the heights of heaven gain!

BENEDICTION.

God grant that all, both high and low, as men count low and great,
May follow Charity's blest law, and find heaven's pearly gate;
And then with earthly journeys o'er, where every trial doth cease,
May each and all, at God's right hand, enjoy eternal peace!

II.

SEVEN STEPS TO SPIRITUAL PERFECTION.

(*Delivered, Good Friday, April 11th*, 1884.)

GOOD FRIDAY has always been consecrated in the Christian world to solemn commemoration of the sufferings and death of that great hero of the Gospels, Jesus the Christ, around whose memory so much affectionate devotion clusters, wherever persons are to be found who can appreciate loyalty to conviction under the most trying circumstances possible, conscientious, steadfast, unselfish devotion to truth and the highest interests of humanity, no matter to how great an extent self-sacrifice may be necessary to the maintenance of this unswerving and God-like integrity.

The hero of the Gospels has been deified quite naturally. His deification is as easy to be accounted for as the simplest forms of hero worship. (Veneration is an organ of the human brain quite as indispensable to man's being as any other organ can be, and the cultivation of the religious instinct should always be included in every scheme of education, which lays any claim to being perfect or even good.) Objection may be made by Secularists and others to the use of the Bible in public schools supported by public money, and indeed to every form of teaching that can with any degree of truth be denominated sectarian, but widely as persons may differ concerning every non-essential, (the great essentials of character are everywhere insisted upon as necessary to the best and happiest life on earth, whether people believe or disbelieve in consciousness hereafter.)

The beauty of the moral character of Jesus can never be overestimated; criticize his conduct on certain exceptional occasions as you will, these exceptions the more strikingly prove the rule, and show him to us all the more conspicuously in his accustomed robe of gentleness and humility. If he occasionally gave way to impetuosity or hastiness of temper,

if he once in a while seems arrogant and self-asserting, these few and occasional blemishes in a character usually extraordinarily near perfection, make the general features of the character all the more prominent and remarkable.

We know quite well that there are many in these days who will tell you that Jesus is a myth; that no such man ever existed, or that if he did exist, contemporaneous history is silent concerning him, and therefore nothing whatever can be with certainty attributed to a man who, if not a myth, was an almost unknown personage during his earthly lifetime. Did we teach the necessity of belief in Christ as indispensable to salvation; did we regard the Gospels as final and in the highest sense authoritative on all subjects of which they treat; did we pledge ourselves to accept everything and reject nothing put forward as truth by the Evangelists; did we acknowledge no other court of appeal than the Scriptures; did we, as our orthodox friends are apt to do, weigh and measure all things by the biblical standard, to the shutting out of all modern inspiration,—we might find a difficulty in treating of the influence of Jesus upon the world, unless we could prove with certainty, not only the fact of his personal existence but also the miraculous manner of his life, death and resurrection. Having, however, taken no such premises as our orthodox brethren take, our task is very much lighter than theirs; as it is ours to deal with the character as it stands out in history, independent of any special theories concerning the original, while it is theirs to refer to Jesus as "very God of very God, begotten of his Father before all worlds were made."

Let us consider the character of Jesus as we would that of any other man, or of any great hero of romance. Some people are very anxious to draw hard and fast lines between works of fact and works of fiction, and between what is founded on fact and what is purely imaginative. No clear lines can ever be traced in these cases. Fact and fiction are so interwoven, so mysteriously interblent, that it is impossible to say where one leaves off and the other begins. So-called fiction is often fact in a fancy costume, as facts are not materially altered by change of time and place, or by any alteration whatever in the mere garb in which they are presented to the public.

No one can write higher than his experience or inspirations carry him, and no one can be inspired with anything beyond

the experiences of the inspirer. Sometimes, if you are novelists, you will find yourselves making ideal characters, by taking parts of a great many characters which are real to you in your experiences through life, and throwing them together till they form your hero or heroine. Sometimes, if you are mediumistic, you will write almost automatically; you will at least follow some impulse so strong that it is practically irresistible. Frequently these inspirations come to you from spiritual beings who, when they lived on earth, underwent exactly the experiences of which you find yourselves compelled to write. The theory of Inspiration needs liberalizing and unfolding; it is so narrow in many minds that it leads multitudes of intelligent persons to taboo the facts of spiritual communion altogether.

These remarks, bearing somewhat upon the "Theological Conflict" in which many of you have been interested lately, we have merely introduced to let you perceive as plainly as possible the views we take of mere disputations concerning what is historical; when we have practically to deal with great propositions of a moral character, which neither lose nor gain anything in the estimation of true philosophers, by being connected with or disassociated from any particular country, period, or personage.

"Seven Steps to Spiritual Perfection" is the topic we have announced for this morning, and as the churches throughout the length and breadth of the land are at this time considering the seven last sentences or words of Jesus on the cross, we intend to take these up very briefly, one by one, and see what spiritual truth they may contain, and what important lessons they may be capable of conveying to those who study them.

We ask you, in imagination, to put yourselves in the place of those who witnessed the wondrous spectacle of the crucifixion of an innocent man between two malefactors, whose only crime was his too plain-speaking concerning matters which it was to the interest of the priests and civil rulers to have kept quiet, that power might remain vested exclusively in their own hands. There is nothing improbable in the story told by the Evangelists. Crucifixion was a Roman mode of punishment, and Judea was at one time a Roman province, under Roman jurisdiction. The putting to death of a heretic, who was also in insurrection, is not difficult to

realize, when the tragic end of Socrates and martyrs innumerable is still on record.

We are told concerning Jesus, that on the Sunday before his Passion, he was triumphantly introduced into Jerusalem, accompanied by the hosannas of the multitude, and the adoration of the very people who only five days later would shout: "Crucify him, crucify him!" The incidents are so graphically portrayed, that if any one should style the Gospels romances, they must admit that they are not only most cleverly written, but that they abound in telling portraits of human nature, as it is all the world over and in all periods of human history.

(Popular applause is no criterion of real merit, and no spiritual worker should ever be anxious for it. Very often applause is granted to mediocrity and withheld from exceptional talent; because while a multitude are ready to appreciate commonplaceness, only the very few are, among prepared minds, ready to benefit by a supernal revelation of truth.)

The great struggle in the closing days of the life of Jesus, seems to be between the old Messianic idea of a deliverer interpreted materially and interpreted spiritually. The orthodox party among the Jews was determined to literalize every prediction of the olden prophets, therefore, whenever they were disposed to regard Jesus as an inspired teacher, they tried to make him a king. Their ideas of atonement, or redemption, were eminently vicarious or substitutionary, for no matter how sunk in materiality and injustice they might be, they constantly expected a man to rise up among them of the house and lineage of David, who should put himself at the head of an army which should soon discomfit all the enemies of Israel, and lead his victorious troops to a complete triumph over the Romans, to whom the Jews considered it a great disgrace to be in bondage. The spiritual, or reform party, contended for an interior or moral interpretation of the Law and Prophets. They declared that all prophecies were made conditionally, that they referred to Israel only so far as Israel obeyed the divine law; for should Israel rebel against Jehovah, then her doom was certain, and even greater, because of the opportunities and advantages she had had over all the other races of mankind.

Great opportunities necessarily imply great responsibilities. If you have ten talents, you must account for ten; but if

only two are entrusted to you, then only two more than these are you expected to win. The unprofitable servant was not upbraided because of his slender endowments; he had one talent, but used none, and for this reason he was cast into outer darkness, where there is weeping and gnashing of teeth.

(Jesus taught the unpopular doctrine of the divine impartiality. The God whom he worshipped and revealed was a Universal Parent, not the leader and patron of one single privileged clan. Strange though it may seem, there is a deep-rooted prejudice in the human mind against any philosophy which teaches that God and his laws respect no one person or nation more than another. Teach divine favouritism; teach that some persons are elect, or that some will be rewarded for efforts which are not recognised in others; teach that those who have not encountered the manifold temptations of life shall, on the score of simple abstinence from sins they have had no inclination to commit, enter the highest heavens immediately they leave their material frames, and you may count upon a large congregation of Pharisees, who will applaud you to the echo, and adore you for your orthodoxy; but preach the highest truth which appeals to your inmost sense of right, and your followers will surely be in a minority, and if you live where freedom is not secured by law, you stand a great chance of meeting the fate of many a true reformer, who has consulted conviction rather than policy.

Jesus had boldly told the most reputable and influential citizens of Jerusalem that they were "whited sepulchres." He had boldly rebuked them for their long prayers and fastings, which they thought must surely win the favour of heaven and pardon for all their sins.) He had turned out those who bought and sold in the courts of the Temple, where it was customary to take advantage of the ignorance of those who came from the country, to offer sacrifices in the holy city, and did not know the marketable value of the birds and animals kept for sale to those who visited the temple from the surrounding country.

Some people have found fault with the harshness displayed by Jesus on this occasion, but righteous indignation against wrong is in no sense inconsistent with universal charity. No one who is truly charitable can see a wrong and not endeavour

to redress it; no one imbued with a strong sense of justice, and having a concern for the welfare of others, can fail to express indignation at a course of action which pauperizes those in humble circumstances, taking a mean and unjust advantage of their necessities and ignorance; for the very concern for these people will lead to a vigorous protest against such courses of action as do harm to the multitude, and increase the ill-gotten gains of haughty and tyrannical monopolists. (Laxity of morals, and indifference to the wrongs of others, can be no part of charity, as true charity can never be unjust, and true justice can never be uncharitable.)

We are told that the first words uttered by Jesus on the cross were: "Father! forgive them, for they know not what they do." In these words human sin is attributed to human ignorance, and the plea for forgiveness is based upon the ignorance of the wrong-doer.

Now, are we justified in attributing sin to ignorance in all cases? Is not very much evil resultant from deliberate wrong desire? We may argue the point as we will, and arrive, perhaps, at widely divergent conclusions in some instances, but all moralists bent on improving society, must agree that our work is to remove evils, not to punish evil-doers; except by the administration of such chastisement as is indispensable to the overcoming of the love of evil in the heart of the wrong-doer.

(We can scarcely go too far in applying the doctrine of Necessity to all persons except ourselves, because we cannot tell what their temptations may have been, how hardly they have struggled to overcome, and how futile their best endeavours may have been. We can know something of ourselves, and our own experiences; our moral sense is given to us as a lever to lift us higher, and it is never necessary to believe in an offended Deity, to account for the existence and activity of the moral sense, or conscience, within man. This conscience is the voice of the soul, pleading to be delivered from carnal bondage. Matter is a prison-house for the soul, until such time as the spirit has vanquished it; then it becomes the ready tool and obedient vassal in the hands of its rightful controller.)

To attribute human sin to ignorance, and to style it folly, is quite rational, even should we take the worst possible view of human nature, and consider man at his lowest as being

utterly selfish, actuated by no motives higher than concern for personal welfare. (Even were we all consummately selfish, we should have no interest in committing crime or depredation, did we really know what was necessary to our own individual welfare. No adage is truer than that old and oft-quoted one: "Virtue is its own reward; vice its own punishment." We are confronted with the mystery of pain and evil in the world, and often ask: Are these things reconcilable with the perfect wisdom and love of the Supreme Being, about which we hear so much? Absolute, positive, or eternal evil cannot be reconciled with a Supreme Being of infinite justice, as there can be but one absolute, positive, eternal, or primal state of being in the universe. If it be good, there can only be relative and temporal evil; if that primal state be evil, then goodness must have begun in time, and must be destined to expire with the lapse of ages.)

The Persians endeavoured at one time to account for the coexistence of good and evil by what is known as a system of Dualism. They worshipped Ormuzd and Ahriman conjointly. Ormuzd was said to be the Creator and Source of light and good, while Ahriman was regarded as the Fount of darkness and evil; but there cannot be in nature two such rival powers; and this the most enlightened among the Persians clearly saw when they foretold the ultimate and complete subjugation of evil to good and darkness to light, as only Good and Light are positive existences in all the boundless realms of space.

The importance of Universalism can never be overestimated, as it has a direct moral bearing upon every theory of reform and act of life. We know full well that many Materialists and many Calvinists are most excellent people, and their efforts are exceptionally praiseworthy in many instances, as they rise above their respective deities in their daily conduct. The God of Calvin is an angry, capricious spirit, whose tyranny far outweighs his graciousness; the "Nature" of the Materialist is a soulless force, a blind destiny, an inexorable fate, possessing neither justice nor compassion. We cannot but admire the philanthropy of persons who are better than their creeds, but these very persons exemplify in their own lives the fallacy of their theories. In them goodness of heart certainly does atone for errors of the head; but where is the profound thinker who does not desire to see a

true and lasting union, on a rational and moral basis, effected between the affections and the intellect? We are well aware that sectarian efforts can never accomplish this. Denominational Universalism in America is considered by some stagnant or at best but slightly progressive; still it is admitted on every hand that Hosea Ballou, Murray and many other brave pioneers who fought manfully for the doctrine of universal salvation, at a time when to avow one's belief in the boundlessness of the love of God was to awaken in its direst fury the almost fiendish wrath of bigoted adherents to the system of Calvin, in New England, have exerted a vastly wider influence upon the thought of America, and indeed upon the whole civilized world, than any sectarian scheme could possibly have done, no matter how successful. The very idea of the universality of God's fatherhood and man's brotherhood, must have a tendency towards the unification of human interests and sympathies. If we are all fellow travellers to the same goal, all fellow sufferers, fellow pilgrims, all regarded with equal kindness by the Eternal Mind, we must, surely, unless we utterly fail to inwardly realize what we outwardly profess, be stimulated to such efforts for the promotion of the general good of the human family, as may make the self-denying love of a saviour something infinitely more to us than a beautiful dream, a lovely fairy tale, an ancient legend of singular pathos, or, what is much less, considered morally, a mere relic of ancient superstitions and phantasies.

In due course during this series of Lectures, we shall devote an hour to a special consideration of the presumed zodiacal origin of Christianity, and shall proceed to show how utterly incomplete and unsatisfactory are theories of "equinoctial christolatry," which pretend to account for the Gospel narratives. We do not deny that the very ancient Egyptians, or even that pre-historic races, had their conceptions of Deity, their belief in incarnate deities, and their theories of rewards and punishments after death, and that Christianity, even in its original simplicity, that the religion of Jesus itself perpetuated many old-world ideas, and endorsed many ancient precepts.

The beauty of the religion of Jesus is its eclectisism and its catholicity. Were it a distinct revelation, utterly separated by impassable barriers from all other religions, it would not

have answered to the spiritual and social needs of mankind; neither would it have promoted unity of sentiment and universal toleration among men. God can have no favourites. A Hottentot or a Negro must be quite as sacred in the eyes of Infinite Goodness as a polished Anglo-Saxon. The barbarian and the civilizee, the Jew and the Gentile, are alike precious in the sight of Infinite Love and Wisdom; and he whose painful death all Christians commemorate to-day, taught nothing more plainly than the absolute impartiality of the Eternal Mind. It is quite erroneous to suppose that the idea of God's fatherhood originated with Jesus, or that his teachings were in all instances more than sweet echoes from many an old refrain; but what we have to consider to-day is not so much the antiquity or the origin of a precept, as the intrinsic value of a command or example itself.

The old bases are shifting; we tremble for the fate of those who repose confidence in miracles and testimony only, for so obscure is the testimony and so bewildering the explanations of miracles, given by those who would make religion stand or fall upon the basis of authority of an ecclesiastical kind, that every fresh scientific discovery and every new development of advanced thought in any community, deals another blow which the old fortresses and bulwarks of sand cannot resist, without being severely shaken and often well-nigh shattered by the magnitude of the billows which assail them. But when we build upon the rock, how different it is with us! How coolly and bravely we can watch the fury of the storm, and smile upon the breakers as they spend their strength and fury in futile efforts to remove our edifice, whose foundations are upon the rock of ages; nay, within that rock, imbedded in the very nature of the Power which governs and sustains the universe. We can afford to be patient and sweet-tempered, when we know that our opponents must necessarily take up our positions eventually; but the most lovely disposition is apt to become soured by repeated endeavours to champion a doomed and a dying cause. The majesty of the Gospel hero was never so conspicuous as when impaled upon the cross: he, in all the sublimity and invincibility of conscious rectitude, does not defy or malign but compassionates, forgives, and prays for his enemies. A truly great character can never stoop to feel resentment against personal enemies, though righteous in-

dignation against wrong is never inconsistent with the divinest and deepest charity.) Jesus does not say one solitary word against his persecutors; the utmost he expresses is compassion and sorrow for their weakness and their folly. The burden of his prayer is: O Father! do not make them suffer for the wrong they have done to me. It would intensify my agony a thousand-fold, were I to feel that my accusers should suffer because they have thus in their blindness put me to grief and shame.

In one light, at least, this prayer may be regarded as sentimental simply, but the sentiment is so pure, so lofty, so worthy of a celestial spirit, that though it is from one standpoint open to possible criticism, it leads us at once to another point in our subject, intimately associated with the general topic; and that is, to an inquiry into the uses of suffering. We may ask, with all reverence, was that prayer of Jesus answered, or must it be refused acceptance at the throne of justice? Our answer is two-fold, and perhaps at first sight paradoxical. The prayer was answered doubtless in the spirit, but in the letter it must be denied, in so far as this, that the penalty due to sin can never be cancelled, never can be borne for one by another; because the penalty itself is a necessary part of the scheme of redemption from the love and practice of evil to the love and practice of virtue.

Take the case of your own children. These words may reach some tender, loving parents, whose very affection for their offspring compells them to be stern. Your boy wishes to play truant, but you force him to school, not because you are unmoved by his tears and entreaties to be allowed to play, but because in your superior wisdom and better judgment, you foresee most disastrous consequences resulting in the future from an encouragement of an unhealthy propensity, to make work subordinate to play, and amusement the sovereign good of existence. You have a very dear child, who sometimes steals, sometimes acts deceitfully, sometimes is disobedient or untruthful, and though it grieves you to the heart to punish her, you chastise her because you plainly see that unless she is made to suffer for her errors, she will go on repeating them. (It is not necessary for you to judge motives, it is never just to put the worst construction upon the conduct of anyone. Give everyone the benefit of the doubt; you had far better err on the side of leniency than

too harsh criticism, and it is indeed true that we often help to make people what we consider them already to be. Still, though it is both uncharitable and unjust ever to attribute human sin and folly to the worst motives which can possibly actuate the transgressor, we have to grapple with an evil which if unsubdued will cause the perpetrator of such evil an incalculable amount of suffering in the future.

Our view of Deity presents the Eternal to us as a Being of perfectly pacific and complacent justice, the serenity of whose nature can never be disturbed by a single jarring sentiment; who knows neither passion, pride, anger nor love of glory; a Being who, instead of creating a universe for his own glory, as men count glory, created it out of pure beneficence, and governs it by laws, which when fully understood will be admired and loved by every conscious being.)

Spinoza suggests that this is the only possible universe, while the laws governing it are the only possible laws, and while we cannot take our stand with Spinoza in all his deductions, we nevertheless can trace in such a declaration, a very vivid glimpse of the divine character, as revealed in the persons of the purest minds with whom we have ever associated, or of whom we have ever heard. (We deem no conception of the Divine character so high as that which treats of God as a perfect Unit, in whose all-embracing Justice, Love and Wisdom—like two hemispheres—are blended into one eternal orb of light. When we speak of the world, do we speak of the Eastern hemisphere, or of the Western only: do we not speak of both together? Two hemispheres are necessary to one sphere. A sphere cannot exist apart from two hemispheres, but hemispheres can be conceived of apart from spheres.

Now, it seems to us that Justice is, and ever must be, the perfect sphere of Deity. Ask us for a definition of Justice, and we define it as Love and Wisdom: no more Love than Wisdom, no more Wisdom than Love. This thought concerning Justice would not only revolutionize all orthodox theories of the object and nature of future punishment; it has power also to completely re-model every law and institution having for object the correction of social sinners. To remit penalty, to do away with chastisement, is the height of cruelty; but to adjust all penalties to the needs of mankind, to so improve prisons that a prison is transformed into a

school and palace of industry, is surely to keep clearly before us the only two justifiable reasons for submitting any to the pain of incarceration, *viz.*, the reformation of the offender and the protection of society.)

If Jesus intended to petition his Heavenly Father to remit the penalty necessarily consequent upon transgression, he was humane but not wise; but if he intended by the utterance of such a prayer aloud, even in the hearing of his bitterest persecutors, to set an example of perfect forbearance, and to present to the world a philosophy of evil worthy of the deepest consideration and world-wide application, then his wisdom and humanity are alike revealed, and his example is indeed worthy of all imitation, so long as sin and sorrow continue to perplex mankind. The words of the dying are invariably treasured as no other utterances are. There is a sanctity about the final scene of earthly life, which invests the chamber of death with a peculiar and most touching solemnity; and were we to see no other good in the death of Jesus than the inspiration to human forbearance, arising from the record of this first sentence of Jesus on the cross, so wide reaching may be the benefits of that single sentence, that to utter it under such circumstances would explain for ever the utility of the tremendous sacrifice on Calvary.

Vicarious suffering offers insurmountable obstacles to many who are for ever vainly endeavouring to harmonize the decrees of Infinite Justice with the miserably unsatisfactory theories of life, invented by Orthodoxy on the one hand and Materialism on the other. Both these systems are to us self-evidently false, because they contradict the facts of nature in innumerable instances. The sense of justice, innate in man, the conception of perfect justice and unbounded loving-kindness now becoming more universal day-by-day, are in themselves testimony to the existence of a God, such as neither the orthodox Christian nor the Atheist recognises or has yet found in nature. (When Thomas Paine turned from the lesser Bible to the greater,—when he forsook allegiance to the letter of a volume called the "Word of God," though written by frail and fallible men, no one knows just when or how, and turned to the sublimities of the universe, and found a perfect God revealed through Nature, compelling him to become a Deist, he believed in so large a revelation that he could never narrow his mind to accept a

smaller revelation, in the ecclesiastical sense of its being miraculous or special,—people called him, and many still call him, an infidel. If to be faithful to the moral sense and unfaithful to the traditions of the elders, is heresy or infidelity, then Jesus was an arch-heretic, an arch-infidel, and was put to death by Roman soldiery at the instigation of Jewish Pharisees, because God was to him greater than Cæsar, and the living spirit of the ever-speaking Eternal, of more value than Rabbinical interpretations of what constitutes divine revelation.

Whenever one rises to so broad and lofty a conception of truth that puny minds cannot explore the whole of one's horizon, then that spiritual discoverer is pronounced either a blasphemer or insane. It is mere absurdity to say Jesus was either God or an impostor, because he made himself equal with God. He did nothing of the kind. To say that he did is to agree with his blind and fanatical persecutors, and utterly fail to grasp the spiritual meaning of those words of his which unfold a doctrine of the divine indwelling, utterly beyond the comprehension of those whose mental eyes are so dim, that at best, to use a Gospel metaphor, they "see men as trees walking." The very fact of Jesus addressing a Power superior to himself, and calling that power The Father, is proof positive to any common-sense critic, unwarped by theological prejudice, that Jesus believed devoutly in a God, who was his God as well as the God of the rest of mankind, his Father as well as the Father of all humanity.

Throughout the Gospels according to Matthew, Mark, and Luke, the phrase "son of man" is constantly employed by Jesus when speaking of himself. It is only in the fourth Gospel, which commences as no history or biography would ever commence, that he seems to be conscious of his own importance, and to be working in any way for his own glorification. The fourth Gospel is both a Grecian and a Gnostic document, and savours so conspicuously of the Platonic doctrine concerning the *Logos*, that any student familiar with the classics can trace a decided parallel between Platonism and Johannism. Gnosticism made its advent, it is true, after the introduction of Christianity into Europe, but such an advent of Gnosticism was but a reappearance of a very ancient school of philosophy.

The much vaunted Agnosticism of to-day, is of course the

only possible system which can be correctly speaking an antidote to Gnosticism, as Spiritualism is an antidote to Materialism, Atheism an antidote to Theism, and *vice versa*. Socrates was most certainly condemned to drink the hemlock, by reason of his determination to enlighten the Athenian youth concerning the inner meaning of the prevailing Mythology. Jesus was to Galilee what Socrates was to Greece; both teachers conformed to the scholastic as well as the universal mode of conveying instruction. Jesus spake to his immediate followers in parables which he interpreted to them only, while to the multitude he taught in parables which he did not interpret, because had he done so he would have been, to use his own powerful Kabalistic language, "casting pearls before swine," and giving "holy things to dogs.") Though up to a certain point Jesus adopted the classic method in the conveyance of spiritual truth, he aroused the ire of the priests and scribes against him by reason of his persistent attempts to enlighten all men upon the mysteries of the Kingdom of Heaven: this Kingdom being a kingdom to be established upon the earth, in which spiritual knowledge and power should take the place so long usurped by arbitrary temporal and ecclesiastical despotism.

It is a very open question, indeed, with many, as to whether the universalization of educational advantages tends to the uplifting of a people morally or not. (It is open to question, whether illiteracy and morality of a very high order may not and often do not go hand-in-hand. Your boot-black may be a superior boy, morally, to the son of the millionaire, who regards himself as a walking encylopedia during his career as an undergraduate at a university. Be this as it may, ignorance is, without doubt, the fruitful parent of countless abominations, and to fight resolutely against it with might and main, is a plain and imperative duty forced upon all of us by the necessities of society. The very fact that sin can in any case be attributed to ignorance, is sufficient reason for opposing it with all our might;) but it is just here, when we are discussing the great need of ridding the world of vice from the prevalent disorders which afflict it so grievously, that we come to a decided point of issue with our conservative brethren. The fear of hell, the dread of God's displeasure, never redeemed or uplifted anybody. Fear is only valuable protectively; it can never be so reformatively, so

far as the wrong doer is concerned, as fear, when it acts as a restraining impulse, only deters people from the commission of wrong from motives of cowardice, and cowardice can be no part of religion.

(The religion of Jesus will never be the established religion of this or any other country, until your entire system of correction is altered. Punishment must be a thing of the past, reformation the work of the future. The picking of oakum, for instance, is not a corrective discipline so much as a punitive one. The only proper kind of work for criminals is work of the most useful and appropriate character. Every criminal should undergo a strict and healthy education, fitting them for useful and remunerative positions when the term of their prison discipline has expired. There can be no greater punishment for anyone than that meted out by conscience. Thus, when we leave sinners to their consciences, we place them in that lake of ever-burning fire, from which they cannot escape until they have paid the uttermost farthing; but it should be farthest from our thoughts, ever to seek to make any one suffer needlessly. All genuine corrective discipline is something vastly higher than punishment, as it raises the one who is even a victim to his own folly, and is in itself such salutary discipline that he who undergoes it is for ever after thankful for the sorrow which has worked in him genuine repentance, followed by practical reformation.)

We have dwelt so long upon this first word from the cross, that we fear the remaining six sentences must be passed over almost without exposition. But there is an old saying, that the first step, either upward or downward, is the most important step of all; and if this be true, its truth must be our excuse to-day for consuming so much time upon the first utterance of the seven we have to consider, as it is the key note to them all.

The second utterance to which we shall call your attention, is the answer made by Jesus to the penitent thief: "This day thou shalt be with me in paradise"; prefaced with the emphatic prefix, "VERILY, I say unto thee."

The two thieves who were crucified with Jesus on Calvary represent two classes of sinners, very common now as then. One class is composed of those who sin wilfully, the other being made up of those who sin thoughtlessly. The wilful sinner is he who with open eyes refuses to be guided by spiri-

tual light: he loves darkness rather than light; he knows his deeds are evil; he takes delight in sin, and hates the thought of reformation. To such as he apply those awful words concerning the unforgiven and unpardonable sin, Blasphemy against the Holy Ghost, which never *can* be forgiven either in this world or that which is to come.

(We believe in innate goodness as well as in innate depravity in man, as you very well know. As you are also aware, doubtless, we do not agree with the Swedenborgian doctrine of the final confirmation of any soul in evil; still, it is a fact which must be admitted on all sides that there can be no reformation, and no forgiveness or sense of forgiveness, until the party who has done a wrong perceives it, and desires to amend and make atonement.) The impenitent thief represents those who go out into the spirit-world without a wish to rise; they enter the ranks of those who were disobedient at a former period of special spiritual enlightenment, and have not thrown off their love of evil, through entire dispensations. The Epistle of Peter declares that Jesus went and preached to spirits in prison, who were rebellious in the time of Noah; the Noachian Deluge symbolizing the culmination of a spiritual and temporal cycle.

(The Orientals, who comprehend better than Occidentals usually do the procession of dispensations, have calculated the length of each separate Messianic period to be about 2,170 years, during which cycle of time the sun passes through one of the twelve zodiacal signs in the journey around the more distant sun Alcyone, as the earth in its annual revolution accomplishes a passage through one of these signs in every month. It is true that these divisions of the heavenly bodies into zodiacal constellations, is empirical, at the same time these constellations were employed by the *savans* of antiquity to set forth spiritual truths in relation to the earth and the spiritual spheres surrounding it. One thing is evident, *viz.*, the remarkable progress made by the earth, whenever one of these periods reaches its culmination. If the year has twelve months; and three be summer, three winter, three spring, and three autumn; and you know when to expect the longest and the shortest days, seed-time and harvest; if you know when to expect the birth of the lambs and the advent of spring-flowers, and when to make provision against the stormy winds and snows of winter;—is it incre-

dible that the spiritual students of ancient days were able to calculate the length of time that must elapse between the beginning and ending of a cycle or dispensation of time? The larger movements of Spirit are regulated with as nice accuracy as any affairs of earth can be, so that the wise men guided by the Star of Bethlehem (doubtless the pentagram or five-pointed star), to expect the advent of a new dispensation of truth to earth, were led by the twin sciences of Astronomy and Astrology, as well as by that interior light, without which all external calculations would have been devoid of spiritual significance.)

We are told of the repentant thief being led by Jesus with him into Paradise, a term always used to signify a state of expectancy, preparation, education, growth, but not fruition. The disobedient and benighted spirits of a former age, confined in Hades, are made aware of the advent of a new angel to the earth, and so many as are ready to respond to that angel's call, are released from their prisons and updrawn to more spiritual and progressive states. Why went the repentant thief out into these realms with Jesus, but because there is but one way whereby spirits who have committed wrong finally outgrow it, and are released from its consequences? (Has any one been dishonest on the earth? Then his mission to the earth when he influences it from the spirit-side of life, must prevent and counteract dishonesty. Those warnings against dishonour; those impulses which seize you unawares at times, and seem like voices calling you, and hands pulling you away from scenes and acts of perfidy, are literally due to the contact with you of those in spirit, who have suffered from the commission of sins you are liable to fall into. Your guardian angel reaches you through these intermediaries, and they work out their own redemption by preventing wrongs similar to those they have once committed.)

Interpret this story of the penitent thief in the light of this view of spiritual existence, and while it will not endorse the theology, which tells the sinner there is an instant passage for him from the gallows to glory, if he but rely on Christ for pardon, we may assuredly state without the slightest hesitation, that no one can ever even wish to be reformed, without at once being set to work in the spiritual vineyard.

The penitent thief's petition was a very modest one. He

only asked to be remembered by the saviour when he came into his kingdom. He expressed faith in the ultimate triumph of right over wrong. He saw beyond the jaws of death the glorious victory of the spirit over death. He recognised kingship of soul in one who was doomed to a malefactor's death. The very expression, "Lord! remember me when thou comest into thy kingdom," was a marvel of spiritual insight, and proved the speaker of such words to have been already led by the spirit of truth, to forsake evil and to conquer the love of it.

The lesson we draw from this second episode, is an evidence of the second step towards spiritual perfection we may all take as a result of our suffering. Jesus first attributes human sin to ignorance, and prays forgiveness for his persecutors. The forgiving spirit is the base-rock on which all spirituality must rest. The next time he expresses himself, he promises to help a penitent in carrying out his virtuous resolves. He overlooks the past completely, holds out the right hand of fellowship to a fallen brother who desires to rise, and gives him a good new start, lending him his own companionship and assistance.

Do most people act thus magnanimously? A great many well-disposed people take a fallen person to reform, but they let every one know they are performing an act of magnanimity, by taking one who has been a great sinner into their household. No greater mistake, however, can ever be made than talking about the past weaknesses of those you are striving to assist. A penitent is sure to be sensitive enough without having his or her former transgressions made the subject of comment and criticism. Remember always when you have dealings with those who have been led astray, that the less the world knows about their past life the better. Never allude to it, try not to think about it, give them credit for a present desire to live virtuously, and be sure reminders of past folly are always dangerous, unless administered with the utmost kindness and delicacy, by truly wise and sympathetic friends. "Let the dead past bury its dead," and feel that when a sin or weakness has been truly repented of, the thief, no longer in the love of theft, is a thief no longer, and must be treated as an honest and respectable member of society.

The second great step towards perfection of character is,

to forgive wrong and never to pride yourself on having done so to the pain of the penitent.

The third utterance ascribed to Jesus on the cross is: "Woman! behold thy son. Son! behold thy mother." In the narrative before us, we have presented to our minds a touching picture of that love for others and care for their welfare, which ever characterizes the true exemplar of mankind, even in the midst of excruciating bodily torture.

Some, who have prepared themselves for fault-finding and harsh criticism, whenever they open the Bible, have found much fault with the character of Jesus on the score of his undutifulness to his mother, and disregard for her feelings generally. Some have even gone so far as to say, that he was almost entirely lacking in filial love and devotion, and to support such a view they cite a few passages in the authorized English version, which seem at first sight to justify the assumption. For instance, when he was twelve years old, and he had accompanied his mother to Jerusalem at the annual feast, he caused both his mother and her spouse much anxiety by absenting himself from the company, and remaining two days in the temple, disputing with the doctors of the law, hearing them and asking them questions. Then at the marriage feast at Cana of Galilee, when his mother was present, he seems to have spoken disrespectfully to her, though she showed the greatest respect for his commands, and told the servants to do whatever he bade them. On another occasion, when it is said his mother stood without, desiring to speak with him, he gave utterance to that startling question: "Who is my mother?" which would electrify a well-ordered English company, were it put by a son under similar circumstances to-day. These and other instances are among the most prominent examples of the seeming disregard of Jesus for his mother.

Roman Catholics explain these passages differently from Protestants; and in the case of the conduct of Jesus at the marriage feast, the Vulgate makes it appear in quite a different light to King James's version. The Vulgate rendering is: "Woman! (or mother) what is this to thee and to me? Mine hour is not yet come." A priest of the Church of Rome preaching on this, the first recorded miracle of Jesus, would not only exculpate Jesus from all possible charge of incivility to his mother, but might even go so far as to say

that though his time for working miracles had not then arrived, he performed this his first public miracle in compliance with his mother's request.

As we have no time to enter into a discussion upon this point to-day, we will content ourselves with offering a very few practical suggestions which seem to grow naturally out of this prolific and attractive subject. First, the conduct of Jesus, when twelve years of age, can be justified in one way, and that a way in which all your children can be justified, if they seemingly disobey or neglect their parents. (A parent must never stand between a child and his sense of right. Honour your father and mother, but do not blindly obey them, as things are not right because your parents do or advise them. There are many circumstances in life, where young people have to decide between their parents and their own conscience; that is, a choice between God and man. If your parents unduly interfere with you and try to force you to neglect duties or effect compromises with conscience, then disobedience of a calm, dignified order is right. And this remark applies also to keeping and breaking law. There is a higher law than the law of the land, and those who disobey the outer to obey the inner law, are only discarding the letter for the spirit, and are therefore not sinners.)

We do not suppose the mother of Jesus ever stood between him and his duty, but his remarkable words: "Wist ye not that I must be about my Father's business," convey very distinctly his supreme conviction that he had a mission which he came into the world to fulfil, and that that must be fulfilled in spite of every possible obstacle. Perhaps he was an ardent, hot-headed boy, an impulsive youth not quite sufficiently regardful at times of his mother's feelings. If this was so, then mellowed and chastened by suffering, how much more beautiful does his character appear on the cross, when thirty-three years old, than when, as an ardent boy of twelve, he doubtless enjoyed confounding the Sanhedrim with his wonderful wisdom.

The thought, however, we wish to bring into especial prominence with reference to his apparent slight of his mother, when he asked: "Who is my mother?" is this: his drawing the attention of the bystanders to a great law of spiritual relationship, entirely overlooked by those Spiritualists and others in the present day, who make of heaven a large family

mansion, where aunts and uncles, nieces and nephews, live together in the bonds of physical kinship for eternity. Relationship of spirit is something so much deeper than relationship of body, that it becomes arrant folly to expect to meet and live with all in the spirit-world, to whom you have been related by ties of blood on earth. If there has been a tie of spirit as well as a tie of blood, then you are truly united in the spirit-life, but if there be no such tie of spirit, then all the blood affinity in creation will not unite you, whereas if there be a tie of spirit, no earthly power can ever separate you, except temporarily, and then only in seeming.)

Jesus answered the question he raised. He told who his mother was; she was the one who stood nearest to him in her devotion to his Heavenly Father; she was the one between whose soul and his the deepest bonds of sympathy were found; and there is no reason to doubt that in his case, she who was his physical mother was his closest companion in spirit. But it is not always so. Unnatural mothers who desert their children, those who bear unwelcome children, have not the motherly impulse which binds them as mothers to their offspring. In the spirit-world, while the foster-mother, who has discharged all a mother's duty and shown all a mother's love, will stand much nearer the child she has befriended than his mother after the flesh. (Some people are very anxious about relationships hereafter. If all could realize that a true affection is of the spirit only, and that material kinship has no necessary connection with it, how much more rational would be their conception of true family unions in the hereafter, and on how much more solid a basis would friendships for eternity be seen to stand.)

Another thought which presses in upon us at this time is that of the peculiar regard felt by Jesus for his beloved disciple John, the one whom he singled out from all the rest as his closest companion. He had seventy-two disciples we are told, and twelve apostles, who were his immediate pupils and followers; three out of this twelve, who accompanied him whithersoever he went and were privileged to witness his transfiguration, but only one most intimate friend of all, about whom he was most deeply concerned in the hour of his final anguish, and to whom he confided his mother.

It may seem strange, that the first words of Jesus on the cross were about his enemies and a penitent thief, but these

enemies and that thief were in more pressing need than the highly spiritual and devoted mother and friend, who are not mentioned till afterwards; and we may very justly remark, that no one can really be said to truly fulfil family and friendly obligations aright, unless he first cultivates those loving and compassionate dispositions which make the love of one's enemies possible and practicable. There are people on earth to-day, who love their enemies and would do all in their power to serve them. It is easy to be kind to those who are always kind to you, but kindness to a foe is a glorious triumph of spirit over temptation. Still, though kindness to enemies and forgiveness of injuries must ever constitute a most important part of true spirituality, there are nearer ties binding us to those who are peculiarly with us in spirit, even in the celestial spheres, and the special friends who stand nearer to you than all others on earth, may still be your chosen companions and most intimate associates in the life above.)

The fourth sentence spoken by Jesus on the cross was: "I thirst"; a simple natural exclamation wrung from him by the heat and his sufferings, and yet considered spiritually doubtless expressive of a burning desire to realize the benefits conferred upon the world by his life of humiliation and sorrow. At this point the strength of Jesus seems utterly to fail, and many there are who with cold and callous tongues have slandered the hero of Calvary, affecting to see in this and especially the next and fifth utterance: "My God! my God! why hast thou forsaken me?" evidence that Jesus died in despair. Many and many are the views taken of these mysterious words, but as two are peculiarly prominent in the world at present, we will endeavour very freely to point out the fallacy of both, from our standpoint, while we endeavour, though very imperfectly, to give you our own conscientious interpretation of the passage.

One theory is that of the strictly orthodox school, which teaches that God literally forsook his Son on the cross, because he was there atoning for the sins of the elect, and was made accursed, as the sin of God's people was laid upon him, and he bore it vicariously that they might escape the punishment due to it. This view we set aside as derogatory to the character of the Infinite, and utterly at variance with all truly enlightened views of the nature and object of

punishment for sin. (The other prevailing theory is a dastardly one: it is that Jesus really died in despair. No language can be too strong to express our deprecation of so wretched a doctrine, for even should you regard Jesus as a deluded man, should you fancy him having made a mistake in surrendering all earthly hopes and pleasures to accomplish an impossible task, you can scarcely question his sincerity, unless your own lives are so paltry that you cannot conceive of real disinterestedness.

No one who ever strives to do his best goes out of earthly life despairing, though apparent despair is often a discipline through which many have to pass ere they can attain to that spiritual eminence from which they can look back upon all the sorrows of time, and be thankful for them all.) Jesus no doubt experienced, just before the closing scene in his life's tragedy, a feeling akin to what often causes the most intense pain to multitudes, who are struggling against tremendous odds, and have at last to face the fact that, in a worldly sense. their lives have been failures. To be obliged to suffer, year after year, on behalf of others, and then find yourself at last in a position in which you feel your own impotence most keenly; to go on labouring in a righteous cause, and at length to have to leave the world without seeing any results attending your undertaking, is the bitterest drop of all in the cup of human sorrow, many a true worker has to drink to the very dregs. It is comparatively easy to be brave and gay on the battlefield, with the drums and fifes sounding all around you: the very noise of the cannon, the rushing hither and thither of the men, the excitement of the whole scene makes you forget your danger, or, at least, enables you to put on a brave front and face the enemy; and then the thought that you are fighting for freedom, and may die gloriously for country and for freedom, spurs you on. Your sacrifice seems worth something. (You cannot but picture to yourself the benefits to others accruing from your loss and that of your comrades: but some of the world's greatest heroes and heroines have been left to die of starvation in wretched garrets, or have pined to death in gloomy prisons in which they have wasted out their existence with no prospect of release, and no hope of blessing others. Some there are who seem fated with persistent ill-luck; whatever they touch turns to ashes in their grasp; they live only to suffer and be disappointed,

and no one seems any the better for their misery. Such experiences are the hardest of all to endure, and to those who in such distress of mind and body cannot see the hand of God in their affliction, and can trace no light beyond the tomb, life is truly a heavy burden, and we do not wonder if, sometimes, such lives end in suicide.)

But Jesus rose above even this his greatest trial of all, impaled upon the cross, without an earthly friend or helper who could aid him: this last and greatest trial seemed all that was needful to complete his earthly work, and enable him to utter his sixth cry, "It is finished!"

How very few there are who can expire with such triumphant words upon their lips! The wail of most at the hour of earthly dissolution is: "It is unfinished." There is so much more to be done, and they have neither time nor strength now to do it; the sun sets and their day's work is not completed, so they dread to appear before their judge with "nothing but leaves" in their hands.

Very often a great and crushing sorrow is the very thing absolutely needed to bring out the full strength and glory of a character, as choice exotics are often forced into bloom by excessive heat, that they may be ready to grace some nuptial board, or appear in the place of honour at some splendid national or religious fête, so there are some spirits whose experiences are akin to those of Adelaide Proctor's heroine, in the story of "A Faithful Soul." (The poetess tells us a spirit was in purgatory, but almost ready to be admitted into paradise, when her thoughts strayed lovingly toward a dear one on the earth, to whom she had confided all her love, and whom she truly believed had responded fully to her heart's affection. She asked permission of her angel guardian to go and console her sorrowing lover, and was told that a thousand years of further purgatorial cleansing would be needed if she did so. She gladly accepted the penalty, so anxious was she to console the object of her love, of whom alone she thought, never of herself. The sight of his infidelity, or inconstency, so grieved her, that within the compass of a single moment of earthly time, her suffering was so intense that it was equivalent to a thousand years of ordinary purgation, in the effects it produced upon her who endured it. This was the final stroke which weaned her from the earth, and in that intense though momentary suffering, she became

ready to join the happy souls in paradise. No greater mistake can be made than to suppose that the greatest sufferers are the greatest sinners. Suffering is a part of education, and were we to do without it, we should never be prepared for the happiness which cannot be ours, until the power to realize it has been brought out by pain.)

The seventh and last expression attributed to the Gospel hero is: "Father! into thy hands I commit (or commend) my spirit." This saying is the grandest and loftiest of them all. (Complete submission to the will of the Eternal, means complete and lasting joy. When all the stormy scenes of life are over, and the tired spirit forsakes the failing tenement of clay, happy will it be for each of you, if you can with calm and blest assurance feel that you are but going into a Father's arms, to take your abode in a Heavenly Father's house. How short is earthly life; though it should extend through cycles of time, how brief would it still be when contrasted with eternity! In the stupendous light of the soul's immortality, the importance of all earthly things fades into utter insignificance; and yet earthly life, with all its alternating joys and sorrows, hopes and fears, is necessary to prepare the spirit for the life beyond.)

May you all be so inspired to live in harmony with conscience here, that the change called death may be to all of you a happy exit from scenes of difficulty and imperfect joy below, to larger liberty, deeper love and clearer vision in the Life Immortal!

IMPROMPTU POEM.

A GLIMPSE OF PARADISE.

I beheld a Golden Ladder, in the visions of the night;
I saw bright angel spirits, wing toward the earth their flight;
I saw a golden ladder, as Jacob saw of old,
But the beauty of that ladder, in language ne'er was told.

The Steps were very varied: some seemed so small and low,
That any child might climb them, some were so high, I know
That only conqueror spirits, who'd wrestled in life's fray,
Could put their feet upon them, and tread their mystic way.

The First Step, which I noticed, was where the children play,
As innocent as lambkins, through the bright summer day;
The Second Step was steeper, and youths and maidens there
Were faltering as they trod it, it seemed so high in air.

I scarce could see the Seventh, it merged into the sky,
While oftentimes dark shadows and storm-clouds passing by,
Would whelm the travellers struggling, to reach its glorious height,
But always the pure summit was crowned in Heaven's own light.

Once on the earth I witnessed a child with weary feet,
Seeking to mount this Ladder; he would his mother meet,
And she had gone to Heaven, both priest and nurse did say,
And he was lone and weary, upon life's toilsome way.

His little feet were bruised, by the stones along the road,
His little heart was breaking, his little head was bowed;
But an angel came to guide him, to lead him by her hands,
And safely he was guided to the summit, where he stands.

One day the Ladder trembled, as though a raging storm
Had shaken its foundations, while dark clouds veiled its form;
The lightning flashed, while thunders with their terrific roar,
Convulsed the angry heavens, till the rain did in torrents pour.

Drenched to the skin, so weary, the child still plodded on,
Though frightened by the thunder, he still pressed bravely on;
And he could not see the angel, at times, it was so dark,
But still she held him firmly, though to her voice he could not hark.

I watched him struggling onward, when the storm had spent its power;
Graver and sadder seemed he, yet, like an opening flower,
I watched his dawning courage, his coming manhood's grace,
When he, a noble ruler, might fill a glorious place.

The years rolled by, and upward and onward still pressed he,
Laden at times with sorrow, at times seemed full of glee;
Till one day from the Ladder, his earth-form fell away,
And his happy, radiant spirit passed through the Gates of Day!

Then when those gates were opened, what visions did I see!
Of such serene enjoyment, as passes earthly glee;
The Mother greets her darling, the Child his mother's hand
Presses with true affection, while o'er the blessed land
Not one poor soul is burdened, with the grief ye ofttimes know,
All see results of labour and its blessed purpose know.

There, in that lovely region, where souls begin to see
The accomplishments of earth-life, and sorrow's ministry;
All doubts and dangers ended, they read the power of thought,
And learn by what strange prowess, heaven's flowers to bloom are brought.

Oh! toilworn hands so weary; oh! hearts so full of care;
Oh! well-nigh breaking spirits, with the burdens that ye bear:
Remember earth-life is seed-time, and each loving deed or prayer,
Yea, each gentle thought is a seedling, ye must water and tend with care!

BENEDICTION.

May the angels, who, under the Eternal, keep watch and ward over all men, so guide you all through life's manifold scenes of trial and sorrow, difficulty and danger, pleasure and bereavement, gain and loss, that when this chapter in your soul's experience closes, you may gladly pass to spheres supernal, with songs of joy on your lips and praises to the Infinite for his goodness, in all your hearts forever. AMEN.

III.

THE COMING OF THE KINGDOM OF GOD.

(Delivered in Paris.)

The Second Coming of Christ. The Second Article in the Dominical Prayer. The Progress of Spirits through the Ages. Spiritualism and its Teachings contrasted and compared with those of Theosophy.

THE four subjects upon which we have been requested by the present company to discourse this evening, are each and all of them so vast, comprehensive, and far reaching, that it is impossible to do more in the very limited time at our disposal than simply give you the barest outline of such information as we possess, and opinions which we hold upon these fascinating and most important themes, ranging over a territory so vast, that it may almost be said to comprise the entire area covered by the Spiritual Philosophy,—a philosophy, let us assure you, which undertakes to offer the only really satisfactory answers which can ever be given to man on earth, in reply to his ceaseless queries regarding the whence and whither of the human spirit.

We hope at some time (in this city, when conditions are ripe), to give an extended course of lectures upon these and kindred topics, which through the kindness and talent of some of our kind and sympathetic friends, may be translated into the French language, and circulated broadcast over France, shortly after their appearance in English dress; as, though it may appear to the superficial onlooker that the French nation takes little or no deep interest in such matters, pertaining as they do to the immortal destiny of mankind, no one acquainted with the rapid and widely-extended sale of the writings of Allan Kardec, both before and since his passage from earthly to spirit life, can continue to believe that France is not hungering and thirsting for a Spiritual Revelation.

The works of Kardec were initial and preparatory, but he

would be the last of all men, were he here in earthly form, to even permit the idea to go forth that he thought his works perfect or final. Sitting as he did at the feet of wise and enlightened spiritual teachers, he learned never to ignore the province of human reason, and most of all, never to close the door against the conscience or moral sense, which is indeed the true and essential Christ, Word or *Logos* which enlightens every man coming into the world; be he barbarian or civilized, Jew or Gentile, bound or free, Oriental or Occidental, one Spirit is at the base of all creation, one universal Soul, one Infinite Will, one sovereign Mind, at the centre of the universe; and that supreme, matchless, unique intelligence men call God.

The great beauty of Kardec's philosophy consists in the fact of his always having conscientiously endeavoured to harmonize all life-experiences with the one absolute and essential principle of Justice, which he conceived as Love and Wisdom united in their most perfect forms. Looking upon all ecclesiastical dogmas and creeds as transitory, he, in common with all truly spiritually-minded men, was constantly expecting and inviting a New Revelation, not to contradict or supplant, but only to explain, continue, and more perfectly unfold the inner meaning of the teachings of the seers and sages of the days gone by. Therefore, "The Spirits' Book." "The Book on Mediums," "Heaven and Hell," "Genesis," and other works by the same author, are all endeavours after the perfect way, the perfect light, the perfect truth. These works have prepared the studious and intuitive among French philosophers, to look for a fuller and more lucid interpretation of the laws of being, than even the spirits inspiring the mediums, whom Kardec assisted to unfold and exercise their gifts, could give at the time when he and they sat regularly together for spiritual communion.

If it be asked: Why cannot the highest and most perfect truth be given to earth all at once, or at any time and in any place where truthseekers are gathered together? we answer: That whenever the Spirit of Truth is made manifest, every man must hear in his own language of the wonderful works of God; therefore, there must ever be a diversity of tongues, gifts and interpretations, till all have arrived at an equal standard of spiritual perfection. Then will the Babel cease, and one voice only will be heard, and that will speak the uni-

versal language of the Spirit, making truth known on earth even as it is known in heaven.)

As we have been requested to express a few thoughts concerning the Second Coming of Christ, we must beg of you to consider how it can be possible for the true Messiah to come to any mind, until that mind is prepared to recognise his mission and understand his teachings. Can the sun-light come to you, if you dwell in darkness, immured in gloomy caverns, prisons, or cellars, into which no light can penetrate, because there are no windows to admit it? Can the air make known to you its advent, until the casement or the portals shall be open to receive it? Can the earth bask consciously in solar warmth and light, while she at night-time is turning her face away from the solar orb? Can the stars make known their presence to you, though they shine ever so brightly in the ether space around you, if mists and shadows arise from the earth, engirdling the planet and rendering its atmosphere so dense, that only the blackness is discernible? In the material world analogies abound which clearly and logically portray the means whereby spiritual truths are made manifest or concealed. God, you are told, has always had a chosen people, but the records which inform you that this is so, tell you also that God is no respecter of persons, that there is naught but impartial justice in the divine decrees. (Such apparent contradictions as these lead the casual and the flippant reader of the Bible to pronounce it a mass of contradictions, or else to accept it blindly without investigation, as the infallible and entire Word of God. But God's Word can be confined between the covers of no book, however sacred: no institution and no age can enjoy a monopoly of truth, or bask alone in the favour of the Eternal Spirit; but in every age and to all peoples, the divine fiat has gone forth: "Let there be light!" and there was light.)

You are told in the first chapter of Genesis, that on the fourth day God made two great lights, and set them in the heavens: the sun to rule the day, and the moon to rule by night: and that he made the stars also. The scientific student of revelation, who is a naturalist, a geologist and an astronomer as well as a theologian, can perhaps believe that not till after what is geologically termed the tertiary period, sun, moon and stars appeared upon the earth, and that in the fourth great epoch of creative energy, God made them ap-

pear to earth as the vapours dispersed, and the atmosphere of earth became so clear that they grew visible. But where is the man of letters at the present day, who accepts the Mosaic cosmogony literally, except as a crude and primitive fable or allegory, by means of which the author of the Pentateuch instructed his infantile scholars, who sought from him an explanation of how the world and all the orbs of light sprang into being at their origin.

The first chapter of the fourth Gospel tells us of the *logos* or divine word which was in the beginning, was with God, and which was God, without which not anything was made which was made. This Word or *logos*, a little later on in the same chapter, is described as the light and life of men: as the light which shined in darkness, which the darkness could not comprehend; and as the light which lighteth every man who comes into the world. Then the writer goes on to declare how that light was manifest in personal form, embodied on this planet in the form of the ideal or perfect man: and how that light and life, declaring itself as the essential *ego* or divine individuality, spoke of having existed before Abraham, being older than all the prophets.

This mystical language undoubtedly refers us to a divine indwelling spirit in man, which the Orientals have called the *atma* or Divine Soul. The philosophers of Greece always made a distinction, and that not without a very decided difference, between the animal or rational and the divine soul. The seven principles of being, acknowledged as comprising man in his perfect state by Oriental Mystics and Theosophists, were all acknowledged by the ancients, from whom Scriptures in their modern form have come down to the present day. These seven principles of being include all that the Occultists call elementary spirit, or sub-human life, and all that the Spiritualists declare they hold communion with, when they enjoy blessed and delightful intercourse with "loved ones gone before," and exalted spirits described as guardian angels.

Theosophy and Spiritualism are not and cannot in their essence be irreconcilable, or in any sense antagonistic. They only become so when broad and comprehensive terms are employed to designate limited, contracted, and dogmatic schools of thought. The larger truth may also contain and make plain the lesser, but the lesser can never make false the greater; the fraction may be contained within the sum, but the

sum can never be expressed in fractions, as all fractional parts are necessarily separately less than the sum, which is the whole, or all parts united. There is a great and most unfortunate tendency in many quarters, to underrate some truths, so as to bring others into more conspicuous relief. It may be that some particular truths are not at present adapted to certain minds, and that they may as yet be unable to comprehend the perfect unity, which is a salient and necessarily characteristic attribute of all true revelation; but nothing worth gaining is ever gained, and much well worth preserving is hopelessly lost, by any attempt to limit or monopolize the divine outpourings.)

God is infinite, and man is finite. Man is ever circumscribed to a limited area, and can only do so much work, spend so much money, and visit so many places: therefore, an idea of the Divine Being borrowed from human experience in outward life, is always a dwarfed and circumscribed idea. To hear many persons talk of the divinity of Jesus Christ, of the Word of God, of the operations of the Holy Spirit, of the scheme of redemption, the plan of salvation, and other profound spiritual subjects, you would certainly infer that God was a being of the most arbitrary limitations: that he could love just so many but no more; could send his Son in one human form to one world once, to offer to his children salvation, and then at length to judge them, but no more. You would think that God could only write one book, could only work through one institution, and that, if we accept the mission of Jesus, we must regard all other spiritual teachers as deluded or impostors; while to accept the Bible and embrace Christianity, must mean to renounce all other sacred treatises, and separate oneself entirely from all other systems of religion.

(The Christian missionary goes out to Asia to convert the heathen; and by heathen he often means not only the idolatrous, the degraded, and the illiterate, but under the term "pagan" he includes all the most enlightened, spiritual, progressive, and saintly mystics of the Brahman and Buddhistic types. Among heathen philosophers he includes Confucius and Plato, while no two men have left an impression upon the world for good, intellectually, greater than that left by these two noted sages. Still Confucianism and Platonism are insufficient to satisfy the deep yearnings of the human

soul. So is Theosophy, as interpreted by Madame Blavatsky, Col. Olcott, and others of its distinguished leaders; as in the midst of the most brilliant intellectual activity there is a dearth of that spiritual food which is the true bread of life, the manna which comes down from Heaven, feeding the soul with the fare of which angels partake, and wherewith even they are satisfied.

The term "Christ" has many meanings to the exoteric student. Sometimes it conveys the idea of a priest or king solely, one who has been anointed with consecrated oil, and ordained by the imposition of apostolic hands to the work of ministry; but the Jesus of the Gospels was not so anointed. According to the Evangelists he came not as a king or priest appointed or ordained of men: his kingdom was not of the terrestrial world. He had no gorgeous jewels, no robes of state, no brilliant retinue, no flattering courtiers at his feet; his followers were fishermen and many common people, who heard gladly though the chief priests and rulers defied him, persecuted him, and at length put him to death. His court was composed of sinners he had converted from the error of their ways, and who from gratitude for so great a blessing were willing to share his toilsome lot, and ease, if might be, the load on his burdened shoulders. His birth was that of a pauper, his death that of a criminal, and yet his name is, according to the New Testament, the one name given unto men whereby they may be saved; the name at the mere mention of which, every knee in heaven and earth must bow.

The Church on earth has been so literal in the construction it has put upon this passage, that whenever the name of Jesus occurs in the service, caps are lifted or heads bent down; but what means the *name*, but the outward expression of the spirit? The name of God signifies not the titles applied on earth to Deity, but the manifestation of divine life in earthly form, and when it is predicted that at the name of Jesus every knee shall bow, the writer of the esoteric document, from which the words are taken, means that divine or celestial expressions of life on earth shall yet so completely dominate all forces and forms of matter, so thoroughly subdue all forms of pride, tyranny, selfishness and imposture, that when the true Golden Age shall have dawned, right will be sovereign instead of might, and those alone

accounted highest and most worshipful through whom the spirit of truth is most perfectly made manifest in love.

You will pardon us if, for a moment, we refer you again to the earliest chapters of Genesis, and this time ask you to carefully note the difference between the man (mankind), male and female, created in the first chapter, and the Adam, formed in the second. This Adam was the first spiritual messenger, of whom the Jews had preserved any written record. He was to them the first man, the source whence they derived all their characteristics as a peculiar people. This the esoteric Jews fully understood, while the ignorant and bigoted believed all Gentiles were sons of Eve, by the serpent, while they (the Jews) were sons, by Adam; and this in a certain sense the Talmud teaches, only the Talmud being itself an esoteric book, can never be correctly interpreted by literalists, as the letter never does more than constitute a veil or covering for the inner meanings conveyed to the initiated, by means of those very veils which conceal them from the vulgar.

Christ is called the second Adam, in the Epistles; and it is declared that, as in Adam all die, even so in Christ shall all be made alive. But "Christ" is here a title applied to the Spirit, and especially given to Jesus by the writers of the New Testament, as the most perfect manifestation or expression of the Spirit witnessed upon earth. If all must die in Adam the first, all be alive for evermore in Adam the second, then a distinction is made between the simply rational and the inmost or divine soul; the former in and of itself is not immortal, the latter lives for ever, and is like Melchisedek, who was the symbol of the soul to Abraham, without beginning of days or end of life. Thus our considerations of this subject cause us to arrive at this conclusion, *viz.*, the soul is alone immortal. Outer personalities, astral bodies, all may be but shells, envelopes, or derivations, but in them is no life *per se*. The essential unit of life is eternal and immortal, has an unbroken consciousness through all the ages, and is indeed the breath of God in man, the candle of the Lord, the spark from heaven's eternal fire, individualized for ever.

In Kardec's Philosophy, and in that of Roustaing, great stress has been invariably laid upon the doctrine of Re-Incarnation—not a particularly happy word, as it does not convey the idea of spiritual embodiment anything like so

clearly as the term Re-Embodiment, now more generally made use of by advanced spiritual teachers. Both incarnation and re-incarnation are faulty expressions, if the lexicons be correct, as reference to any dictionary will tell you that *incarnate* means "made flesh": so we have it in the creed of the Church—"he was made flesh" (*incarnatus est*).

Now, spirit can never be made flesh, though it requires spirit to make flesh, as no flesh is eternal, and no material can exist except when and where spirit operates to produce it. The spirit never becomes material, though it derives perception of material things through a material organism. The soul and the body are always perfectly distinct, and in order that a spirit should produce, animate, and control a body, it is only necessary that there should be a vital union between the spirit and its organism. This is proved by psychological facts, and notably by theosophical experiments, which, instead of simply demonstrating the existence and power of elementary intelligences, prove absolutely the sovereign and supreme sway of human intelligence over all forms of matter and lower grades of spiritual being. Supposing Madame Blavatsky, or any other Theosophist, really does accomplish all that is done in the name of Theosophy, according to its organ in India and the testimony of its friends in Europe,—What can be shown more clearly than that the human mind, or will, or spirit, is capable of disintegrating and reuniting matter, and controlling weaker wills and lower spirits till they perfectly obey its domination? Spiritualists may plead for the agency of disembodied spirits, and pronounce Madame Blavatsky a physical medium, but what are disembodied human spirits but those who were once embodied, and what powers can there be exerted by the disembodied, which are not present, even though usually latent, in the embodied man?

The doctrine of Re-embodiment naturally leads the thinker to something like the following conclusions, if he only carefully follows out a logical train of deductive reasoning, which must inevitably lead him to that point where he acknowledges at length, with the understanding as with the sentiment of the spirit, the Divine Justice in all the affairs of life; the Universal Paternity of the Divine Mind, the universal fraternity of mankind, and the necessity of every conceivable human temptation and trial, to round the spirit out at length in the full glories of resplendent angelhood.

The angels,—What are they, and how do they differ from ordinary spirits? is a question repeatedly asked, but never answered till the soul understands the meaning of the command: Be ye perfect! and knows that the perfect way is the path of everlasting blessedness, because of perfect love to God, and love to all souls in the universe. Celestial life is quite distinct, in its rounded beauty, from that cherubic or seraphic life, which is associated with the idea of perfect innocence and purity, compatible with childish simplicity but not with mature spiritual development. Paradise has been forfeited, the fruit of the tree of the knowledge of good and evil has been partaken of at the instigation of the serpent, or man and woman would not be here struggling with sin, battling with temptation, shut out from a realization of heavenly things, as the dwellers on earth usually are.

The Christ-man is he who has been subjected to every human trial and sorrow, and yet has overcome them all. He has been in the wilderness with the wild beasts, and has known what it is to have the tempter appear to him as an angel of light, telling him, if he yields to sense and not to conscience, he shall be accounted worthy to take rank among the gods. "It is finished!" is the parting ejaculation of one who has braved every storm, completed every work, and at length has grown prepared for that supreme triumph over death, which makes the resurrection and ascension possible.

The narrative of Christ and his earth-experiences is utterly unintelligible to all save those who can read between the lines the history of the progress of the spirit, but when the real nature of the spirit is understood, then both a personal and a corporate, an ideal and an actual, Christ can be not only imagined, but actually perceived and inwardly realized. After the flesh we then know Christ no longer, but in the spirit he is with us always. We do not say that a knowledge of an historic Christ is needful to all, for were it needful it would be vouchsafed to all mankind, and there could not be, as there are, hundreds of millions of human beings destitute of all knowledge of his very existence. It is not needful to know anything of history to know Christ, neither need we use the terms Christ, or Christian, to signify our allegiance to the spirit of truth.

The Kingdom of Heaven is within, and when we pray, "Thy kingdom come, Thy will be done on earth, as it is in

heaven"—What can we mean, if we pray devoutly and sincerely, but that we long to see the day, when in ourselves and all around us, the Will of God, which is essential Justice, Love, and Wisdom unclouded, shall be obeyed, and obeyed because it is beloved? Coercive measures may be necessary among ruffians and barbaric peoples, but they never tend to a love of law, only to a fear of it, and frequently to its hatred. The law of love and the love of law are inseparable, and who can intelligently love or obey a law he does not appreciate, because he does not understand it. The rigour of the letter of Mosaism can never win the world to the simple Israelitish trust in Jehovah, as an Infinite Parent, which made the Psalmist exclaim, in a moment of filial trust and grateful recognition of God's bounty: "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is good to all; and his tender mercies are over all his works." These, and many other beautiful passages from the rich treasury of ancient Hebrew literature, express not slavish fear nor servile submission, but are full of that fervour of love which is the essence of all true religion.

Can we have any ennobling idea of God, if we merely rest on sovereignty, and declare that all are not equal in God's sight, and that it is not for us to complain of inequalities, because God is a sovereign, and has a sovereign right to do as he pléases with his own; while all we receive is a free gift from him to us? We do not deny the sovereignty of Deity, nor man's entire dependence upon the Infinite Spirit for life, and breath, and all things; but upon the simple plea of sovereignty, you can justify the awful travesties of Calvin, when he taught the reprobation of some and the election of others. Calvinism, Fatalism, Mohammedanism, Secularism, and, alas! Judaism and Christianity only too often have this fearful blot upon their escutcheons. Neither the God of the Calvinist, nor the Mohammedan, nor the orthodox Jew, nor the narrow-minded Christian is impartial; while the "nature," at whose shrine the Secularist bows, is but a blind, remorseless tyrant. Struggle as you may to reconcile all human inequalities by the theory of Divine Sovereignty, or that of Secularism, which denies intelligence, affection, and consciousness to the Power that moulds our lives, brings us into being, and hurries us out of it, you will utterly fail to evolve a philosophy acceptable to the highest minds on earth. Man

has thought out a wiser and a better God, and possesses a truer and more loving nature.

(Where the philosophy of Re-embodiment chimes in so beautifully with the deepest and truest thought of man, is where it takes its stand upon the cardinal, primal, central, and ultimate affirmation of Divine Justice. This justice being the base of all the operations of nature, no one is preferred before another. God has no favourites, all are equal in his sight. His universe is the expression of his infinite benevolence, while those who have suffered most, have learnt most and enjoy most; while those who have suffered least, have learnt least and enjoy least. We do not care what your theories or hypotheses may be, if you grant the truth of this divine and central axiom, but we shall for ever refuse to bow before a God or Nature which substitutes caprice for justice, and partiality for equal love.

No one can fail to see in the best and brightest lives, lived out on earth by saint and seer, by prophet, martyr and reformer, an evidence of this most perfect justice at the centre of all being.) The child is instinctively just, and it needs the sophisticating influence of earthly commerce and self-interest, to make foul play acceptable to any of your children. All men and women, wherever found, instinctively admire a truly just and absolutely impartial person; such an one can always influence a family, control an army, or a State; mutiny can never continue where he is in command, and if, from age to age, we see with increasing brightness this love and sense of perfect justice and impartial goodness developing in human life, surely no one in his senses can question the existence of Infinite Rectitude and Impartiality as the base and centre of all existence. (If you can acknowledge and adore this Justice, and yet be opposed to the philosophy of Re-embodiment, we do not think on any moral grounds you can need to accept it, as you have learned the lesson it is ordained to teach; but to those who cannot otherwise perceive this loving justice in all the affairs of life, Re-embodiment offers such explanations of life, and such consolation in the midst of adversity, as nothing else can give.

The mystery of creation is insoluble to the modern Scientist, who can perceive nothing beyond mere law, or fate, governing all things. Among physical Scientists, no one,

perhaps, stands higher than Darwin, the far-famed apostle of Evolution; but Evolution without Involution is inconceivable. Nothing can be unrolled which has not first been rolled up. The outer universe is like a scroll, gradually opened, revealing the mystic characters which Spirit has written upon it through all the ages. To the purely materialistic mind, the lesser is constantly evolving the greater, the lower producing the higher: blind force begets intelligence, and man, composed of primal atoms or of molecules, is supposed to possess powers and attributes which these atoms or molecules do not individually possess. But surely the merest tyro in science must be aware, that combinations and multiplications cannot create attributes foreign to the nature of substances multiplied or combined. Before anything can be evolved by multiplication or combination, the essential elements must exist in the primal atoms, and if it be possible to trace all life—organic and inorganic, mineral, vegetable, animal and human—to original atoms, then these must be self-intelligent, if they are really the basis of existence.

To illustrate: a single atom may be so infinitesimal, that it is quite invisible, both to the naked eye and with the aid of the strongest microscopic power available, while a million atoms combined may be clearly visible. Would it be possible for the million (all alike, primarily or individually) to manifest size and form, unless each separate atom had size and form? The size and form in the one case may be so minute that it is beyond microscopic detection, in the other, so great that it is easily perceived by unassisted human vision. If it be true, that size, form, colour, or any material attribute, must exist in the unit or it cannot be manifest in the bulk,—will not the same course of necessary reasoning lead us, by processes of logical deduction, to the inevitable conclusion that *will, mind, spirit, intelligence,* use what word you choose to express the governing force in nature, must lie at the root of all existence? Thus the spiritual man is the real man, the spiritual world the real world; while original cells, or primordial cellular tissues, or animalculæ, in the form of protoplasm, can be only the earliest and most rudimentary manifestation of Spirit in its primal contact with the earth.

The monad is the first; the duad, the second; the triad, the third registration of spiritual impulsions through matter; while every type of life registers further and further efforts

of Spirit, till at length the human form is produced, and Spirit rests from the work of producing any further types of life on earth. This is what is meant by God "resting from his work on the seventh day" or first Sabbath of the world. God (or to speak correctly the *Elohim*, or divine emanation, *i.e.*, the Divine Soul) was engaged through countless æons, vaguely called days, in the creation of species. The evening and morning alluded to signify alternating states of impregnation and harvest: the night between the evening and the morning, the period of gestation or germination, which is always carried on in secrecy and darkness within the earth or womb.

No type produces its successor, but every type has been necessary to induce that condition of soil and atmosphere, which rendered the advent of the next higher type possible. We avow our faith in direct and specific acts of Spiritual Creation, and declare this truth not inconsistent with any demonstrable theory of evolution. The Darwinian order of the succession of types may be correct; the only error may be in supposing that there is no direct spiritual impulse, to produce each separate and successive type. The monkey did not develop into man, but the monkey was an earlier manifestation of Spirit than man. The spirit, who was yet to form a human body, first produced the organism of an ape: but no animal form contains or embodies the Divine Soul, but only gives expression to certain emanations from the Soul-unit, which is never embodied in any form below man. Therefore, the animals are not immortal; they have no persistent individuality, while the life that animates them is a derived and reflected life.

If this be true of animals, may it not, say some, be true also of savages and of all human beings who have not attained to the dignity of spiritual self-hood. The doctrine of Conditional Immortality is finding favour in many quarters to-day, because it appears from many passages in the New Testament that immortal life is a reward; and to those who are not New Testament Christians, the doctrine commends itself as consistent with earthly life as a state probation, and heaven as a state of felicity, never enjoyed until earned. There is no good ground, however, for supposing that the individuality of any being is ever lost. The only question is: Had that being ever a conscious and distinct individuality to lose? We never knew of a human being who had not some soul-life

within him; and we cannot conceive of the human form except as the expression of the human soul directly, while the perfect man is the Christ-man or Messiah, who manifests not simply some of the life of the soul, dimly through the veil of flesh, but manifests the fulness of the Godhead bodily; and that fulness of the Godhead is naught else than the full display of the soul-life, which is one with the Divine, and is the direct link between man and the Infinite Spirit.

At first, when the soul approaches the earth, though it has all divine possibilities within it, these are but in embryo, and the embryonic emanation from the yet unembodied soul, produces upon earth the simple monad. Through all the succession of types on earth, the soul is labouring unseen, till at length it presents not a form derived from some of its attributes separately, but a form produced by all its attributes conjointly. As there is great difficulty in the way of realizing how the types first appeared in form upon the earth, we must call to your notice the fact of materialization, admitted alike by Spiritualists and Theosophists: though the Theosophist explains the phenomena differently from the Spiritualist. It is recorded by Spiritualists that in many *séances* flowers have been materialized, and then have as suddenly and mysteriously disappeared. It is also stated by many competent witnesses, that human forms have been gradually built up from the floor, apparently; at first appearing like thin columns of moving vapour, and at length assuming the full proportions of the human body. It is stated by those who have had experience with Hindoo Fakirs, that a perfect tree from the seed of a gourd has been developed, and has flowered and then dematerialized in less than half an hour. The friends of Madame Blavatsky declare, that in her presence they have seen a cobra formed and then as mysteriously vanish, simply by her placing her handkerchief on the table, and employing her occult powers. Whatever explanation may be given of these phenomena, they must command the attention of the scientific world, in the near future, to an extent they have not yet done; and whether the general conclusion be Theosophic or Spiritualistic, in either case, immense light will be thrown upon the problem of creation; *will* or intelligence, whether embodied or disembodied, being indispensable to the production of such marvellous phenomena.

Apply the fact of materialization to creation, or to evolution, and you can understand how the original types first sprang into existence. At certain epochs of the earth's history, a type pre-existent in spirit assumed a human form: and as the spiritual medium declares that he or she is under the control of higher spirits than his own; and as the Theosophist, the initiate, or the adept, declares he has elementary spirits under his control, so both statements may be correct. The higher ever controls the lower throughout all space. Rise high as you will, there will always be some power above you, and to that power you may stand as a medium or subject. While subject to the higher, the lower may be subject unto you; and so throughout the boundless realms of space, life may appear as a ladder, upon the rounds of which intelligences ever stand, each round controlling the one beneath it.

The first human beings who appeared on earth, may have entered life through the portal of Spirit-materialization: and in the coming days, when celestial life shall be ultimated below,—not the mere typal germ, not the lowest and crudest expression of life will be made manifest, but glorious souls will take upon themselves a form as they may please, and the Second Coming of Christ, in like manner as he ascended, may be interpreted spiritually, to signify his re-appearance on the earth, in all the glory of celestial presence.)

Not as a puling infant,
Not as a weakly child,
Not as a man of sorrows,
Will the Saviour at length appear;
But he who comes to gather
His sheep into his fold,
To number up his jewels,
And place them in the gold!
The radiant golden setting
Of heaven's immortal state;
Will take them to his Kingdom,
Through Purity's white gate,
Through pearls from sorrow formèd,
Through gems from pain grown bright,
Into his endless Kingdom,
With unspeakable delight.

IV.

SPIRITUALISM, AND ITS TRUE RELATIONS TO THEOSOPHY AND TO CHRISTIANITY.

(*Delivered in Paris.*)

Spiritualism and Theosophy, continued. Spiritualism and its True Relations to Esoteric Christianity, and to every Social and Political Reform. Who was Melchisedek? The Hermetic Philosophy. The Coming of the Kingdom of Harmony. Anno Dominæ. The Golden Age, and final Destiny of Earth.

IN our last Lecture, we were only able to vaguely touch upon a few of the most conspicuous ideas, which the four subjects suggested to us on that occasion, brought into prominence. Could we give, say twelve consecutive Lectures upon the esoteric side of Spiritualism and Theosophy, and then sum up our remarks by showing what practical influence for good spiritual teaching must necessarily exert upon the world in the transformation or transfiguration of earthly life, we might be able to present you with something like a systematic dissertation upon the various themes with which you have requested us to deal. As it is, we must leave it to yourselves at your own leisure, through private meditation and such inspiration as you can individually obtain, to supply the manifest deficiencies in the scheme of philosophy we are endeavouring to present to you; as we can at best do no more than just touch lightly here and there upon some of the sublimest truths and deepest principles of spiritual being, into which you are evidently such anxious and studious inquirers.

In our previous Discourse, we called your attention to the seeming conflict between Theosophy and Spiritualism, as no real conflict at all. Certainly, nominal Spiritualists and

Theosophists are often bitterly opposed to each other, and say unkind—and, we think, unjust—things, sometimes the one of the other. Such conduct ill becomes seekers after truth. We must credit all our fellow students with sincerity equal to our own, and in all docility and humbleness of mind, must allow that none of us have all the light, or are able to discover all there is of truth.

Students of spiritual things are like persons on a mountain-side: some are nearer the summit than others; some very near the base. Those who stand highest have the widest view of the gorgeous natural panorama spread out before them; those who have gained the summit, can look all round and view the scenery from all sides. Perhaps on one side there are hills; on another, water; on another, table land; on another, a deep declivity. Those who look only to the north, cannot see what is to the south; those whose eyes are turned westward, cannot see what is to the east; and is it surprising, while all are climbing on the various sides respectively, diametrically opposite views should be taken of the surroundings? Yet all these views are right, as relative or partial truths; all are wrong, as absolute or final conclusions.

Students of religion, of the spiritual nature of man, or indeed of any natural science, are like these mountain climbers: one sees one side of a truth, another sees from another standpoint; and like the men in the fable, who disputed over the colour of a chameleon, they all were right in declaring what they saw; till at length a wiser man than any one of them interposed, stepped in and told them how the white chameleon was also red, blue, yellow, green, purple, grey, or any other colour they had seen it—it looked different in different lights. Science points you to the perfect ray of white light, and tells you white is the sum of colour. There are three primary, and a much larger number of prismatic, hues, but altogether they form white. Some who only saw the blue ray, might declare light is blue; some who saw only the red or the yellow, might declare light to possess only the one colour they perceived.

So with the jarring sects, so with divided schools of thought, wherein many men have many minds. The Christian, the Theosophist, the Jew, the Buddhist, the Spiritualist, and the controlling spirits,—all are right and all are safe when they confine themselves to declarations of what

they know; but just so soon as arrogant and negative assumptions are put forward as incontestable facts, and that is pronounced impossible or untrue that some particular individuals have not discovered, then the strife commences, the clash of weapons is heard, battle begins in darkness, and persons are often accused of bigotry and uncharitableness, or folly or guilt, merely because they refuse to put out their eyes because some of their neighbours are blind, or to shut their ears to all the voices of the Spirit because some of their companions are deaf.

Should you visit Brighton, or any other South Coast town in England, and look across the Channel with the naked eye, you could not possibly discover France, while from Dieppe you could not view Newhaven; and were it not for the traveller, who has crossed the water in a boat, or for the powerful field-glass which supplements your vision, those who had never seen across the waters, and had never crossed them, could not imagine what lay beyond. Facts are what we know; what we only guess at should be put forward most modestly and tentatively, while they who are assured of the truth of facts, no matter how stupendous, are always justified when questioned seriously upon them, to give direct affirmative answers to their interrogators. Still there has always been need of secret orders and occult brotherhoods, to give special training to those who were prepared beyond others, to understand and exercise supernal powers of spirit over matter; and as dangerous weapons and sharp tools are only safe in the hands of the wise and mature, while the ignorant and infants would soon wrest them to their own undoing and that of others, so there have ever been but few upon the earth, who have been capable of rending the veil and peering behind the screen of symbol into the inner mysteries of the Spirit. You are doubtless aware, that while Freemasonry acknowledges three necessary and common degrees of initiation, *viz.*, Entered Apprentice, Fellow Craftsman, and Master Mason; and while entrance into the blue lodge is needful to entitle to the advantages accruing from entrance into the brotherhood the world over, still there may be many higher degress taken than these three; while the Past Grand Master of an ordinary order, may not know anything of even the first principles of some higher and more secret brotherhoods beyond, the very exis-

tence of which may be unknown to the mass of mankind, ordinary Masons included.

Some years since, when a Theosophical Society was started in New York, it was declared that it was necessary to take nine degrees to qualify a member to enter into the full mysteries and powers of the order; that only three degrees could be taken in Europe or America, the remaining six could only be taken in the East. Since that time you have heard much of Koot Hoomi and the Himalayan Brothers, while "Isis Unveiled" and the "Theosophist," also, "Ghost Land" and "Art Magic" have familiarized the reading public with some of the mysteries of Occult Science and Brotherhoods; but all the orders which are made mention of to the public at large, are quite external compared with that most powerful and divine of all brotherhoods upon the earth, *viz.*, the Order of Melchisedek.

This Order is composed of the Sons of God, or, as they have also been called, Sons of Osiris, or Sons of the Sun. This Order never varies from age to age. Its immediate inspiration is from the Guardian Angel of the Planet, who never changes, and who is the God or presiding Deity of the world. Under the dominion of this Supreme Archangel are twelve angels, who manifest to the earth through twenty-four embodiments, twelve males and twelve females constituting this Order, the very existence of which is practically unknown to all but those in communion with it. The members of this surpassing Order, are the ruling spirits of the planet. The Order itself is in the spirit world, but there are always upon the earth the perfect circle of chosen representatives, and these are they who have attained to oneness with celestial spheres of life.

Predicting a Messiah, the prophets of old declared that he should belong to this Order, while in the Epistle to the Hebrews, Christ and Melchisedek are identified. Jesus was always regarded by the early Christians, who were Gnostics and esoteric Spiritualists, as the earthly manifestation of this Divine Circle, while the entire radius of the circle comprised the 144,000 redeemed out of all the nations of the earth, and styled the first-fruits of the Heavenly Kingdom, in the Apocalypse.

Tracing the progress of this Order through twelve dispensations of time, and allowing that 144,000 expresses the

number of those ingathered in each successive dispensation, the number of souls who attain to oneness with this Order is 1,728,000 during the grand cycle of time, in which is accomplished the precession of the equinoxes, during which period of 25,840 years or thereabouts, the sun travels through all the zodiacal signs, and completes its journey around Alcyone, the far-distant star, or to speak correctly, the central sun of this universe, and often called the centre of the sidereal heavens.

It is to this sun that the apex of Egypt's greatest Pyramid was designed directly to point, and as Professor Piazza Smyth, the Astronomer Royal of Scotland, has suggested in his able and fascinating work, "Our Inheritance in the Great Pyramid," in the year 2,170 B.C., the polar star (*Alpha Draconis*) shone directly down the shaft of the Pyramid, while twice every year—once at the vernal and again at the autumnal equinox—the sun illuminated the entire disc of the stupendous fane, with golden rays of glory. Whatever may be the meaning of the lidless sarcophagus in the King's Chamber, to the student of weights and measures, —granting the perfect demonstration in the Pyramid of many a mathematical problem, and granting also its proof that the Egyptians of old possessed a system of weights and measures vastly superior to the French metric system, now almost universally regarded as the best extant,—the Pyramid of Gizeh was evidently intended as a Masonic Temple, a temple of science and religion, a temple to the sun externally, and to the Deity esoterically; as the sun was ever regarded as the manifested presence of the planetary Archangel, while Alcyone was revered as the home of God.

Modern scientists may turn a deaf ear to spiritual interpretations of ancient mysteries, if they will, but who is great in the scientific world to-day, who does not know that either the pryamidal form is a blank, or it is the expression of ancient spiritual and scientific knowledge. Professor Smyth sees in it a prophecy of Christ, and predicts his second coming and the end of the world shortly, as the Grand Gallery 1881½ inches in length, is by him understood to refer to the duration of the Christian era. This gallery then abruptly terminates, but following a tortuous passage through which it is extremely difficult to crawl along, what is the surprise of the explorer at finding himself in the magnificent

King's Chamber, where all is light and beauty, but in that chamber as in all other parts of the Pyramid, there are no hieroglyphics or inscriptions of any kind,—the Pyramid speaks only in form, in its simple expressive design, and to those who are altogether uninitiated it speaks not at all. It is the stone which the builders have rejected, and is destined to become the head stone of the corner in the temple of material science; while viewed spiritually, the truths it symbolizes and the spiritual facts it declares, are destined yet to be acknowledged as the keystone of the Arch, by all who in the coming era shall become Masons, in the true Lodge of the Spirit.

It has been said by some interpreters, that the Pyramid speaks no more after 1881 or 1882 A.D. True it is that about the middle of the year 1882, the 1881½ years symbolized by the Grand Gallery came to an end, but it is difficult to compute with precise accuracy the true year of the commencement of the Christian Dispensation, especially as there are those who have studied the records deeply, who declare that Jesus was born about 100 years earlier than Christian historians declare, while others make a distinction between the culmination of astronomical and spiritual cycles, the latter being said to culminate about 300 years later than the former. It is useless to try and prove spiritual truths merely by reference to external history, as that history is by no means infallible or indubitably correct, and spiritual facts do not in any sense depend upon the letter of history. No one really lives the "Christ-life" by simply believing that a star shone over Bethlehem 1884 years ago, and led the Persian Magi to a stable where they found a babe, in whom the predictions of Isaiah were fulfilled. Many there are who believe in the letter of sacred documents, who know nothing and care nothing for their spirit. These are not in communion with the Christ Sphere or Star Circle. These know nothing of vital union with celestial states. These have ideas about God and immortality accepted blindly upon authority or tradition, but being destitute of interior light, they are in gross internal darkness: the light that is in them is darkness, for it is only the letter which killeth; while they who have by celestial influx received the light of the Spirit, need not that any man should teach them, for the Spirit teaches them from within. The Holy of Holies, the Ark of

the Covenant, the Mercy Seat, and the Shekinah are all within, and Solomon's true Temple of perpetual wisdom is enclosed within their shrine of outward life.

The religion of Jesus, considered esoterically, is the simple universal religion of the Spirit, which acknowledges one universal Deity, and the manifestation of that Deity to man through the medium of his own soul. Who can read the Sermon on the Mount, the Golden Rule, the two Great Commandments, upon which Jesus said all the Law and Prophets hang, without perceiving at a glance that Jesus insisted upon universal truths, and enforced the essential precepts of the Hebrews upon the minds of all his hearers.

What says the Sinaitic law? Nothing, but what your best social reformers of the present day can heartily endorse. The recognition of one spiritual Deity; and the paying of undivided homage to the Eternal mind alone; the prohibition of all profane language and impious oaths; the observance of one day out of seven as a day of rest from labour, that man and beast alike may be refreshed and reinvigorated for the next six day's toil; the utter overthrow of murder, adultery, theft, false witness against one's neighbours, covetousness and all uncharitableness and injustice; surely this will be regarded as good by every intelligent utilitarian, who simply seeks the physical and worldly good of the human family. The commandments of the Decalogue are all wise and true, while the rigour of their enforcement by imperfectly enlightened legislators, was completely set aside by Christ. He came not to destroy but to fulfil *the law;* but not to endorse or perpetuate human cruelty, aggressiveness and violence; though no doubt the sanctions and penalties common among mutinous Hebrew tribes at certain degenerate and idolatrous periods of their history, were necessary to the enforcement of law and the maintenance of order, and were really intended to protect society, at the expense of disturbers of the peace.

Though we heartily dissent from corporal punishment in all its forms, we know of parents and teachers who conscientiously employ it, believing it to be for the good of those under them and dear to them. "Spare the rod and spoil the child," they interpret literally, forgetting that the severest suffering any delinquent can undergo, comes to him from the upbraiding of his own conscience. There are judges who believe they are doing right when they sentence criminals to

execution, but woe to those who believing such penalties to be sinful, pronounce such doom upon their fellow-men, to maintain their seats and salaries, or who strive to soothe their smarting consciences by applying that most abominable and treacherous of all infernal salves: "If I do not do it some one else will, and it might as well be myself as another." It might *not* as well be yourself as another: there may be others who are in similar positions to your own, who have not your light, and for them to sin in ignorance is not sin to them; for you to sin with your eyes open is sin to you.

The whole doctrine of the Gospel hinges upon individuality and individual accountability. "No man can deliver his brother, or make agreement unto God for him." "Every man shall bear his own burden." "Whatsoever a man soweth that shall he also reap." These and hosts of similar passages from the Old and New Testaments might be quoted to show how thoroughly the essential religion of all Bibles is in accord with man's intuitive sense of right, and how the really inspired "Christ of God" ever points man to his own indwelling soul, and teaches him there to find the Deity.

All foolish disputations about the personality of God are vain. God may be more than personal, he cannot be less. Every attribute we love and admire in man, as our spiritual being unfolds, must have its counterpart in the Eternal, whose offspring we are; and it will not be till spiritual culture is pursued with that assiduity with which physical and intellectual pursuits are followed, that there will arise upon earth a multitude who will unite in common brotherhood, to make practical the teaching of the Golden Rule.

The word Christianity is unimportant, so is the use of the name Christ, but the Gospel, called the gospel of Christ, is eternally true, and practically beneficial to all minds in every age. That nominal Christianity is not essential, we have only to turn to Matt., vii., to hear Jesus say: "*Not* every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Jesus says that those who do his Father's will are truly his relations, "the same is my mother and sister and brother;" and when we enquire as to what that will truly is, do we not find it beautifully set forth in that inimitably touching and graphic description of the judgment, recorded in Matt., xxv., where Jesus says as plainly as tongue

can speak, if words mean anything, that the doing of God's will is all summed up in a life of pure benevolence. He who never turns a deaf ear to the mourner's cry, who never refuses to extend the hand of sympathy to the down-trodden and oppressed; he who can call a Magdalen a sister and a prodigal a brother; going in and out among the destitute, the sinful and the sad; compelling even the libertine, the drunkard, and the blasphemer to feel the power of all-constraining love;—he who does these things, shall never fail. The fifteenth psalm and the Gospel of Jesus, describe the righteous man in precisely similar ways; and should you turn to the Vedic Hymns, the Precepts of Hermes, the Law of Buddha, the Maxims of Confucius, or the Teachings of Zoroaster, you would find that there is in all theologies a golden thread of love, which truly glorifies them, and which justifies the esoteric interpretation of the old Hebrew declaration: "The Lord is one, and his name one;" name being synonymous with outward expression or revelation. Surely it cannot be derogatory to the dignity of Jesus, to declare that he as a truth-teller revealed in many instances precisely what the ancient seers had taught; not the originality or newness, but the truthfulness of what is taught is the true touchstone by which we may try the spirits who communicate with us, and decide whether they are or are not of God. Truth, the same in every age, has appeared in many guises, been clad in many varying habiliments, but if we dig deeply enough we shall assuredly find a unitary basis for all the religions of the world, upon which they all rest secure for ever.

Can any one read the Gospels, and declare that Christianity must needs be founded upon what these say Jesus taught, and then identify the religion of Jesus with those accessories and excrescences, which, notably since the days of Constantine, have disfigured the simple Gospel of Truth? The accretions which are hiding truth are like the eclipsing vapours which, rising from the earth, obscure the sun; and unhappy indeed are they who worship the earthly miasma, and imagine they are paying homage to the divine light.

Christianity to-day is in precisely the same predicament that Judaism was in 2,000 years ago. The light of the Spirit had been quenched by sensuality, dominant tyranny, and the worship of Mammon, which is the grossest of all idolatries. The spiritual significance both of the Law and

Prophecy was hidden from the people. They engaged in empty forms; they prayed like parrots, heathenishly using vain repetitions; they made an ostentatious display of devotion in synagogues, and at corners of the streets, that they might be seen of men; and they had the only reward such mock religion can ever win: they were applauded by their fellow Pharisees, and had the satisfaction of recounting, avowedly to God, but really to be heard and admired of men, their many virtues, in the holy temple which they profaned by their self-laudation and idolatrous self-complacency, and wicked despising of their fellowmen who, though outwardly more sinful than they, by reason of humility and desire to improve, were nearer to the kingdom of heaven, even though publicans and harlots, than were these self-satisfied formalists.

These outwardly pious people condemned Jesus bitterly, and pronounced his mission from Beelzebub, because he cast out devils and worked miracles of healing on the Sabbath day, thereby transgressing in their eyes unpardonably the letter of the Decalogue. But Jesus says, "The Sabbath was made for man, and not man for the Sabbath." "It is lawful to do well on the Sabbath day." No outward observance which stands in the way of charity can ever be of divine appointment. There must ever be a misconception of the divine will whenever any command is considered divine, which does not always stimulate every pure and ennobling wish of the human heart. Jesus even justified his followers in plucking ears of corn on the Sabbath, to satisfy their hunger, though some would see in that act of theirs a breach of two commandments. He even justified the action of David and his companions, who ate the showbread, which none but priests might eat; and when discoursing on the law of love, he attributes every asperity of the olden law to the men of old, and not to the Eternal Parent.

True Christianity is therefore the religion of the Spirit. Compare it with esoteric Buddhism, or any other system of spirituality you may please, and it will be found in perfect agreement with the spirit and intention of every truly inspired teacher, through whose ministry the world has caught glimpses of the eternal right.

To return, for a moment, to the Pyramid and the mysteries of the ancient world, we must ask you to observe the very

great difference which exists between the spiritual religion of Egypt, expressed mathematically and geometrically in solid masonry, and the animal worship which savours more of fetishism and idolatry. The grandest structures have no animal representations at all. The lotus flower, the cross, the ibis, the apis, the anubis, &c., &c., are all exoteric, and form no part of the symbolism of the Grand Pyramid. This is perfect unity in trinity, a perfect whole, a compact unit, and yet three-sided, resting upon a perfectly square base. The Square means Universal Brotherhood, and signifies the primal and ultimate unity and brotherhood of man. The Triangle represents Fatherhood, Motherhood and Childhood; esoterically, the Love, Wisdom and Power of the Eternal. The Father (Osiris), the Mother (Isis), the Child (Horus), signify respectively the Father-Love and Mother-Wisdom of the Eternal, as in the eighth chapter of Proverbs, Wisdom, personified, declares: "I was with *him* in the beginning." Wisdom is spoken of as *she*, while Love is the Word or *logos*, by whom all things were made. Love in man has unfortunately degenerated into lust and passion, but wisdom in woman has never become quite corrupt. But woman's wisdom is intuition: it is the hidden wisdom, the wisdom of the veiled Isis, but in the coming days, all over the civilized world, and eventually over the whole earth, will this hidden wisdom unite itself with love, and then there shall be a perfect birth of the Christ-child, or the Horus of the ancient days. Love originates, wisdom carries to perfection, all truths throughout the universe. The motive must be loving, the execution must be wise, and then the law is perfect and all-powerful. Then the children born on earth will not be born in sin nor conceived in iniquity. They will not need a baptismal font to cleanse them, they will not need to be born again of water (or matter), they will bask in the sunlight of the Spirit, and on the altars of their hearts will leap high the divine flames, the fires of the Holy Spirit, which will not only purify from dross but will enlighten and illuminate the inmost mind.

The most ancient philosophy of Hermes, upon which the old Egyptian rites and emblems are based, teaches these truths most explicitly, and they are symbolized in all the ceremonies of Egypt and of Greece; while in India, the Vedic or Vedantic philosophy inculcates precisely the same

spiritual truths, and so closely do the books of Hermes and the Vedas correspond, that many scholars regard them as transcripts or probable copies of each other. The student who is searching for the cradle of man, and is wading through a mass of antique lore, assisted by the modern sciences, comparative theology and philology, cannot but think that either India gave birth to the Egyptian faith, or Egypt to the Indian. But it is not needful to arrive at any definite conclusion on a mere matter of history like this, to perceive the grand spiritual oneness of all ancient faiths; it is not needful to infer that one nation borrowed or copied from another, or that by means of immigration and emigration spiritual facts were made known to nation after nation: the Spirit speaks in every age and every tongue. The true *illuminati* have ever been led by the inner light and the guardian angels, who have been their inspirers; all alike have seen the sun, the stars, the constellations in the heavens above them; all alike have felt the breath and heard the voice of the Deity within; all alike have held communion with the angels, who visited them in their starlit towers or shaded retreats among the rocks, upon the mountain sides or in the valleys; all have been knit together in a fraternity of Spirit, which makes all members of the Star Circle. And these are they who can read in the heavens above them and in the earth beneath, the signs of the coming of a new Messiah; these can trace the king in humble guise, by the light of the Pentagram in one age, and the Sexagram in another; but all acknowledge the perfect Circle as the only absolute emblem of Deity, and that circle is Truth itself, the sum of all perfection.

Modern Spiritualism, with its physical phenomena and divers utterances (sometimes apparently conflicting), is only the harbinger of the New Era. Signs and wonders are envelopes: letter carriers, telegraphic messengers, rappings upon your doors, ringing of your bells to arrest your attention. Phenomena can never be the ultimate, and it is indeed entirely useless, unless it conveys a truth to your minds; and it is worse than useless, it is positively evil, when perverted to unholy ends.

And here we draw a very clear and well-marked line of demarcation between mere magic and genuine spiritual communion. Simple magic is not divine; it can, however,

become so, if employed for holy ends. Jesus underwent the temptation in the wilderness, when he knew how fierce the struggle was which wages in the medium's or initiate's breast, if he is ever called upon to choose between devoting his powers to self-glorifying magic, and a work of pure self-sacrifice and devotion to the interests of his fellow-men. We are told that the devil requested Jesus to convert stones into bread, to satisfy his personal hunger in the desert, and that Jesus withstood the tempter, and replied to him in these words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then we are told that Jesus did produce bread, and with it fed several thousands of hungry congregants who had assembled to hear him, and had travelled far without thinking of their material wants, and who were famished with hunger.

Taking these stories literally or figuratively, the careful student cannot fail to see the lesson which they teach. In the one case selfishness says, Work a miracle to gratify your own appetite; in the other, Love for suffering humanity prompts the exercise of miraculous power, to feed a starving throng.

The second temptation endured by Christ was somewhat like unto the first, though the first appealed to the flesh, and the second to the mind. When carnal appetite had been resisted and restrained, then the temptation was to vain-gloriousness, to love of display, to self-agrandisement in the eyes of the people. Imagine a man throwing himself down from a pinnacle or parapet, and, being sustained by invisible power, falling to the ground unhurt! How great would be the consternation among the people, how willingly would those who sought a sign, and could track the Messianic deliverer only in deeds of magical prowess, have come forward and crowned him as their king! But miracles performed for selfish ends, are only questionable magic. Angels do not stand by to protect those who rashly imperil their lives for no good end, whereas when one is on the path of duty and is obliged to encounter danger on some errand of mercy, he may rest assured that loving angels protect him on his way; and even though the earthly form should perish, the spirit would have conquered in life's fray, and be prepared for entrance upon purer and brighter fields of being in the life beyond.

The third temptation of Jesus was to the spirit. Worshipping the devil, literally means worshipping Mammon, sacrificing principle for policy; and should any magician or student of the occult undergo even such rigorous discipline as Jesus underwent in the desert; should he fast forty days and forty nights; should he succeed in completely subduing the flesh to the will; should he be able to work miracles innumerable, yet if he worked only for popularity and fame, for selfish interest and worldly gain, he would be but a Simon Magus withstanding the apostles of truth; a black magician, a wizard, a sorcerer, an enchanter or worker of spells, exercising an unholy, unhealthy, baneful influence upon mankind, and forming such alliances with spirits of darkness, as led people in the middle ages to believe that persons signed compacts with the evil one, selling themselves to the devil that they might win earthly conquests.

Goethe has illustrated the baneful effects of all such spurious courses in his "Faust and Mephistopheles." This learned poet and philosopher was no doubt acquainted with the Rosicrucian and other secret Orders, prevalent in Germany in the 17th and 18th centuries, and existent still, though of course veiled in the garb of secrecy from the intrusion of the vulgar. The fables of the Rosicrucians concerning the philosopher's stone and *elixir vitæ*, were not simply childish tales or imaginative dreams, as many persons imagine them. The transmutation of metals is scientifically possible. The crucible of the mystic foretells the triumph of chemistry in future years, while alchemy itself is a true science, when spiritually as well as physically understood. The philosopher's stone and the elixir of life will only be discovered in the moral world, however, when man has learned to govern will by spirit, as matter is governed by will. The Kingdom of God will not have fully come, the reign of the Prince of Peace will not in reality have begun, until man has passed beyond the magical departments of Theosophy, wherein the power of human will is made manifest, to that divine estate where the lower will says to the higher: Thou, not I, must rule! Theosophy in its modern Indian guise, and in its purely wonder-working phases, is but the exercise of human will over man, beast and matter; over elementary kingdoms of life here and in the unseen world; but the Divine Theosophy of Buddha, or the holiest of Lamas of Thibet,—of all

who have truly followed in the wake of the most gifted of the world's true sages—is what the word Theosophy really means: the Wisdom of God, divine wisdom which will enable the devotees, at heavenly wisdom's pure and sacred shrine, to literally fulfil the predictions made by Christ concerning his followers: They shall heal the sick and cast out evil or obsessing spirits; they shall cure insanity, and relieve those oppressed by sin from its enslaving power; they shall take up serpents and drink of poisons, and yet shall remain unharmed, because they are filled with the Spirit's resistless might; and the soul having subdued every form of matter, by having perfectly controlled the human organism, which epitomizes all the forces of the three material kingdoms of nature, and having completely subdued the will of the mind to that of the Divine Soul, shall pass unscathed through every fiery ordeal of persecution and temptation; shall be able to demonstrate to a wondering and awe-struck people such supreme triumphs of the soul as Daniel made manifest in the lion's den, and Shadrach, Meschach and Abed-nego in the burning, fiery furnace, heated seven times beyond its ordinary heat, at Nebuchadnezzar's cruel command.

If any Materialist should cavil at such wonders, and pronounce them impossible, we can only say they are impossible to him, and to all on his plane of thought. But is not navigation impossible to many? Can every one steer ships across the ocean safely? Are not the feats accomplished in the chemist's laboratory impossible to many? But shall any deny them because they are exceptional, and can only be proven by men of special training? The lion-tamers of the East, the serpent-charmers, who toy with venomous creatures whose fangs have not been removed, can fascinate and control the lower life of nature, which corresponds to what they in themselves have overcome. No one can tame and control any beast or bird, insect or reptile, until he has first subdued that in himself to which that creature corresponds.

And when at length man shall be perfect on the earth, the planet shall be perfect also. Slaughter will be unknown, ravenous beasts and deadly plants will become extinct, as the earth no longer affords means for their development and subsistence. As the mammoth, mastodon, and other monsters, which roamed primeval forests, are now extinct, because conditions are no longer offered for their perpetuation, so will

the earth at length outgrow all that is destructive and unsightly. The supreme will of mind over matter, and of soul over mind, will at length convert the whole earth into a paradise. Then will the Golden Age have come ; then will diseases and death itself be unknown ; then in place of death will there be peaceful and glad transition, and the soul no longer needing its earthly tabernacle, will dissolve it. Flesh and blood will never enter heaven, the material forms will never pass to spirit-life. Still, the ascension of Jesus into heaven, is typical of the translation which will at length be in place of death ; for those whose earthly careers are ended, will glide painlessly and imperceptibly from their material forms ; becoming invisible to mortal sight, it will appear as though their bodies went beyond the clouds, though every particle of material will gravitate to its place in the material kingdom, while the spirit, in a spiritual form, will ascend to its native element, and appear in outward guise upon an earth again, only if such reappearance be needed to demonstrate immortal life to the dwellers upon some outward orb. Death shall be swallowed up in victory ! There shall be no more death, and no more sea ; no more division, no more strife or wrong. The lamb of gentleness shall lie down with the lion of strength ; the little child of peacefulness, docility, and love, shall be the guide ; and the coming rulers of the world shall be those who, in gentleness and childlikeness, are prepared to occupy supernal thrones and judge the tribes of Israel.

The predictions of Jesus with regard to the future glory of his followers, refer to that divine estate of angelhood when the twelve powers of the mind, called the twelve tribes of Israel, in Kabalistic phrase, shall be governed absolutely by the soul within ; and those in whom this soul-life is manifest, are more than adepts, initiates, or magicians,—they are numbered among those who, like the Christ of Galilee, or the Buddha of the East, used all their powers solely for conquest over wrong, disease and death ; and who, therefore, with every magician's power, have beyond all this the invincible might and majesty of the Divine Soul. This at length must conquer. Hells there may be, hells there must be, hells there are, till this divine result shall be accomplished. A spiritual gehenna must burn outside the gates of earth, and outside those of Paradise, till every weed is burned, every

iota of alloy consumed, every scrap of chaff burned in the unquenchable fire. But Dives in the flame is there for correction, for the burning away of the sin of selfishness, which made him on the earth forgetful both of brethren and the poor. He must suffer, and all must suffer, until by spiritual effort they span the gulf, bridge the yawning chasm, and through love to the brethren become themselves the angels who will do what as yet Moses and the prophets have not done.

Every one who has done a wrong on earth, must return to rectify it; every spirit who has wronged another, must meet that other and make restitution. The fires are ever burning, the crucible grows never cold, the law is eternal, the means of purification everlasting, the fire which cleanses never goes out; and into the everlasting fire, not that they may everlastingly remain in it, God plunges all his jewels, and only takes them out when all their alloy has been burned away!

This is the truth taught alike by esoteric Christianity, by modern Spiritual Revealments, and by true Theosophy. Nirvana, the Kingdom of God, of Christ, or Heaven, means not extinction of being, loss of entity or individuality; it implies oneness with all in love. As the globules which form the ocean and the sand grains which make up the hills are all individual, as the crystal dew-drops never lose their entity, so the soul, individual once, is individual ever. The soul that says, I AM! will never be less than the self-conscious *ego* it now is. The outward frame may change, ever so often; the astral body or spiritual form may change, as does the material envelope, but these are neither immortal nor individual; they are but ever-changing agglomerations of moving forces, which the spirit attracts, dissipates and repels. Memory, affection, understanding, will,—these are of the Soul, the primal unit only; and this four-fold nature of man is immortal, while the purely earthly part may but appertain to the elementary kingdom of nature, and be transported through the universe to other worlds, as they require what the perfected earth has rejected.

This Golden Age, or epoch of perpetual harmony, has been heralded by Spiritualism. Already the knockings have been heard, and thirty-three years after 1848, there were those who told you that the purely initial stages of the Movement were passed through, and that from 1881, the calendar should

recommence with Woman's Era, *Anno Dominæ* instead of *Anno Domini;* but the perfect era is that of the Divine Duality, when the Christ and the Madonna, the lady and the lord, must rule together. But as man has had his special period of dominion, woman may also have hers, and therefore through two little female children, the Rochester knockings were produced, in the self-same year when the first Woman's Rights Convention was held in the United States.

To-day the English Parliament is agitated with the ever-recurring question of Woman's Suffrage. Protests against taxation without representation, are growing more numerous and influential daily, and surely no one who can read the signs of the times, can fail to see that the next great event in all civilized lands, will be the acknowledgment before the law of woman's perfect equality with man. No longer veiled in the harem or even in the cloister, no longer compelled to sit tacitly by, and while taxed as heavily as her brother, have no voice with him in controlling affairs of State; no longer refused admission to the priestly or prophetic or ministerial office, compelled to bow in submission to the will of lords and masters, she will take her place on earth as queen of society, even as the Catholic Church has declared that Mary Immaculate is queen of heaven. But how anomalous is the spectacle of crowds bending low in fervent adoration at Mary's shrine, exalting womanhood by pronouncing a woman "mother of God and queen of heaven," while the priesthood declares that through woman's intercession, the Son of God receives the prayers of men, and through his mother answers their requests, while she is called the spouse of the Holy Spirit, the daughter of God the Father, and the bringer-forth of God made manifest in flesh. How anomalous, we say, is the spectacle of all this supreme devotion paid to woman, by Jews and Protestants styled idolatrous, while woman is still forbidden to approach the altar to offer the sacrifice on the people's behalf, or to enter the pulpit to exhort both men and women to repentance.

All over the world the cry is going up to-day, that men, and young men especially, do not and will not go to church. A moral *interregnum* is feared and predicted, by reason of the present wide-spread indifference to religion. Morality is at a discount, vice at a premium, in the highest places of State. The law sanctions woman's degradation, but even in polite

circles the male delinquent forfeits no right or privilege, except for unusually dastardly conduct; while the female sinner is ostracized and condemned. Where is the justice of a man-made law, permitting man a liberty denied to woman? Where is the justice of condemning one sinner and altogether exculpating her *particeps criminis?* Where is the justice of a state of society, which underpays female labour and imposes in many parts of Europe the hardest labour upon woman, and compels young men to devote some of the best years of their early life to the indolent and demoralizing life of members of a standing army?

Is it not a fact that one of the loudest cries raised against woman's entrance into Halls of Legislation, arises from the plea that they are not fit for women, that woman should breathe a purer atmosphere than that of those fetid halls? But must legislation ever be carried on in impure places? Are legislative enactments necessarily so corrupt, that they can only be matured in centres of moral infection? If there be vice in Parliament or Congress; if the aggressive spirit rule and the voice of woman has not been heard there since their foundation; if to-day the nations are embroiled in warfare, and the best blood of the countries is shed on the battlefield; if civil service and other reforms be the great cries of the age; if present forms of government are so distasteful to the people that Nihilistic insurrection and Communal strife are the rule and not the exception all over Europe; if the cry of alarm goes up from England because of Fenian outbreaks and dynamite explosions, which neither the arm of the Civil Law nor the Church can quell; if the Russian Emperor is in hourly danger because of the detestation in which the office of Czar is held by the bulk of Russia's population; if Absolutism in Germany is threatening with forcible disruption, and England's policy with Egypt is more than questioned on every hand; if the French Republic be as yet insecure, and across the ocean America is fast becoming a prey to bribery and corruption, while only her immense size and her vigorous youth are her protection,—surely the time has come when, after 1,800 years, and more, of masculine monopoly—yielding so bitter a fruitage of crime, pauperism, vice, persecution, and war—the new era may be inaugurated with the voice of woman pleading for justice. And should a female Paul arise and forbid men to speak, telling husbands

to keep silence in the church, and if they wish to know anything ask their wives at home, though the masculine half of the population would raise an indignant howl and pronounce the promoter of such a proposition an idiot, still the spirit of justice would approvingly witness the turning of the tables on man, that he for a while going out of office, should give to the other half of humanity the right to rule, at least, for a term in his stead.

We do not say that woman will be sole ruler in the New Dispensation, but we do pronounce this dawning age the age of woman's supremacy. That it would be, Henry Bulwer (Lord Lytton) foresaw, when he penned the "Coming Race," and portrayed the women among the Vril-Ya as superior to the men. *Anno Dominæ*, the year of the Lady, introduces to the world that female portion of the Spirit of Truth, which remained in spirit-life unknown to the earth, while the teacher Jesus expressed but one-half the Messianic angel to the world. But ultimately, and even now wherever the highest culture is to be found, men and women will rule and work together. For in the highest parts of the earth, the era of harmony, of true duality, is dawning, but where the single ministration is all that can be given, it will be woman's voice and woman's influence that will cause the wilderness to bloom and the arid waste to sing. It will be woman, who, by moral suasion and the power of right over might, will put down intemperance and fraud, abolish war throughout the earth, and lead the nations to a commonwealth of peace, while the governing body will be composed of persons from all the annexed nations, and there will be a Universal Parliament.

The dream of the near future for Europe, for America, for the Colonies—Australia, South Africa and British India—is the establishment of independent republics first, then the amalgamation of the various races and nationalities into one great united and pacific nation. As many streams may run into one great sea, and lose themselves in the vast body of water, though they take their rise in many sources and flow distinct until at length they empty themselves with many mouths into one great ocean, as the Amazon and its tributaries do, so to the prophetic eye of Spirit, the time e'en now draws nigh when all the most enlightened nations shall become one people, and the differences between races will be

forgotten, as they were forgotten in old Rome, when she became the mistress of the world; because a Roman had in his veins the mingled stream, which bespoke for him an origin among long-disaffected and disunited tribes.

Even now the fusing process is in progress in the United States, even more than in England or Europe; and when this blending is complete, war will be impossible. You will have no enemies, and no people will be foreign to you. You will have opened all your ports to every nation. Absolute free trade will everywhere prevail. The rights and welfare of humanity, not of a single tribe, will be considered; and to be human will be enough, while patriotism will mean universal fraternity. The Crescent and the Cross will retire from Europe, and be no more the signs of civilization. The Circle will be the emblem of united life, while the Sexagram, (six-pointed star) will be the symbol of that actualized progression, which will give to half the globe, redeemed from strife, a foretaste of the yet far-distant age of *universal* peace.

Africa may yet be convulsed. The worship of Allah may lead the Fetish tribes to the acknowledgment of one God, while the earth, commencing its career through the second half of the Grand Cycle, at the middle point of which we now stand, will through the next six ages pass on into the embrace of those bright dual souls, who will yet perfect their form upon its surface. Then when every atom of the globe is harmonized; when human will controls matter utterly and absolutely, and the intellect, no longer proud and overbearing, bends before the Spirit, will God's Kingdom have come, and his *will* will be done on earth as it is in heaven.

And who are the workers, who, like John the Baptist, are preparing the way for this glorious consummation? Divers and singularly different are they. Carlyle and Garibaldi rebuking wrong, Gordon in Egypt fighting for justice and liberty, all who in any branch of science, art, literature, religion or reform are seeking to raise the human mind, even though it be by purely material means, all are among the heralds of the New Messiah. Those who know not of immortality even, as they also who are aware of it, are working for this glorious end. And most of all they who would emancipate Woman, and thereby unfetter

the soul; give reign to intuition; let affection rule the earth; make the law loveable, and because beloved obeyed. Join in this work, and you, in your sphere, have entered upon the

GOLDEN AGE OF HARMONY.

IMPROMPTU POEM.

THE STAR CIRCLE.

FAR from the earth!
Beyond its atmosphere, where planets roll
Majestic through all space, where worlds of light,
Unseen by mortal eye, shine in their places bright:
There can our eyes behold, in shining sparkling gold,
A Circle of Bright Souls, whose music onward rolls,
Outward toward the earth, and inward toward the sun,
That distant orb, Alcyone, round which, their courses run,
The worlds uncounted, through eternal day,
Matchless and glorious on their heavenly way.

By what divinest power; in what supreme estate;
Can souls immortal live, who've entered heaven's gate?
What is the angel-throng; what the archangel hosts;
What the nine choirs of soul, who make but truth their boast?
Can they approach the earth; do they to earth draw nigh?
Yea! nearer than ye think, with all your phantasy!

Each planet guarded is by a Celestial Soul,
Who, taking charge of it, as though upon a scroll,
Writes all its history; and, by the potent will
That angels all possess, this angel, up the Hill
Of Progress,—howe'er long, with mingled wail and song,
With mingled peace and strife, through life and death, and life
Re-born, grown more divine through earth's experience,—
Leads up the Human Soul to Heaven's sweet recompense!

Ah! can ye count the Stars, which twinkle through the night?
Say! can ye e'er discern one tithe of their pure light?
Can any human art, or scientific skill,
Pierce through the ether vault, and through the spaces, still,
Where worlds majestic move, and tell what life is there,
Or limit worlds unseen, floating in ether air?

Science may touch the earth, as with a magic wand,
And straightway to her sight, may nature's law expand
And show how atoms move, as they select their place,
And prove how robes * are formed; and how at length the grace

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* Material forms are here spoken of as "robes" of Spirit.

Of manhood, womanhood, from childhood, may adorn
What once was wilderness, an arid waste forlorn.
Art may with magic power portray earth, sea and sky
While music may take wings, and soar on ecstacy,
E'en as Beethoven delved into the heart's deep well.
Or Mendelssohn, on wings, to heavens ineffable,
Carried beyond the earth the pleadings of the soul,
And outwardly expressed somewhat of God's control.

The Sculptor takes the block of marble from the mine,
And, by most strange control, may from it best divine
Th' expression of a saint, or some pure little child,
Who as a goddess stands to man, all undefiled ;
While from the brow of Jove Minerva glorious springs,
To bear along heaven's road, on intellectual wings,
Her consort, who is known as Ruler, great and high,
The mightiest of gods, the Chief Divinity !

Then Angelo, in Rome, St Peter's dome thought out :
And Raphael made divine, through genius none can doubt.
The form of human life, transfigured e'en below ;
While Phidias, in Greece, at Athens, dealt such blow
To marble, that it woke responsive to his touch,
As though his living breath impregnated so much
The solid bust of stone, that life shone in the eye !
In Art so great as this, perchance ye may descry
Some glimmerings of light from that perpetual Star,
Which ever shines on earth, with radiance from afar.

When Dante spoke of heaven, beyond all shades of night,
And Beatrice found enrobed in dazzling light,
In pure and snowy sheen transfigured, perfect love
Awoke his trembling lyre, and praise to God above
From every string sent up its pure and sweet refrain,
Which Milton seemed to hear, above earth's cry of pain,
When " Paradise Regained " his chosen theme must be,
And o'er the warlike years, he, Paradise could see,
Not past, but yet to be.

When Homer wrote of gods and goddesses, who strove
In ancient Troy, he caught some of that living flame,
Which through the passing years the poets all declaim ;
Till Wordsworth, Shelley, find, in dreams of perfect peace,
The light of that pure Star, which bids all passion cease.

But 'twas in Bethlehem, when Orient Magi stood
Before a weakly babe, to offer treasures good ;
And 'twas on Indian plains, where pure Gautama found
The life of perfect rest, that heaven did most abound.
Confucius must point unto a Western Star,
Which shone in Buddha's eyes ; while Galilee afar
Must hear its valleys ring, and hill-tops sweetly sound
With that divinest voice, through which souls peace have found.

That Star, in ancient times, was unto Egypt known,
And kings and nobles bowed before its light alone,

While priest and prophet caught from heaven that living flame,
Which gave them the design their ancient structures claim;
Worship was offered to Osiris, God of Light,
And Isis counterpart, who ruled with mildest might
Of justice, bathed in love and wisdom, robed in peace.
There was the primal Star, whose light can never cease,
The matchless Central Sun, round which all planets run
Through Constellations Twelve, passing, while man must delve
On earth, through every state which leads to heaven's own gate.

The Circle of the Stars must needs a centre find,
An all-controlling force must all in union bind.
That centre is pure rest, where all is calm for aye,
Where peace and order rule in love eternally.
Though there is strife around, that centre is the same,
Past, present, and to be, it shines with steadfast flame.

There, at the centre, dwells the Angel of the matchless space,
In which Twelve Planets move in orbits of supernal grace.
Twelve Systems, each with twelve mysterious Orbs of light,
They shine in union pure, harmonious to the sight
Of angels evermore, while to their uttermost,
One hundred-forty-four bright children this Star must boast.

There are Twelve Systems, which revolve in ceaseless day
Around Alcyone, while on their earthly way
They surely must include the system where ye dwell,
And take in Planet Earth, to whom the tale they tell,
That she is but a part of that mysterious whole,
Which answers to the voice of the Great Central Soul!

In man, one central Orb—one Centre—must be found;
That Centre is the Soul, I see revolving round,
When man is perfect made, twelve Powers of the Mind;
Then, again, twelve Gifts of Sense, which bind
The Spirit to the clay, and clay to life of mind.

In this most glorious whole—the circuit of the sky,
In this interior grace of soul ye may descry
The bonds which knit ye all together in one race,
Assuring each and all of future dwelling place,
Among those orbs of light, among those stars so bright,
Ye gaze upon by night, scarce visible to sight!

Now ministering to earth, we watch a gracious Queen,
One who, in earthly form, has persecuted been;
One who, at Holyrood, must sorrow, strive, and turn
Only to God in need: to him whose love doth burn,
Bright as that central fire, though all else should expire.

She, and a mystic band of virgin souls most white,—
Clad in the purity which victors from the fight
Have won, through trials o'ercome, temptations dashed to earth,—
As the Vestal Virgins watched the temple fires of earth,
When Rome was Queen; so now, unseen by mortal eye,
The souls of many watch, and guide earth's destiny.

She, this illustrous Queen, is chosen at this day,
To give an outward form to truth's surpassing ray,
At one point of the Star; and there are many see
She holds her light to earth, in love and purity.

And there are other souls, who work in other ways.
The Star, the Sexagram, with undiminished rays,
Will be the typic Star, for this New Age to be.
The Star Circle in Heaven must shine eternally,
Twelve pointed; and when all earth's periods shall be run,
Then from the Tree of Life, twelve fruits, securely won,
Shall be the harvest growth, the yielding of the whole,
Which the Twelve Angels brought from the Region of the Soul

This Star shines with the light of every martyred soul,
Of every lowly life unrecognised below;
While every genius pure, and prophet's radiant light,
Give form unto this Star, as downward flows its light.
It is the Dual Star of Wisdom and of Love;
Its perfect name is TRUTH, high in the Heavens above.
Its outward shimmerings, near the confines of the earth,
Are breathings from those friends who wake, into new birth,
Whate're is pure within. Follow, ye all, this light;
To others be ye stars; then will life's path grow bright,
And heaven's immortal peace your spirits will infill,
And Truth, your amulet, will guard you from all ill!

BENEDICTION.

(May the Dual perfect Light of the Star of God's perfect Truth, ever wise and ever loving, be your constant Guide through Time and your Crown Eternally!)

V.

RESURRECTIONS:
THEIR SPIRIT AND THEIR LETTER.

(*Delivered on Easter Sunday, April* 13, 1884.)

THE Gospel Stories of the Resurrection, have been so often read and commented upon, that, perhaps, little fresh matter may be added in this Discourse, to what you have heard already. Nevertheless, as festival and holiday occasions bring many strangers to our gatherings, as well as our regular attendants, we feel that we may be speaking to some in the present audience, to whom what we have to say may place the matter of the Resurrection from the Dead in quite a new, and we hope a helpful, light.

The doctrine of the resuscitation of the physical body at the last Great Day, the Day of Judgment or final account, looked forward to with trembling hopes and fears by all the nations of the world, from times immemorial, we need scarcely remind you is by no means new, *i.e.*, it did not originate with Christianity or any developments of Christianity, and few, indeed, if any, are the Christian dogmas, which in their traceable origin do not antedate the year 1 of the Christian era, by several thousands of years.

The Book of the Dead, which conveys, perhaps, more definite information concerning the religious beliefs of the ancient Egyptians than any other accessible document, distinctly unfolds the idea of a physical resurrection in the future, very similar to that looked forward to by Christians. The Egyptians were all believers in the immortality of the soul, but differed among themselves, even as the Jews afterwards differed concerning the fate of the body.

Pharisean and Sadducean views of immortality, were at variance as regards the resurrection only. All the Jews, who accepted the Talmud as in any way authoritative, were believers in the immortality of the soul; and though Moses made the earth the centre of moral gravity for man, so long

as he dwelt upon it, the best Rabbinical interpretations of the Hebrew Law coincided perfectly with the universal faith of Orientals, in the immortality of the Breath of God in man, as the Soul is ever called by the Hebrews.

No one, reading the Gospel narratives, can fail to be struck with the animosity existing between Pharisee and Sadducee, on this very question of the Resurrection. Some commentators have called the Sadducees sceptics, and even infidels, but they were as good Theists as were the Pharisees: they disagreed only in the peculiar views they took of the fate of the body after death.

Sadducean conceptions of immortality and a future state, are more spiritual than Pharisean ones, as the latter bow blindly before a shrine of dust, and look forward to a perpetuation throughout eternity of the limitations of time and sense; while the former contemplate the spirit as entirely distinct from the body, and see no need of a carnal resurrection from the dead.

The Egyptians, from whom the Pharisees, no doubt, originally derived their ideas, were those who considered the embalming of the body a work of the utmost importance. All distinguished persons were so embalmed, that they might last for thousands of years before their bodily assumption into heaven, were the judgment delayed so long. There are mummies now in the British Museum which go to prove to every Egyptologist, that this looking forward to a physical resurrection was one of the greatest hopes and most noteworthy peculiarities of the materialistic side of the Egyptian religion. Some there were indeed among the Egyptians, who so confounded the real man with his physical nature, that those were not lacking to teach the inseparability of existence from the outward frame. Three forms or degrees of embalming were devised; and it was supposed by some that immediately the body crumbled into dust, the individuality of its former occupant was destroyed also. No one can listen to some Christian sermons preached to-day, avowedly in defence of immortality, without tracing a close resemblance to the most materialistic thought of ancient Egypt, if he knows anything of the nature of that thought; while even spiritual communications concerning the future of man, can scarcely be said to transcend the sublimest and most interior thought of the enlightened Egyptians of old.

Regularly, at Easter-tide, the Church arrays herself in her brightest garb, sings her sweetest songs, decks her altars and her priests in sumptuous array, and calls all the world to worship at the feet of the Resurrected Jesus; while in the glad Spring-time all nature invites the world to witness those stupendous transformations of scenery, which by their annual and orderly occurrence point the worshipper at the shrines of nature only, to that Supreme, revivifying Force in being, which only allows death to prey for awhile upon the beauties of the world, soon resurrecting them by the power of the Spirit working through the agency of what is popularly called "natural law;" till with each succeeding spring-time, the world has advanced yet nearer to that glorious Golden Age, or millennial period, so long foretold and so eagerly sought for by poet, seer, and prophet, in every age and clime.

(It was Thomas Paine who said, that a contemplation of Nature led not to Atheism but to Deism; and in Deism this brave reformer found what he called a positive and absolute antidote to Atheism. On the one hand regarded as the champion of infidelity by many Materialists; on the other, execrated by theological bigots because of his determination to cut loose from all theological restraints, this man—great writer, fluent speaker, and able politician, though he was—has been perhaps more misunderstood and maligned than almost any writer or agitator of modern times. Read his voluminous articles, peruse them carefully, criticise them fairly, and you will find in the teachings of the author of "The Age of Reason," some of the soundest and most natural Theistic arguments ever presented to the world. We do not wish you to understand us to agree with every rabid criticism made by Paine; his language is often excessively severe, and his conclusions oftentimes faulty and extremely external. Nevertheless, with all his defects he has marked an era in the history of literature and government, and when styled the Author-hero of American Independence, by an eminent American Statesman and man of letters, his praises were not too loudly sung.)

Turn to France, and the France of to-day—nominally and enthusiastically republican, yet with many seeds of monarchy still remaining—is turning from the Church with its ceremonies and its priesthood, to the acknowledgment of no other Deity than the God revealed through nature; whose

words are spoken in the roar of the ocean, in the peal of the thunder, in the murmuring streams, in the babbling brooks, in the voices of birds, and most of all in the intuitions of humanity. And if to crown the meed of Revelation accorded through these strictly natural messengers, there shall come a direct voice from the Realm of Spirit, speaking through the prophets and prophetesses of the approaching new Spiritual Dispensation, France is ready to lend the listening ear, and to receive the new angels gladly.

But the power of the Roman Hierarchy has waned, and waned for ever, across the Channel. The magnificent ritual and music at Notre Dame, and the hundred other magnificent churches, where the ceremonies vie with those of Rome itself, all fail to captivate the masses of the people, as of yore. The Church is as vigilant as ever, but the love of the people is surely drifting into other channels. What shall those channels be? Who shall carve them out? Who shall direct the spirit of the new nation into the grooves of harmony and purity? Liberty, Equality, Fraternity, are three great words, and these are the watchwords of the new French Republic; but who shall translate them into the language of daily life? Who shall give to the French nation a word signifying Home? Who shall so change the tide of religious and social life, that the country shall be born anew into more than its ancient glories? Neither the Army nor the Fleet can accomplish this new birth.

(Your standing regiments of idle men, here and abroad, are a standing disgrace, not an honour to the nation which supports them. And in Germany, where every boy must enter the army and be qualified to take up arms for his country in time of war, are the morals of the land any better than with your Gallic neighbours?) In Germany neither Catholicism, Lutheranism, Calvinism, nor Judaism can control the masses. Religion there is at a greater discount even than here. Kant, Strauss, Fichte, Goethe, and a hundred other illustrious minds, have taught the Teutonic race to think for themselves. (But to what does Free-thought lead? Is it a desideratum, if it leads only to scepticism and a denial of everything, save what can be apprehended by the five senses of the body?)

How is it with Italy? Garibaldi may have freed the country technically. The Papal Dominions have long since been ceded to the Crown, and the Pope is now little better

than a prisoner in the Vatican, supported by donations from England and America, while the Church is in ill-odour with the multitude.

(What of Russia, where Absolutism prevails, and Nihilism also; where the Czar is nominally supreme, and yet in peril every moment. The Russian Church is powerless to stem the tide of growing discontent; while here in England, dynamite outrages make the lives of many a daily terror; while Parliament dilly-dallies with the greatest questions of the day, and spends session after session in needless comment upon trifles.)

The one word which every true prophet and reformer must emphasize to-day all over Europe is *Renaissance!* and that means New Birth. You have had Ruskin endeavouring to bring about a *renaissance* in Art; you have had an attempted æstheticism caricatured in "Punch," and represented by Oscar Wilde; but *renaissance* is more than a resuscitation of pre-Raphaelite eccentricities, or even excellencies. The world is not a crab, for ever completing series after series of retrospective movements, in order to make onward progress. (Forward, not backward, is the cry of the prophet. Not with Ritualism to restore the Church to what it was before the Reformation; not with Æstheticism to restore the world to what it was in mediæval times; but with Modern Spiritualism, when divested of the puerilities and superstitions which are still unfortunately attached to it, will the true prophet ever throw in his lot, advancing boldly and bravely over the crumbling ruins of effete dynasties and exploded fallacies, over the wreck of Superstition's altars and those of dread, to where the angel in every household shall attest the fact of immortal being, and death shall be indeed robbed of all its sting, the grave despoiled of all its seeming victory.)

O Death! *where* is thy sting? O Grave! *where* is thy victory? Surely in the worship of Mammon, which has blinded the eyes of mankind, that the spirit is as though it were not, and the future seems to hold nought but oblivion and silence forever. Why are the joy-bells pealing forth their clarion notes to-day? Why have multitudes of worshippers and sightseers assembled in all the great temples of religion throughout the Christian world to-day? Surely the occasion is one of great joy! What good news has the

preacher to tell, as he mounts the pulpit stairs and addresses that vast concourse of human beings? Some in his audience have come from far, for words of comfort; some have but yesterday consigned all that was earthly of their best beloved to the tomb; some have come, like the women in the Gospels, to anoint the inanimate forms of their beloved dead, with the sweetest spices they can procure,—the heavy sigh, the scalding tear, the simple flower laid upon the grave, the heartfelt prayer uttered or unexpressed,—all are noted by the angels; and though the preachers shall tell you the angels who came to the women at the sepulchre of Jesus, nearyl nineteen centuries ago, have gone away into heaven, and from thence appear on earth no more, still those brooding angels may smile, nay, perhaps, oftener weep, at the materiality of Christendom, as the preacher ignores or derides Modern Spiritual Communion; as they are still here to whisper in dulcet tones the heart-consoling message into the mourner's ear: "Your friends are not in the grave; they are arisen, and they go with you as perpetual companions, as abiding comforters following your footsteps where'er your journey lies."

The facts of physiology have demonstrated the fallacy of a corporeal resurrection, and no comfort whatever can the soul derive from the thought of perpetual imprisonment in a form of clay. Matter may not be evil, the earth may not be a hell, but the true place for matter is in its perfect subordination to Spirit. The true use of earth is as a school. Do you wish to remain in a preparatory school for ever. If you have graduated from the lower, you go to the higher seminary. You may return to school for a while, if you have not yet learned all the lessons taught in that school, and longer need its discipline; but once you have gained all the knowledge to be imparted there, you can never return to it except as a teacher. We do not say spirits will never be re-embodied on the earth, either as scholars or teachers. If the need shall ever arise for future embodiment, the need will undoubtedly be supplied. But possible re-embodiment, though scouted by some even in the ranks of Spiritualism, must surely be far less dreadful to contemplate than that awful resurrection on the last great day, depicted by Young in ghastly verse; and when to the ghastliness of the scene you add the blasphemy therewith associated by many in the

orthodox church,—we mean the resurrection of the wicked to everlasting torment—the dogma becomes so heinous, that to advocate it is far worse than to proclaim oneself an Atheist. Better let the cold ashes lie for ever inanimate in the tomb, than raise them only to throw them to the devil; better, far better, think of your friends as living again in the flowers and grasses which adorn your burying-places, than believe that even one spirit shall have its body raised again by God, that it may endure eternal anguish.)

We do not wonder at prevailing hatred of religion, if such travesty of the divine character has been allied with religion as popularly presented for fifteen centuries. But what says the New Testament, from which these hateful dogmas are avowedly deduced: "As in Adam all die, even so in Christ shall all be made alive." "I, if I be lifted up, will draw all men unto me," These and many other texts need only to be quoted, they explain themselves. Redemption is as wide as the fall; if all fell in Adam then all will be raised in Christ. But there is no gospel which provides a resurrection or a saviour for a smaller number than the number which have fallen into sin. Take whatever view you will of Christ or Adam, literalize or spiritualize the legends of the Old, and the gospels and epistles of the New, Testament as you please, the fact remains, no more are lost than are restored, no more die than will be raised again; and surely no person, with one spark of humanity within him, can sing the Easter Anthem, praising God in his heart that half the human race will rise to everlasting shame and sorrow.

Great interest is manifested by many in the purely literal resurrection of Jesus, while to us the spiritual triumph is all that seems really important. Literally, there can be no identical resurrection of the body, the body being so mutable that it changes completely in an average period of seven years, and somewhat every moment. Waste and recuperation remodel your structures so often, that you really have no individuality apart from your spirit, which holds all there is of your real being. The body of Jesus, we are told, even by the most conservative in matters pertaining to religion, was a perfect human body. He assumed man's flesh. and was subject for thirty-three years to human limitations. Even the Athanasian Creed teaches this. How then can there be a physical resurrection of the identical body worn by

Jesus during earthly life? His body as a man was not his body as an infant. He lived long enough to accumulate between four and five distinct bodies, and if a physical resurrection of the entire earthly body of Jesus were to take place, would it not be necessary to raise every particle of matter which had ever formed his body? If he ate, drank, slept and discharged all the natural functions common to human life, this resurrection was impossible; and, as an earnest of our own, were it possible, it would be worthless, as every tyro in science knows that the very food employed in upbuilding the physical structure, may be derived from the resurrected bodies of defunct ancestors.

If the body which is to rise at the judgment, is the identical body in which the spirit passed from earth, how sad the prospect of a resurrection which in many cases must be the resuscitation of an impaired and unlovely structure, from which the burdened spirit was only too happy to effect a hasty exit, at the hour of its dissolution.

If the raising of Lazarus, of the Widow's Son at Nain, or of the boy restored to life by Elijah, be cited as examples of resurrection, then immortality would be disproved rather than proved by such a doctrine, as we are nowhere led to infer that these resurrected bodies were immortalized. It may be said of them, as Frederick Robertson, the eminent incumbent of Trinity Chapel, Brighton, said of the resurrections of inanimate nature every spring-time: "They all die again." Only the spirit is immortal; only the soul lives for ever; and whensoever you predicate immortality upon what is mutable, you embark upon a sea of difficulty and doubt, which can logically carry you nowhere but into the howling wilderness of blank denial of all, save what is transitory and perishing.

The instances of resurrection from the dead, to which we have already alluded, are not parallel with anything other than the accounts often rendered of similar wonders having taken place in various Oriental countries, where interment often takes place almost immediately after the patient is thought to be dead, especially when he has been suffering from a contagious disorder, or plague is rife in a district. In the South of Italy, it is quite common for less than 24 hours to elapse between death and burial. In the Orient this space of time is considered ample, and it is needless to remind you,

that not so far away from home, where interment is usually deferred much longer, persons have been buried in trances, and even robbers going to plunder new-made graves, have awakened the supposed corpses by cutting the jewellery from the persons of the apparently dead. In the case of Lazarus, who it is said had been dead four days, we are only told the bystanders said so. The remark, he has become offensive, was not made by Jesus. Utterly unconscious of all outward things he may have been; utterly beyond restoration by any ordinary means that could have been applied; dead to all but the voice and will of Jesus, who—endowed with almost superhuman affection and will, a personal friend of Lazarus and his family, one at whose feet the family was wont to sit, as the disciples of the Greek philosophers might have sat before Socrates or Plato—may have alone possessed the power to call him back to life; and remembering that the life of Jesus was was that of a rigid ascetic oftentimes; that he had undergone forty days in the wilderness, alone with wild beasts and evil spirits, and had conquered temptation in its three-fold forms before entering upon his public ministry as a teacher and a healer;—one who knows anything of the records of what is now popularly designated Theosophy, will have no difficulty in finding an explanation of wonderful phenomena, so soon as he compares it with the goal towards which all true Theosophists are striving, and the accredited testimony of those who have made Oriental Mysticism and Magic a life study.

To the Adept, or Initiate, the Gospel is not paradoxical. It simply illustrates in the person of the Evangelists' hero, the practical carrying out of the laws and principles laid down by the sages of the Orient. It is quite beside our subject this morning to institute comparisons between Buddhism, or any strictly Oriental system, and Christianity. To our minds Christianity is only a later development of older systems, a more recent flowering out of the tree of religions in the world. Constantinian Christianity, which has equalled Mohammedanism in its devotion to the sword as a means of propagandism, is certainly no part of the religion of the Nazarene.

The assumptions of orthodoxy, on the subject of the resurrection of Jesus, are nowhere supported by Matthew, Mark, Luke or John, who simply content themselves with recording, each in his own way, that Jesus appeared to his

disciples after his death and burial, and satisfied them that it was he himself who communed with them; all agree that the body of Jesus was not in the tomb when the women went to seek it on the resurrection morn, and all alike speak of the difficulty, even his most intimate friends encountered, in recognising him when he appeared to them. He had been dead only since Friday afternoon; they had possibly seen him on Saturday, when he was interred; all his disciples had sat with him at supper on Thursday evening, and yet though he rose before daybreak on Sunday morning, they mistook him for the gardener; and even Mary had a long conversation with him before she knew him, and she was last at the cross and first at the tomb. Would you forget the appearance of a friend in one, two, or three days? Would you need your friend to speak your name in some peculiar way, that you might know him, if he stood before you in the identical body in which he died so recently? It was only after Jesus had called Mary by her name, in the old familiar way, that she turned to him and said, Rabboni. Then, on the same day at evening, when two disciples were journeying to Emmaus, we are told Jesus met them on the way, and expounded Moses and the Prophets to them, and yet they did not know him till they had persuaded him to sup with them, and then he made himself known in the breaking of bread. True, we are told he made himself so visible to Thomas that the doubting apostle thrust his hands into the wound-prints, and believed, when he had material evidence that a solid body stood before him. But such occurrences as these, coupled with the statement often made, "he vanished out of their sight," show these manifestations to have been far more closely akin to modern Spiritual Phenomena than to any alleged corporeal resurrection, as taught by the orthodox.

Materialization has been the means of convincing hundreds, not to say thousands, of the precious fact that their beloved, miscalled dead, are yet alive. The triumphant spirit of Jesus may have disintegrated the material form, and thereby rendered it invisible. When on the cross, he exclaimed: "It is finished!" may he not have alluded to the completion of his earth experiences, and the final victory over matter he had won? The disintegration of a material body offers no insuperable obstacle to the chemist, who discourses glibly enough upon volatilization and etherealization of substance, by pro-

cesses known to chemistry. Who is there of note in the scientific world, who refuses to call man's body an agglomeration of molecules? Who is there who dissents from the atomic theory? All scientific discoveries prove that it is within the power of man, under given conditions, to render visible things invisible, and invisible visible. The conversion of solids and fluids into gases, is a triumph of human intelligence. The consolidation of atmospheric particles into solid form, and the dematerialization of forms so constructed in the chemist's laboratory, is a simple triumph of mind over matter. And where shall these triumphs end? Who shall say to the human will: "Thus far thou canst go, but no further!" As well might Canute's flatterers attempt to persuade him he could control the ocean tides, as for modern Agnostics to persuade the rational Spiritualist that materialization is impossible. The philosophy of the subject is natural and scientific. Its applicability to individual phenomena must, of course, be decided by the amount of evidence granted at a specified time, and in a certain place. The Acts of the Apostles tell us, Jesus was seen by about 500 brethren at once, and inform us also that Saul saw Jesus on his way to Damascus; and yet Paul says after the flesh he has not seen Christ, but in the spirit only. He it is who declares there is a natural (animal) and there is a spiritual body; that flesh and blood cannot enter the Kingdom of Heaven; though Jesus was seen in heaven by the martyr Stephen, and Paul was caught up to the third heaven by power divine.

The Resurrection is surely the complete and final victory of the soul over sense; and whensoever and wheresoever your own lower nature is entirely the servant of your spirit, you will have the freedom to come and go in ways at present utterly beyond your ken. The risen life, we are all implored to live, is not a life in which the animal body clogs the spirit for eternity; but life's conflict ended, the battle fought, the victory won, the soul governs matter where once it was ruled by it, and when a needed manifestation is vouchsafed, immortality is demonstrated by the power of Spirit over all material things.

No soul can die; no thought can perish; no good become extinct. Immortal is every pure desire; immortal the results of every noble effort. Only the outward form may perish; only the vesture change; while the soul, without beginning,

knows no end, and at length arrives at its true Home, where life is a pæan of praise to the Infinite; a psalm of joy; a constant well-spring of happiness and bliss to all the universe.

Conquer Sense by your own Spirit, and the Resurrection, with all its glories, is yours for aye!

IMPROMPTU POEM.

THE TWIN ANGELS.

BEHOLD! How all things die!
Death's cold and icy hand upon the flowers is laid—
They perish in their very bloom: Are they of death afraid?
Perchance they may be; still it seems to spirit's watchful eyes,
They only fall asleep to wake again at glad sunrise.

Behold, how forest glories fade! The trees grow sad and bare,
The cold wind whistles where the leaves once so abundant, fair,
Clothed the drear bark with verdant hue, thro' all the summer time;
But winter's cold and icy breath shears all in northern clime.

Somewhere, far off across the seas, the trees are always green,
The flowers never fade away, all things are decked in sheen,
Impervious to the hand of death, it seems to him who strays
Thro' orange groves, on isles of spice; but there the savage lays
In wait, and the tiger and serpent are there,
So of those fair groves ye must needs beware.

But 'tis in those fair tropic lands, the withering power of death
Is felt more quickly, than where your cheeks are fanned with the icy breath
Of the North-East winds from the Baltic Seas, and the frozen zone afar,
Where ye think ye can find the brain of the earth, and the mystic Polar Star.

Life feeds on death, and wheresoe'er life's table is thickest spread
With daintiest viands and beverage, whereon gods might be fed,
It is there Transition's Angel takes the fullest, broadest rule,
And this veiled angel—Oh! what is she, but a Teacher in Nature's School.

In the far-off ages, so long ago that ye needs must turn to the rocks,
And hear them tell of the direful storms and terrific earthquake shocks,
Which rent the crust of the planet of yore, before man his place could take,
As head of creation; 'twas then and there, in some dark and distant place,
That the Spirit of God in the storm-wind moaned, and in thunder's awful din,
Prepared the way for the Age of Gold, which e'en now doth but scarce begin!

O beautiful Angel! whom men most dread: Why should we turn from thee,
And veil our faces with trembling hands, when thou offerest liberty,
To the captive spirit imprisoned here,
That sighs and prays for a brighter sphere?

But, mystical Angel! thou'rt not alone, or we might be afraid of thee;
Thou hast a fair Sister, arrayed with flowers, and with all the springtide's glee,
And her name is not Death, but Renewal of Life! she the Resurrection brings,
Fair Goddess of Spring, of the opening flowers, of the bird that most sweetly sings.
Were it not for thy veiled handmaid, Death, thine herald, we ne'er could know thee;
The sweets of reunion were never felt, if bereavements could not be.

O beautiful Angel of Life Renewed! by the sepulchre sit to-day;
To the weeping mourners, who come to grieve, and over their dead to pray,
Reveal, as thou didst in the olden time, the life which the Spirit doth know,
Say softly to every sorrowing heart: "Not dead but arisen!" Then go
And point to the Life, which all may share,
When Love conquers Strife and Sin everywhere!

BENEDICTION.

May the Angels of the Resurrection bring you all glad tidings of Life Immortal, and reveal to you the Father's boundless Love to all His Children.

VI.

RELIGIOUS TRUTHS AND CONTROVERSIAL THEOLOGIES.

THE attention of the World has perhaps never been more extensively called to the study of Comparative Theology than at the present moment, when this somewhat new science, with its kindred science, also a novelty, Comparative Philology, is arresting the serious attention of all classes of minds, scholars especially.

Until within the past half century the prevailing thought in Christendom was that all the inhabitants of the world, excepting Christians and Jews, were idolaters, bowing down to images of wood and stone, and believing these poor idols to be the supreme powers who governed and guided the universe. When occasionally a Unitarian, or an extremely Broad Churchman within the pale of the Establishment, undertook to say a kind word for the great religions of the world, far more ancient and widely spread than Christianity, he was denounced as a heresiarch or a blasphemer; as it has ever been the policy of professing Christians to claim for their own system a monopoly of truth, and for Christian countries a monopoly of civilization. Christians, it is true, are not singular in this, as it is customary for all partisans to exaggerate the excellence of their favourite institutions, while they persistently decry all others. But party feeling is not an element of true religion, neither has it any foundation in what is popularly termed the Gospel of Christ.

Let us spend a few moments to-day in considering the true origin and nature of Religion, and its relation to controversial theologies, always remembering that Theology is or ought to be a true science; as the word means the Science of God, or divine things; as Geology means the science of the earth, and Philology the science of language.

Many of the fiercest disputes between theologians have hinged upon the interpretation given to the *logos*, or Word, introduced to our notice not only by the author of the fourth

Gospel, at its commencement, but earlier by Plato, who discourses frequently and sublimely upon it. It is noticeable to even the most cursory student of language, that the termination only varies when the *logos* is changed into "logy"; and that these "ologies," about which we hear so much to-day, all spring from the identification of science, knowledge, treatise, word, &c., with the *logos* of the philosophers.

It is needless to state that "science" means knowledge, and that without definite and demonstrable information concerning a certain subject, there can be no science of that subject. If Geology and Philology are sciences, must not Theology also be regarded as a science, and must it not be the province of all true theologians to speculate no longer, but to commence with the demonstration of spiritual truth to the comprehension of their pupils, as far as may be? We beg you to bear in mind, however, that no abstruse mathematical problem, for instance, can ever be demonstrated to those who have no knowledge of mathematics, and no capabilities for succeeding in a study of mathematical laws and principles. Not every brain is a mathematical brain, as not every brain is adapted to classical studies. It is frequently remarked, the best Classic is the poorest Mathematician, and *vice versa*. University men usually excel either in one branch of study or the other, but not usually in both, and this not because of any opposition between Classics and Mathematics, but rather by reason of the fact that excessive cultivation of certain organs of the brain, has a natural tendency to induce depression in other directions.

No one who devotes himself to Pugilism is likely to become a great intellectual luminary. No one who follows warfare as a profession, and loves cruel sport, is apt to be a great expert at the peaceful arts, because of the inflammation of certain propensities, tending naturally to attract the forces of the brain to particular points, as centres which absorb more than their due allowance of the universal energy, which becomes focalized at these points, and from them rather than from other points in the organism, it is most extensively thrown out to the world.

No one in his right mind endeavours to limit knowledge by his personal attainment; no one but an idiot will be found to deny the existence of every thing which is not included within the narrow compass of what he has individually

realized. The realm of sound is an unknown and utterly untrodden realm to the man who was born deaf, and if you ask him to give a definition of sound, as he fancies sound to exist, he must compare it to something he can approach through one of the four avenues of sense which are not closed to him: but you cannot accurately describe a noise by comparing it to anything which can be tasted, felt, seen, or smelt. and yet the deaf man who sees, tastes, feels, and smells, but does not hear, is obliged to compare sound in imagination with something his own perceptions have enabled him to apprehend; while the blind man, who compares scarlet in his own mind with a very loud noise, is equally at sea so far as correct apprehension goes, though in another direction.

The spiritual nature of man, to those destitute of spiritual perception, is necessarily an algebraic x, an unknown quantity: yea, it is to some more, or rather less than this: it is an unthinkable condition of being, as much so as Zöllner's Fourth Dimension in space is to a majority who have read his decidedly clever work, "Transcendental Physics."

Can there not be a fourth dimension in space? Certainly there can, says the eminent Leipzic Professor; but we, as three dimensional beings, cannot realize it, and had we only two dimensions ourselves, the thought of a third would be equally impracticable.

We all measure the universe by such measuring rods as we can devise and handle. We can sound no ocean without a plummet line, and thus the facts of existence by the majority of writers and speakers, are so superficially and impertinently dealt with, that a minimum of human knowledge is nearly always at a premium, and a maximum at a decided discount. Nothing can be more puerile and contradictory than materialistic negation. When those who are studying the facts of nature from their material side, bring us facts, we gladly accept them, and are willing to bow before any teacher, even though the sum of his knowledge be expressed in a treatise upon the habits of earth-worms, provided his knowledge of these lowly creatures is greater than our own. But should any professor of science undertake to blot out all the facts of nature, with which he is personally unacquainted, just because there are limits to his knowledge and powers of discovery, we should decline to regard him as any authority

at all on matters concerning which he had at first the good sense to confess himself ignorant.

There can be no science of Agnosticism, no philosophy of ignorance, no text-books to explain to students the nature of non-existence. All scientific declarations are strictly affirmative. We could never *know* that 2×2 were not 5, unless we did know that they made 4. The knowledge that something is what it is, precludes all possibility of our thinking it may be what it is not. But where knowledge ceases and ignorance begins, science is necessarily cut short in her career.

From the earliest times there have been those on earth who admitted Theology into the category of their studies, and perhaps the most ancient Religion known to men, was that which is popularly termed Astro-Theology. The Astro-Theological system of Hindostan, Egypt, and other ancient Oriental climes, was so stupendous, and moreover so deeply spiritual, so intensely esoteric, that very few modern Egyptologists have done any more than just touch the outer fringe of the garment worn by religious truth in the olden days.)

Recently, a long series of consecutive papers have been published in the Medium and Daybreak, a London Spiritualistic Journal, the substance of which their author, Wm. Oxley, has just brought out in book form. Associated with these papers there has waged what has been termed a "Theological Conflict," in the same paper, extending over many weeks. In this conflict an attempt has been made to show, on the one hand, that Christianity is only a later development of the religion of Egypt, and on the other, that Jesus of Nazareth was a veritable personage, a great historical character, and the real as well as the alleged founder of the Christian religion. (The conflict has been on the whole well conducted, though in our opinion personal feelings mar almost every controversy most seriously, and because of this conviction we usually decline to enter into discussion or debate with any one, either by lip or pen.

In a debate each party has a client, each takes a position he feels bound to sustain, and the result usually is a pitched battle between two opponents, or two diametrically opposite classes of ideas, which are defended on both sides with heated partisan effrontery. In the presentation of what you feel to be truth to the world, it is better never to act and speak as

though you had an enemy to attack or an opponent to silence Those lectures which give one the idea of having been given simply to answer somebody, are not as a rule most effective spiritually. Clear, impersonal argument, free from all suggestion that your audience necessarily disagrees with you, is far more likely to reach the intellect and sympathies of your auditors than any amount of aggressive reasoning, however logical.

We were once present at a banquet, where a number of distinguished orators had collected. One among the number was a man of fine commanding presence, bold eagle eye, lofty brow, possessed of an unusually large amount both of brain power and psychologic influence. His voice was loud and stirring, and could be heard at the farthest corner of a larger building than the Metropolitan Tabernacle. This fine, imperious, noble-looking fellow, with an immense amount of self-satisfaction, said: "I always go to battle, to fight the foe, when I ascend the platform. My auditors are my enemies, my tongue is my arrow, with which I pierce them to the quick. They fear me, they know they cannot resist my words, for I speak as one having authority. I never permit myself to address an assembly until my quiver is full of the sharpest arrows. I fortify myself with unanswerable reasons for all I advance, and I challenge the dissentient from my conclusions, to establish the fallacy of a single point in my argument."

When this celebrated orator had resumed his seat, an old, trembling man rose to his feet. With feeble voice, and snow-white locks, and tottering limbs he faltered forth his tribute to the power of speech. With winning smile and in kindly tones, utterly destitute of pride or *hauteur*, he said: "My friends,—I know you are such, and whenever I address a company, large or small, savage or civilized, I address my friends, and those whom I address know that I wish to be a friend to every one present. I have been in many lands, and spoken to many singular assemblies, but never to a hostile one. I have no enemies, as I feel no animosity toward any. I know I am not highly gifted, but God has used me—poor, imperfect creature though I am—to comfort some of his sorrowing children, and that is my mission to humanity, to try and be a comforter."

While the venerable man was speaking, tears were in many

eyes. No heart in the room could have been untouched by his few simple words. Out of the abundance of his kindly heart, his mouth spake words of tender sympathy, and every one who heard him, knew he spoke from his own pure soul, and so he reached the souls of all whom he addressed. (The eloquent orator, the erudite scholar, the haughty priest, the crafty barrister,—all may wield an influence, but the influence of love is the only sovereign antidote to the innumerable ills which afflict society.)

How was it with these two speakers? The former had twenty times the learning of the latter; the latter had a hundred times more feeling than the former; the one hammered away at dry statistics, read genealogical tables from beginning to end, consulted authorities innumerable to fortify his position, and when he had established it, all he could prove was some unimportant fact of literal history. The aged man could never have competed successfully with the younger in scholarly attainments, and yet all who listened to them both said of the one: "He is a great orator, a smart, clever, well-read man; he pleads his cause finely, but after all we can't decide until we've heard what can be said by his opponent." Those who had listened to the saintly veteran, exclaimed: "We know he tells the truth, for we have the witness in ourselves; he heals our wounds, he ends our doubts, he dislodges our fears, he shows us light on the darkest pathway, and therefore we are assured he is sent by God, for he opens up our understandings, he silences our fears, and he makes us loathe our sins and deal justly by our neighbours."

We have cited this narrative, culled from our own experience, to illustrate our theme, as we feel it needs illustration in this day. When everything is being shaken, even to its foundations, it behoves all to see to the foundations, whether they be secure or insecure. (Controversy may wage till everything historical is disputed; and there are those who declare that Christianity, Judaism, Buddhism, and all the great systems of the world, are built on sand, and are themselves mere mythologies. The personality of Jesus is denied, so is that of Buddha. The Old and New Testaments are discounted as fabrications of the priesthood, or regarded as Kabalistic treatises upon the Solar Mythos. Osiris and Jesus are said to be the same, and both are said to be the material

sun. The disciples of Christ are said to be the twelve Zodiacal signs, while the Holy Spirit can be only solar light or heat.

The glowing symbolism of the East undoubtedly points to astronomical and astrological principles and facts. Mathematics and Geometry unquestionably must be called in to solve the problem of the Pyramid, and decipher the riddle of the Sphinx; while it is self-evident to us, that material science in the olden time was in the keeping of a learned and initiated minority, while the multitude were destitute of all such information as the priests possessed. As Egypt is the centre around which present controversies revolve, and as it is to Egypt that the thought of all Europe is turned to-day, politically and religiously, by reason of the present war, and the appearance of the Mahdi, it may be well for us to offer a few remarks upon that land and its antiquities, in so far as they throw light upon the subject immediately before us.

How old the Great Pyramid may be, is not decided. Professor Smyth, Astronomer Royal of Scotland, long ago fixed the date of its construction at 2,170 B.C., and by many ingenious interpretations endeavoured to foretell the second coming of Christ, as probable soon after 1881 A.D. It is true that Professor Smyth's predictions have not yet failed, because he takes into consideration, the narrow passage-way connecting the Grand Gallery with the King's Chamber, and as this measures at the least something over fifty inches in length, and each inch is said to represent a year, there is yet, even now, ample time for the fulfilment of the Professor's expectations, and even now may be the time of war and danger, prefigured by the narrow passage already mentioned. But as those of the school of Dupuis are too external on the one hand, so are Christian apologists apt to be too literal also, though in another direction, in that, while the Materialist sees only the letter of the allegory, the Christian often loses sight of principles in personalities, and limits all manifestations of truth to a single outpouring of the Spirit, once for all, in Palestine, through Jesus of Nazareth, at the commencement of the Christian era.

Professor Smyth has very forcibly called the attention of the reading world, to the suggestive fact of the site of the Grand Pyramid being truly central. It is stated that this is on middle ground absolutely, and that such central position

(the very centre of all the land upon the globe) could not have been chosen accidentally, especially at a time when knowledge was not ripe as to-day. It is further stated that this Pyramid pointed, at the time of its construction, directly to Alcyone, the far-distant star or sun around which the sun of this system accomplishes a period of revolution once in every Grand Cycle, and that the star *alpha draconis* (the polar star 4,000 years ago) shone directly down the shaft of the Pyramid, at the time of its erection.

Ignoring the celebrated wisdom of the Ancients, the Christian apologist traces the facts just referred to directly to deific inspiration, claiming that God himself must have been the architect and inspirer of this temple to his honour, in the land of Egypt; and as this Pyramid is frequently alluded to (though vaguely to the uninitiated) in the Old Testament, proof positive is supposed to be forthcoming of the authenticity and prophetic, as well as historic, accuracy of the Scriptures, when the mystery of the Pyramid shall be fully comprehended.

Without denying the prophetic character of the several books of the Old Testament, or derogating one iota from the dignity of Jesus as a Messiah, and a fulfiller of prophecy, it is quite possible to interpret the central wonder of ancient and modern Egypt, more universally than above; but to do so requires an amount of knowledge not ordinarily within the grasp of the Christian minister, who is taught to bend every fact concerning the ancient world, until it serves to establish the miraculous origin of Judaism and Christianity, and the purely human origin of all other systems.

What the Christian and the Jew are wont to say of Brahmanism and Buddhism, that the Brahman and Buddhist are equally apt to say of Judaism and Christianity, the view taken of Mohammed by Christians, is substantially the view taken of Jesus by Mohammedans and Jews; and where, we ask, is the logic or evidence to prove the divinity of one or two systems of religion, and the purely human character of all the rest? If God spoke to Moses, to Abraham, and to Melchisedek, why should he not have spoken to others not mentioned on the Hebrew scroll, but regarded with veneration as divine messengers by hundreds of millions of Orientals? Christianity and Judaism together do not embrace one quarter of the inhabitants of the globe, while the Oriental faith is

shared by a much larger number. The spread of Mohammedanism has been quite as wonderful as that of Christianity, and proselytism has been carried on by Mohammedan missionaries in many instances quite as fairly as by Christian embassies.

Mohammedanism is spurned by many, and rightly, because it debases woman, keeping her veiled and in subjection to her lord throughout her lifetime, while it substitutes the harem for the home, and esteems voluptuousness as compatible with the loftiest spiritual exaltation. But, in Christian lands, has not woman been abased? Is she not to-day shut out from public offices, though taxed equally with man for all property she has earned or may have inherited? Has not woman been denied access to your halls of learning and your pulpits, until very recently, when she has been admitted to equality with man under protest; and has it not been that very church which adores woman in the person of the "Immaculate mother of God, the Virgin Mary," which has banished woman utterly from the priesthood, and declared that Paul's severest words on feminine subjection are none too strong? Though all over Europe in Christian lands the Virgin is adored, sometimes it appears to the exclusion of her Son, still outside the gates of all ecclesiastical and civil places of power, woman must stand knocking vainly for admittance, until the liberating hand of Republicanism, Free-thought, or Spiritualism shall open the long-closed doors to her, and admit her equally with her brothers to every place of rank and power and glory.)

The most ancient symbol of Egypt is the Circle, expressive of the absolute unity of the Divine Mind, and of all Nature. The spherical form is that of worlds perfected, and is the one form presented to you as symbolizing the perfection of unitary life in the Heavens. This form, most perfectly portrayed to the gaze of the ancient *savans*, in the sun Alcyone, was the accepted symbol of Deity, over all the land of Egypt, while the emblems of immortality were all closely allied. Among these, the serpent with its tail in its mouth was not infrequent. The most distant sphere known to be a sun was considered the highest expression of divine life discernible by man, and it was to the spiritual life there made manifest, and not to the matter of which the outer form of worlds is composed, that the ancients paid their homage. The ineffable centre of life

was regarded as a central sun, while to this system of worlds the sun, which is the centre of this system, symbolled and expressed the ruler of the system spiritually.

Believing, as did the ancient astrologers and astronomers, in the inhabited condition of all worlds in space at some period of their history, much maligned and misrepresented though astrology has been and still is, the original astrological theory was in effect, that worlds all came into existence in the same way, were all governed by the same laws, all existed for the same purpose, all were intended to afford scope for the development of spiritual power, the ultimate attainment of the spirit being its exercise of complete dominion over all forms and forces of matter.

The angel who dwelt in the sun (Osiris) was not regarded as the Eternal Being, but as the angel or guardian of the solar system. This archangelic guardian of the earth, with Isis, his consort, was worshipped as the highest expression of Deity the human mind could directly contemplate, while under the direction of this supernal potentate, twelve angels were said to move, each having for his Kingdom one of the Signs of the Zodiac. It was further believed by the Egyptians, that the earth regularly passed from one spiritual dispensation to another, in an average period of from 2,150 to 2,200 years, and the completed cycle of the earth occupied a period of 25,840 years, or very nearly that space of time, it being universally conceded that the journey of the sun (the home of Osiris and Isis) around Alcyone, was accomplished in precisely the same amount of time required by the earth to complete the grand cycle of twelve Messianic Periods. At the culmination and commencement of each special spiritual period, it was always declared that some special angelic ministrations were vouchsafed to the earth, and from this recognition of periods (spiritual periods of seed-time and harvest), arose the doctrine of Avatars, Messiahs, and Incarnate Deities.

The Adam of the second chapter of Genesis, is considered by some as identical with Osiris, and also with Melchisedek, as he evidently refers to the most ancient Spiritual Messenger, of whom mention is made in the Jewish Kabala; and surely no one familiar with the story of the Exodus, can be surprised to hear that Judaism, considered religiously, is largely a derivation from the older Egyptian religion. The ornaments

borrowed from the Egyptians by the Israelites, refer no doubt to ornaments and ceremonies, symbols and metaphors, which afterwards formed part of the Jewish forms of government and worship.

The oldest form of government known to man is Theocracy. All the governments of ancient Egypt were theocratic, as spiritual power was looked up to as the supreme qualification of rulers for the tenure of office. The civil rulers were always in subordination to the ecclesiastical. The prophets were the most highly esteemed of all, next in order came the priests, who were often members of royal families, royal personages being generally ordained priests. Sacerdotalism, in its darker aspects, was a far later development, and arose from the corruption of the prophetic and priestly office, when filled by selfish, designing men, who sought their own personal aggrandisement rather than the welfare of the people, on whose behalf they were expected to perform all their functions.

Free-masonry and Religion are so nearly allied, that the history of the one cannot be written without also writing the history of the other. Free-masonry, in its most modern form in Christian lands, has added many ornamental and external lodges, which appear to confine it to an advocacy of the Christian religion; but the Mason who regards his lodge as a kind of club or benefit society, who makes use of Masonry as a passport to favour at home and abroad, but who does not care for it except for financial reasons, social prestige, and its many collateral advantages, does not comprehend anything of the original scope of Masonry, which included a complete study of the occult sciences, and the practice of spiritual power.

The same terms may be employed in England to-day as in Egypt 6,000 years ago. The square may still form the base, the triangle may still be supported upon it; the three primal degrees of Masonry—Entered Apprentice, Fellow Craftsman, and Master Mason—may still be taken by all who enter the Blue Lodge, and are thenceforth regarded brother Masons by the fraternity in all parts of the globe. But it has been stated, and that truly, that there are not simply three, but nine, degrees which may be taken, and six of these degrees are beyond any height attained by the ordinary Past Grand Master. These degrees include the study and practice of Magic, and are acknowledged, even verbally, by none in

modern society, save those who call themselves Theosophists, or profess to take extraordinary interest in the spiritual side of occult brotherhoods.

What does the ordinary man of the world, who is an external Mason, know more than others of Rosicrucian mysteries, of Eleusinian and Bacchic rites, and of the far-famed mysteries of Egypt and Asia? To him Magic is imposition, even Spiritualism is but an imposture, while the book of Daniel, the Apocalypse, and the Kabala are incomprehensible fables or absurdities. He is either a member of a Christian church or Jewish synagogue, dealing with the letter of Scripture only, or he is a sceptic, regarding all spiritual matters as superstition. But ancient Masonry, while it included all the external and collateral advantages attaching to modern Masonry, and was far more necessary then than now, was far wider in its scope and deeper in its purpose; as it constituted the brotherhood, which held together the learned and the inspired in all quarters of the globe.

The *literati* and *illuminati*, however, never disclosed the meaning of their secret rites and ceremonies to any outside their Orders, neither did the most ancient and powerful lodge of all, ever inscribe its secrets in hieroglyphics, all of which penetrate no deeper than the surface of the true wisdom of the ancients. Every so-called *lost* art, every science called modern, was known to the ancients. Plato speaking figuratively to the uninitiated, nevertheless, even to them discloses the fact of his acquaintance with the circulation of the blood; yet modern scientists attribute the discovery of this fact of human life to Harvey. Far away in Egypt, the builders of the Pyramid were fully conversant with the rotundity of the earth, and its spherical motions, though in modern times Galileo was condemned for divulging a tithe of this most ancient knowledge. Socrates quaffing the hemlock at Athens; the early Christians, who were Essenes and Gnostics, persecuted by fire and sword because they inveighed against heathen idolatries and attempted to unfold the "*mystery* of Godliness" to the world, are alike instances of the frantic endeavours made by interested parties, in times of corruption, to hold knowledge away from the people.

The modern priesthood includes those, whose knowledge is so superficial that they really know nothing of the "hidden wisdom" mentioned in the Epistles, and those also who know

more than they think it wise or safe to divulge. The Pope's Encyclical against Free-masonry, is only a proof of the natural horror with which an arrogant hierarchy must always regard a rival secret power. The Church of Rome has its milk for babes and its strong meat for full-grown men. The Church never admits the laity into its inmost mysteries. but proclaims to them the Infallibility dogma, threatening them with excommunication in this world and everlasting punishment in the future state, if they heed not the voice of Peter's successor, who speaks with authority from heaven. But to-day this authority is questioned all over Europe, and that Protestant supremacy which has so long held sway, both in England and America, is also being rapidly set aside. The Church no longer has a monopoly of learning, therefore its influence is waning with the learned, while the working people are daily becoming more impatient of all restraint, and prefer even violent and suicidal revolutionary movements, to stagnation under the dominion of aggressive rulers.

The *Logos* or Divine Word, proclaimed as the Breath of God by Plato as well as by John, is that divine Spirit of Truth which the Hebrews traced to the time of Adam, the Messianic Messenger whose advent to the earth inaugurated the Dispensation prior to the Hebraic; that period of history in which Egypt passed through one of her exceptionally glorious cycles of dominion. Then the tide of inspiration flowed from the banks of the Nile to the Jordan; at the same time there arose in Asia, both Confucius,—the Chinese philosopher, whose mission was to the intellect of man more particularly,—and Sakya Muni Gautama, the Indian Prince, whose mission was to the spirit of mankind. These two great lights shone together, the influence of the philosopher blending with and merging into that tidal wave of thought, which gave to Greece its halcyon days of philosophic splendour, when Pythagoras, Socrates, Plato, Aristotle, marked the full blossoming of the flowers of intellect, on the borders of the Hellenic seas.

Then came Jesus, not in the might and pride of intellect, but as Buddha came, with self-renunciation, humility, charity, the weapons of the Spirit only. His mission was to unfold the *logos* in every human breast, to glorify God's image in the human soul, not to maintain the rigour of Mosaism nor

the intellectual speculations of philosophy, but to tell all mankind to worship the Father by deeds of loving-kindness to their brethren. In his Gospel, Love is the fulfilment of the Law. He asks not for your worship, he craves not your laudation, he asks only that you cultivate God's image in your heart. Thus controversy ends, and the practice of religion supplants all dogma; for he who loveth not his brother, whom he hath seen, can never love the Eternal, who is invisible, and who asks nought at our hands but that we fulfil the royal law, and frame our lives after the pattern of the Golden Rule. Not Christ as a person, but Love as the ruling principle of life, *must* be accepted, or the world remains unsaved and unredeemed.

When standing armies are abolished, when vice and pauperism no longer abound, when the fallen are upraised by the hand of love, and the whole Race of Man is the object of your care, then, but not till then, will God's Kingdom have come on Earth; then, but not till then, will His Will be done on Earth as it is in Heaven!

IMPROMPTU POEM.

WHO AND WHAT IS CHRIST?

FAR off, in distant lands, in ages long gone by,
The Ancients thought they saw th' Eternal riding by
In solemn state, through heaven, whene'er the sun shone bright;
They worshipped at His shrine, and called it their delight
To build rich temples fair, in every Orient land,
Which might, through ceaseless years, in hoary grandeur stand,
To point the mystic road,
To Light's supreme abode.

On the banks of the mystic Nile, an ancient altar stands,
Built to the Solar God, with swift and dext'rous hands,
Pointing the way to heaven, when its apex, crowned with light,
Is twice a-year adorned, when there's equal day and night.

To the Angel of the Sun, Osiris, who doth hide
Half of his heavenly form in Isis, his veiled bride:
And to Horus, the Child Divine, the Egyptians honour paid,
While their costliest works of art, were on such altars laid.

'Twas in depth of winter time, when the days had shortest grown,
When the breath of summer flowers and singing birds had flown,
They appointed a solemn feast, on the birth of a glad New Year,
To celebrate deliverance from cold and death and fear.

It was then that the Ancients traced the Saviour of Man, who, laid
Three days in the cold, dark tomb, was then re-born, arrayed
In the resurrection robes of the lengthening light of day,
While the spirits who ruled the night, were conquered and fled away.

'Twas then that *Virgo* appeared with *Bootes* at her side,
Standing as though far off, watching his radiant bride;
While *Capricornus*, the Goat, was the Zodiacal Sign
'Neath which, in the *stable* of earth, must be laid the new Child Divine.

It was afterwards, far, far away from the haunts of the men of old,
There appeared on the earth the sign which the Ancients had long foretold:
The five-pointed Star, whose light led the Magi from Persia, to where
Mary, the Jewish maid, must a child in virginity bear.

But the virgin need only be pure, free from guile, full of wisdom and love,
For motherhood may be divine, when sanctioned by light from above;
And the Teacher, who came to the West, was the Star which Confucius foretold,
When he spake of its bright Western beams, its radiance of heavenly gold.

But was one form on earth *all* God's Sons? Has the Father in Heaven one child—
But one only? who spoke to the earth, in Judea, with tones so mild
Yet so thrilling, that multitudes heard and acknowledged his spiritual sway,
Though the rulers and priests hound to death, he who revealeth the *perfect way*.

The Christ must be ever within, a Sun of Righteousness to shine,
God's image within the Soul, pronouncing man's life divine,
As the *Logos*, the breathing Word, the *Will*, and the *Light*, and the *Way*,
And the *Truth*, that must lead you to God at length, howe'er widely ye stray.

Whensoever the Spirit of Truth, Loving-kindness, or Charity sweet,
Shall pervade all your hearts and your minds, then the *Christ* in your hearts will ye greet;
And it matters not where be the shrine, or what be the phrase ye employ,
In fellowship, loving mankind, ye find Christ, and God's Kingdom of joy.

BENEDICTION.

May the Light of God's Perfect Truth so illume your minds while here ye rove, that Heavenly Peace may fill your hearts, and give you some blessed foretaste of Eternal Joy.—AMEN.

VII.

THE PHILOSOPHY OF RE-EMBODIMENT.

BY special request of a gentleman here present, and also in compliance with the urgent and often-expressed wishes of other friends, we have taken for our subject this afternoon, "THE PHILOSOPHY OF RE-INCARNATION," or, to speak more correctly, we must say RE-EMBODIMENT, as incarnation and re-incarnation are words scarcely fitted to express the thoughts we wish to convey concerning the human spirit and its manifestations through earthly organisms. Incarnation means to be made flesh, re-incarnation to be made flesh over again; but as the soul never becomes material, as the spirit is never converted into matter, there can be really no incarnations and no re-incarnations, though embodiments of spirit may be numerous and successive, so long as an earthly form is calculated to afford the spirit means for the unfoldment and exercise of its latent talents.

We know there are some persons who are so averse to the theory of a plurality of terrestrial existences for the same spirit, that they become angry and abusive if the question of re-embodiment is only mooted in their hearing. For all such we are sorry, but it is not our province to blame them nor to call them by the hard names they apply to others. Truth is its own apology for being, it cannot be obliterated in support of any theory whatsoever, it refuses to bend at the shrine of any idol, no matter how venerable. If it is unpalatable to certain minds, the minds must grow eventually to embrace it and glory in it; but truth can never change, because the laws of being are not in harmony with certain people's ideas of what they ought to be.

If there be one cry more earnest than all others in the world of thought to-day, it is the cry for justice. Nothing short of the strictest and most absolute justice will satisfy the irrepressible cravings of the human mind. Every cry for liberty, for freedom, for emancipation, is but the expression of some deep-seated yearning for equity. Even the dyna-

mite explosions are evidence of the tremendous outcry of the human mind against tyranny, usurpation, and partiality. Whether Irishmen are right or wrong in the opinion of your Government, they feel themselves to be unfairly treated. Whether their grievances are as real as they say they are or not, still the protest against injustice is the inspiration of every struggle and outrage. Once let a people feel themselves unjustly treated, and you have aroused the implacable hatred of that people against you. Once let a child or a person in your employ feel that you have favourites, and that he is not one of them, that others, for no merit of their own, are preferred before him, to gratify your whim or arbitrary caprice, and over that child or adult you can gain no power, unless he fears you and renders you an unwilling obedience, perforce or through cowardice.

The entire religious world is agitated, nay, convulsed at this very hour, because of the failure of theologies to account for the government of the universe consistent with the justice of the Eternal. No doctrines have driven so many persons into Atheism as those of Calvin. Election and Reprobation are so horrifying to the lover of impartiality, that the very name of God is blasphemed wherever Calvinism has held sway. It is not against the idea of Supreme Goodness that men turn with disgust to Agnosticism or infidelity; wherever Atheism is most rampant, is where the name of Deity has been defiled by its association with measures reprehensible among men, wherever civilization has made any progress. Some there are, indeed, who so confound illimitable nature with their puny knowledge of a fragment of the universe, that they imagine everything to be absolutely irreconcilable that they cannot themselves reconcile, but surely it must be admitted that the supreme and sovereign hope of the world is directed toward the advent of an era of unsullied equity, when all the bewildering inconsistencies of the present shall be lost sight of for ever in the realization of humanity's most ardent dream, a dream which, whether embodied in Eden, Arcadia, Utopia or any other Oriental or classic form in the past, is the hope of the world of working men to-day, who, though less poetical in the clothing of their mental images, have still in view the realization of the self same dream which caused Plato to write his "Republic," and gave to all the Athenian Sages their divine gift of prophecy.

No one studying the classic authors can fail to discover, that the primal basis of life, according to all of them, is Spirit. No one penetrating even but a little way into the spirit of the Eleusinian and Bacchic mysteries, can fail to trace in the splendid and voluptuous ritual of the Greeks, an attempt to illustrate the career of the Soul through many stages of material existence, ultimating in the perfected bliss of angelhood. It is impossible to consult the pages of the celebrated Hermetic writings, without discovering ere long that the old Egyptians in their very dramatic representation of the movement of astral bodies, set forth in glowing imagery the transit of the Soul. Take whatever view you may of Greek and Asiatic Mythology; interpret the religions of India, Persia, China, and Assyria, as you please; consult the pages of the Jewish or any other Kabala, and the burden of every portrayal will be found to be none other than an attempt of the human mind to answer the stupendous questions of every age: Whence am I? What am I? Whither am I bound?

We are quite well aware that some Jews and some Christians are sufficiently conceited to make it their boast, that only through Moses or through Christ was the will of God revealed to man, while outside the pale of Judaism and Christianity there are to be found none who have enjoyed a clear and direct revelation from the Infinite. It is certainly not our purpose to enter upon a wordy war with any sectaries regarding the superior excellence of some particular theology or philosophy over all others; sectarian strife is sufficiently rife at present to excuse us from the charge of a neglect of duty if we decline to enter the ranks of controversialists, and match our strength with that of others in defence of some peculiar form in which truth has been or now is embodied. We claim that revelations are incessant, that the Soul is ever the discoverer, while Reason may be the analyst and exponent of truth; and that to no age more than to others, to no people more than to others, has God vouchsafed a special revelation.

But may it not be that as some material substances are diaphanous or transparent, while others are light-resisting, that in the realm of mind some mental states may correspond to windows of clear, white glass, while others may best be compared to flint or brickwork? It is not the fault of the

sun, if the light streams in through open windows, but does not enter through the medium of solid masonry; it is not the fault of this same sun, if Jupiter afar off responds to its every radiation, and glories in space as a brilliant lighted world, while Mercury anear the Solar Orb is immured as yet in chaotic vapours, like unto those which doubtless once surrounded Jupiter. In the history of the progress of worlds we discover them slowly emerging, through vast cycles of time, from the gloomy darkness of their primeval state; so that while geologists may utterly discard the notion that the sun was created on the fourth day of this earth's development, it may still be admitted that prior to the close of the tertiary period, the earth was not responsive to solar light and heat as afterwards. Not the nearness of a world to the central orb of the system, nor its remoteness from that centre, determines the heat or luminosity of the planet. The planet's own growth regulates its own condition, and not until it has passed beyond chaotic and transition periods, can it rejoice as a reflector and assimilator of the light and heat which are ever flowing toward it from the central globe.

When in ancient times Solar-worship was instituted, the sun was the sacred emblem both of the Divine Soul and of the human soul. What the Eternal Spirit is to universal nature, that the human spirit must be to human nature. Every impulsion of life is from the Deity, and vibrates outward from the centre toward the circumference of being. Every form evolved upon an earth, is due to spiritual operations working from within, till at length these impulsions are embodied in the forms of matter you behold around you. First the inorganic, then the organic, must appear: first the mineral deposits are formed, then the vegetable and animal kingdoms appear, till nature's types cease with man, in whom is the culmination of nature's evolutionary line.

Charles Darwin, studying the origin of man, was one of the ablest and devoutest students of the ascent of forms of life, the world has ever seen. Neither bigoted nor sceptical, neither impetuous nor superstitious, neither iconoclastic nor foolishly conservative, he was indeed an epoch-making man. His greatness consisted largely in his sound judgment, cool deliberation, and steadfast adherence to proven facts. Hypotheses and theories were to him of minor value. He discovered first, and theorized afterwards. He endeavoured

to subject all theories to nature's revelations, and never believed in the policy adopted by some, of paring down facts till they were small enough to enter the narrow grooves of antiquated theory. Better break every skin in Israel and have new wine, than deny a truth, because only old wine can be contained in venerable bottles. This was the teaching of the great Galilean teacher, and this was the policy of Darwin, and for this, though ostracised at first, his name, even before his passage from material life, became as a household word, to be mentioned with reverence instead of scorn; while from St. Paul's and Westminster, and many humbler temples in the land, arose eulogy, not execration, over his remains when these were committed to their resting place in earth.

For what Darwin has done, the scientific world owes him unfaltering loyalty. Eternal gratitude is due to such as he, for the discoveries they make regarding man's corporeal envelope, even though that envelope be but a thing of dust and clay, a school house, and a preparatory one at best, for its immortal occupant, the Soul. But if material researches may thus be valuable, if he who investigates the development of the outward is truly called a hero—What shall be the rightful honours paid to those who draw back the mystic curtain which screens the Spirit from your view, rend the obscuring vail in the midst of the temple, where humanity blindly worships while it dreads the Unknown, and let in such light concerning man's immortal origin and destiny as shall flood the page of human history with light derived from spheres of ageless and eternal Spirit?

Immortality is the faith and hope of the world; annihilation is alike inconceivable and intolerable to any sane or healthy person. Morbid sorrow, incurable disease, and a host of kindred afflictions may generate in the minds of men an apparent desire for absolute extinction of being, but where is the ordinarily happy or healthy woman, man or child, who does not shrink from death, and recoil with horror from the prospect of annihilation? But who can realize what it can be not to be? Think of yourselves as mouldering in the grave, or suffering torment in a world of future punishment! You may, but you cannot realize being nothing: no one, and nowhere. Instinctively the thought of man turns to immortality, and let the idea of extinction be broached ever so remotely—by Theosophists, Occultists, or others who pretend

to find in the Buddhistic records a teaching of the ultimate loss of the soul's individuality,—and a perfect storm of angry indignation is aroused against the advocates of such a doctrine, even though the event of individual annihilation be postponed to a period so remote, that no human arithmetic can compute the æons which must elapse ere the fatal hour arrives. Instinctively the soul within you says—I AM! I always have been: I shall ever be. No changing forms of dust can e'er destroy my entity. I from eternity exist, and to eternity my pathway lies, hedged in though I may be with mortal sorrows, afflicted with many cares, weighted down with burdens grievous to be borne, I yet can see the future glory which awaits me, when after all my earthly trials are o'er, I reach the land of peace ineffable, where ample compensation will be assuredly afforded me for all the labours and the trials incident to time and sense.

We say, the Soul of man says this, because it has ever said it, in all the various theories which men have framed concerning the purpose and end of life. The soul spake thus upon the banks of the sacred, mystic Nile, whose waters, forever ebbing and flowing, suggested human experiences and change; while the lotus flowers, which bloomed always upon its banks, were symbols of the Soul's eternity. It spoke thus when Buddha, meditating upon eternal things, saw as in a crystal mirror every changing scene of life pass before him, while he himself remained unshaken by the lapse of ages. It spoke thus when Jesus, questioned by his critics on the Spirit's duration, pronounced those memorable words: "Before Abraham was, I am!" The Soul says—I AM! It lives in an eternal present. Abraham, the type of human change and sacrificial institutions, must be recent, when his brief span of influence is contrasted with the soul's eternity. Not only forward into the future but backward into the past, the Spirit's vision stretches, and the Soul can say—I am! I was! I shall be!—Past, Present, Future, all rolled into one consciousness of life. Simple being and the realization of being, this is all that can be predicated concerning spiritual life itself.

We know there are many who profess to believe in prospective, though not in past immortality. We fail, however, to discover by what processes of logical reasoning they can deduce the dogma of the endlessness of life one way if not the other. Whatsoever is born may die, all that begins

may end. Worlds, if they began, may cease to be: only that which had no beginning can have no ending. This fact is clearly kept in view by scientists, who declare, and that most logically and consistently, that only atoms are eternal. Primaries, say they, have always existed, and will therefore never cease to be. But no scientist ever claims to have discovered primaries: they elude the grasp of every sense. They are strictly and obstinately invisible. No amount of toil or diligence has succeeded in wresting them from that invisible state in which eternally they dwell. All that the scientific world can know, by actual experiments concerning matter, is that it is destructible.* The indestructible has never been discovered, and yet its existence is a necessary inference of science. If spiritual teachers shall come to you with definitions of these essential primaries, is it not discreet that you should listen with all diligent attention to what they have to say? If every material research has failed, and they are still beyond you, then if they be described to you as souls, as conscious, self-existing entities, preserving their indentity intact for ever,—Why rebel because your relentless and barbaric divinities—Chance, Luck, Destiny, Fate, Law, Necessity—are dethroned, when by their displacement you behold in regal splendour, in robes of spotless beauty, one only God revealed, whose completeness forms the sphere of Justice, the hemispheres of which are Love and Wisdom, the outgoings, Power almighty.

Sooner or later you will all find yourselves obliged to vacate untenantable premises. If you endeavour to force a dogma on the human mind, unsanctioned by right or reason, your dogmatism may suffice (especially if you accompany it with sufficient arrogant intolerance of all other opinions than your own) for minds who are prepared to take your dictum instead of the findings of their own reason and moral sense. We emphatically declare that ordinary views of human immortality are little better than Atheistic negations, because they utterly fail at the crucial point, when asked to demonstrate the Justice of the Eternal. What says the materialistic thinker of to-day? I believe in no Eternal Justice;

* It is a dogma of the Materialists, that *Matter* is indestructible, eternal, but merely a dogma, which resolves itself into the logical conclusion that *something* must be eternal; and what is eternal must be absolute and primal, as no composition can be ultimate; thence the theory of atoms.

and this after nineteen centuries or thereabout of nominal Christianity, after centuries of preaching and the expenditure of millions of pounds annually in Home and Foreign Missions. Not the Archbishop of Canterbury but Charles Bradlaugh is the hero of the hour. The Pope's Encyclical against Free-masonry arouses contempt, scarcely indignation. Bishops are threatened with expulsion from Parliament, while the very name of religion is the synonym of hypocrisy or exploded fallacy with many. Why is this? Surely not because God and immortality are the fevered fancies of a disordered brain; surely not because all the hopes of the world for eternal life are built on sand, and will not bear the force of the surging billows of modern enquiry. The answer is in this and in this only: that popular and prevalent theological ideas have not demonstrated the problem of Eternal Justice.

Pythagoras, the sage of Samos, Plato, Aristotle, Socrates, Confucius, Buddha, Jesus, these taught no other gospel than that which in France, quite recently, the Spirit-world endeavoured to revive through the faithful labours of that devoted seeker after truth, who bore the *nom de plume* of Allan Kardec. His writings are not faultless, no human compositions are, even though dictated from the Realm of Spirit. The mediums with whom he sat were not perfectly transparent mirrors, in which every thought and sentiment from spirit life could be accurately or mistakelessly portrayed. Imperfections in style, incompleteness in statement, failure to grasp entirely the drift of thought,—these mistakes and such as these are common in the works which emanated from Kardec's facile and prolific pen; but these mistakes aside, and these imperfections discounted, *The Spirit's Book*, *The Medium's Book*, *Heaven and Hell*, *Genesis*, all of which are now easily accessible in the English tongue, besides other works not yet translated from the French, contain a fund of information and constitute a compendium of spiritual philosophy unrivalled in modern literature. We are not apologists for Kardec or his system, we are not prepared to endorse his every statement or to concur at all times in the views expressed by the revelating spirits; all we would say to the reading public concerning these remarkable volumes is, in them you will find food for years of thought, texts for thousands of discourses, while you will be confronted with

the results of many years assiduous toil performed by a man who freely gave his time, his means, his strength, to collecting and diffusing information calculated to exonerate the laws of being from the charges brought against them, by those who know nothing of his inspired philosophy, and to vindicate the ways of God to man, as no other system than his has ever attempted to do, with anything like the same success.

The cardinal affirmations of Kardec's philosophy are these. God is absolutely just, strictly impartial in all his undertakings, no favourites has he, none whom he fancies, and elects to bliss while others are the objects of his unreasoning displeasure. No human soul is ever embodied on this or any other earth, except to learn a needed lesson or undergo a salutary discipline. Every soul begins at one point, and all progress towards one goal. The starting point is innocence disconnected from wisdom, the goal is innocence and wisdom fully joined. The experiences needful for some are needful for all. There are no short cuts to heaven; happiness must be earned, it can never be bestowed arbitrarily or vicariously. There are no hells in this or any other life, which are not schools and do not serve purposes of needful education. No crosses, cares, afflictions nor temptations are needlessly presented to or undergone by any, but every discipline of life, glorious or humiliating, pleasant or painful, is a needed part of the education of the spirit, and has for object the bringing forth of some latent power and excellence within. Surely such premises as these must be acceptable to all, whose boast it is that they acknowledge the universal Fatherhood of God, and Brotherhood of Man, while it must be clear to all thinkers, that there is but one alternative,—either there is a God or a Devil. If there be no law of perfect justice in the universe, which metes out to all their just deserts, then there is certainly a devil of injustice, even though it be, as the Materialists assert, unconscious and non-intelligent.

If there be any power in nature, which brings children into the world without consulting them and then loads them down with unmerited disease and sorrow, only to snuff them out of all conscious being, after they have suffered for a few years, with no reward; if some—born in affluence, fêted and caressed throughout their lives, knowing scarcely anything of pain, difficulty or temptation—shall be received into heavenly

glory immediately upon the death of the body, while others, whose lot has been hard and who have fallen by reason of divers and mighty temptations they were not strong enough to resist, are doomed to long-continued if not everlasting punishment in the life to come,—then, we say, where such injustice prevails there is the devil. Teach every child and scholar to regard justice as synonymous with divinity, and injustice with devilry; hold up in all your homes and seminaries the idea of simple, absolute justice as the supreme good, and you need not feel any alarm concerning the future morality of the race. Say whatever you will against it, the doctrine of the successive embodiments of the human spirit in the material form, is illustrative of the Supreme Justice in the universe, to an extent unparalleled by any other philosophy.

Perhaps there may be carping critics still, who object to the phraseology of re-embodiment, and who pride themselves upon their ability to detect flaws in a system they utterly fail to comprehend. So far all objections to the theory of re-embodiment have been purely rhapsodic and extremely superficial, or they have been couched in such spiteful or flippant language as to render them utterly valueless as additions to genuine controversy; but as there may be persons here to-day who have hitherto failed to grasp the teaching on this subject, which has up to this time been given to the world, and as there are seeming discrepancies and discords in the teaching itself, we will endeavour to reply to a few of the more general and salient objections constantly brought forward by opponents, with such pride and vigour as though their arguments were unanswerable. Enthusiasm is not spite, nervousness is not vulgarity, and it is a pity when the one is mistaken for the other. We do not undertake to answer slander, but to the nervous and enthusiastic opponent of the re-embodiment idea, we will offer a few replies to his oft-reiterated statements, that re-embodiment implies retrogression, while, in truth, it implies always and only the perpetual advancement or progress of the spirit, accomplished by means of alternate existences in material and spiritual states of being.

Re-embodiment is not akin to the old idea of the transmigration of souls, with which it is often confounded by the ignorant. Transmigration, of course, implies a going back to a lower state than the one you leave, when you take on a

fresh embodiment. Were one of you to become an animal, after having been a human being, you would have to descend the ladder of life, and place yourself on a lower round than that on which you now stand. It is a well-attested fact in physiology, that the human body includes all the elements required to form every structure comprising the three kingdoms of nature below man, mental science proving also that human intelligence embraces all the intelligence of the animal world, and superadded attainments. If transmigration have a foundation in fact, then transmigration must antedate human life. The soul not yet embodied in a structural organism, through which it can manifest its own individuality, may through the lapse of ages produce inferior forms, which manifest attributes of Spirit, but have no means of expressing the Soul itself, but only impulsions or vibrations from the soul.

The Theosophists, with their elementary spirits or fragmentary souls not yet human, have clumsily and imperfectly translated the spiritual significance of the occult science of the ancients. Gnomes, Sylphs, Undines, and Salamanders; Spirits of earth, air, fire, and water; Divinities of the four elements, and all the troops of Elves and Fairies mentioned in legendary lore, have not been simply fictions of the imagination. There are in spirit many types which have now no form on earth, but there can be no form on earth which has not a prototype in spirit. Some spiritual impulsions gain no outward expression, others are being embodied around you every moment.

The kingdoms of nature below man, visible and invisible, are preparatory expressions of that soul-life which is struggling to express itself through matter. Transmigration may be related to your past, but not to your future. Your soul having become sufficiently skilful to build the human, when it next assumes a body will assume a higher not a lower form than the one it now animates or occupies, and on passing into spirit-life will not descend into kingdoms of elementaries nor be borne aloft to supernal states of angelhood, for which it is not prepared. Spiritual spheres impinge upon the earth, they revolve with your planet, unseen through space, the seven spheres of which, you have been often told, mean seven distinct and appreciable gradations in spirit-life, surrounding and intimately connected with the earth; while beyond the earthly atmosphere, dissevered from all material

bondage, are the homes of those who need not any longer to be associated with cruder forms of life.

Are all children equal from the moment of their birth? Can all learn with equal rapidity and ease? Have all equal genius or spiritual insight? Ask any parent, ask any tutor, and who is there among those who educate the young, who will not inform you of the aptitudes of one and the obtuseness of another? It is often stated by the opponents of re-embodiment, that spiritual influence or inspiration has everything to do with the presence of genius in one and the absence of it in others, but this view is erroneous at its foundation, though often true in its outward statements. The question naturally arises: Why is one inspired and not another? If God be impartial, this cannot be so. In the light of the philosophy we are endeavouring to make clear, this difficulty vanishes. Those who can most readily respond to spiritual influx, are the recipients of it and benefit by it. There is no calling one and passing of another by. The call is to all. The few only are chosen, because the few only are qualified. If, therefore, you can catch glimpses of those anterior existences which have prepared some minds for response to spiritual light, as some planets are responsive to solar heat and light through development of conditions to receive it, then the enigma is solved, discrepancies vanish. God's methods are justified to man, and the human spirit realizes equity not favouritism, strict justice not partiality, in all the economy of nature.

Have you never stood by the death-bed of a darling friend, and heard him whisper with faltering tongue: "Oh! that I could live my life over again." He goes out into eternity with that prayer upon his lips, and an answer to that petition is not denied him. After a period of rest, refreshment, and such experience as equips the soul for its new journey, he is again attracted toward an earthly form, again he plunges into the mystic river, and is again landed on the shores of time. This new experience endows him with new powers, and enables him to win new victories. If the old lessons have not been fully learned, then they must be freshly studied, and more completely mastered. If there be new lessons to be studied, then the infancy is but the period when the alphabet of a new language, the rudiments of a new science, have to be acquired. You do not call it retrogression, if

having mastered French, and wishing to learn Italian, you have to begin with alphabet and grammar. If, having studied astronomy, you wish to learn music, even though you be a gray-haired professor of science, you must begin with scales and finger-exercises. The knowledge acquired at other times, on other subjects, is not lost; it is stored away in your inner being, and when you need it, it can be brought forth and utilized. But when engrossed in some especial work, your every energy bent in one direction, you are temporarily oblivious to all but what immediately engrosses you.

Earthly lives express the efforts of a spirit in certain specific directions. The child, who learns his letters with very great difficulty, has probably never seen them before, while he who picks them up readily, has only to be reminded of what he has previously known. Genius is due to past experiences uniting you with minds who can now easily assist you in the externalizing of what is within. No favourites has God, no child of earth will forever be denied the experience needed to unfold the spirit; and what sense is there in that reasoning which, professing to prize life highly, denies the necessity of earthly experience for some, while it admits it for others?

Children, according to the Church, who die in their baptismal innocence, are saved forever from earthly stain and conflict, are pure as driven snow in heaven, and yet are not so high as are the martyrs who have won their crowns. Why should these pure spirits never have the martyr's chance to win the martyr's crown? Why should your boys and girls who are kept at home safe from all pollution, be rewarded for their virtue, when they have never been tempted in the world? "Count it all joy," says James, in his epistle, "when ye fall into divers temptations," knowing that these temptations work your good. Every temptation of life must sooner or later be presented to every mind, and every mind must overcome it. How would you feel in heaven, among the saints in light, if you discovered either that you were occupying a place you had not merited, or that forever you must fill a lower place than others, because of a lack of equity in the divine distributions? To those who believe in spiritual temptation, apart from earthly embodiments, to those who believe in mediumship affording all the means necessary for the spiritual unfoldment of departed spirits, we have only

to say: if you grasp and enforce the primal truth of justice in all the divine appointments, we can afford to differ on a question of ways and means whereby experience is gained; but if any shall hope to receive prizes they do not deserve, to wear laurels for which they have not fought, then they will be disappointed, for God has no favourites. Automatic or negative virtue does not pass current in heaven. If you have always told the truth and been honest and chaste, because temptations to intemperance, impurity, dishonour and falsehood, have never assailed you, then those temptations await you in future lives. When you have overcome them, but not till then, can you know the joy and rest of heaven.

But what of relationships in the spirit spheres. Not as sister, brother, cousin, niece, or aunt will you know each other there, and not by earthly names will you be called. Affection is eternal, love can never die, but merely earthly bonds are dissolved at death. During the sleep of your body, your soul is oft in sweet communion with the loved ones who are yours for ever. When the mysteries of sleep and double consciousness are solved, then will you realize, as you do not now, your relationships in eternity. The body is no more the individual, than the dress is the body, or the house its occupant. A glove conceals a hand: remove it, and the hand is there. The body is the raiment of the spirit; change it as you will, but the spirit's individuality remains intact. Every seven years your bodies may completely change, and if these gradual changes do not destroy the individuality of your real selves, neither will any number of embodiments. At length, when angelhood is reached, your memory will awaken from its lethargy, and you will fully perceive how through an unbroken series of existences, you have passed from primeval innocence to that angelic height, where, with purity restored, you have united wisdom hitherto ungained.

In another lecture, we shall hope to enter yet more fully into the question of memory. This Discourse has but touched the fringe of an infinite subject. What has been said, however, will prepare you for what is to follow.

IMPROMPTU POEM.

THE HOME OF THE SOUL.

(CANTO 1.)

THE Poets have sung of the Home of the Soul,
In fair regions, forever at rest;
Have told of its glories, and sung in its praise,
With its beautiful mansions, so blest!

They have said, that man's spirit, before it came down
To labour and toil on the earth,
Was with God in His Paradise, perfectly pure,
And in heaven the Soul found its birth.

The legends of old time, all over the world,
Have stated this truth, in a dream
Of some far-famed Eden, where man was at rest,
By the side of life's clear, flowing stream.

In Eden, the Spirit had but to enjoy
Each fruit and sweet flower so fair,
While the mind every moment itself might employ,
Contemplating God's bounties so rare.

Man and Woman, together in Love's sweetest bond,
In affection celestial did prove
How the sweets of pure union forever were theirs,
If obedient to God they would move.

While, in midst of the garden, life's fair, blooming tree
Was their solace, and shelter, and food,
While all creatures obeyed them, and came at their call,
For God smiled, and pronounced them "all good."

But a Serpent came in at the wide-open gate,
Which led to that Paradise land,
And tempted the woman to eat of such fruit
As developed her self-will, and caused her to stand
Abashed and affrighted, and conscious of ill,—
God's law she had broken, was breaking it still.
With tears, lamentations, and bitterest cry,
She said to her husband, "Oh! where can we fly?
"God's voice is upbraiding, I cannot abide
"The anguish his anger brings close to my side!"

O poor, foolish Adam! to eat of the fruit
Which Eve, serpent-tempted, pressed close to thy mouth;
For this thou wast driven to cold Northern clime,
No longer to bask in the sweet, sunny South.

This legend is only a story, of how
The Spirit of Man doth descend
From the regions immortal, where spirits have birth,
To earth's wilderness, where they must spend
A time of probation, in sorrow and pain,
Until they a Paradise New shall attain.

The Serpent, beguiling, is Matter, whose sway
O'er the Spirit exerted must be,
Until it grows strong through sharp conflict and pain,
'Mong the blessed in heaven to be;
The Woman (Affection) whene'er led astray,
Leads the Reason (the Man) into night,
While God's frown is the sorrow and anguish ye feel,
When your consciences say you're not right.

The Spirit, through earth-life, sighs ever and aye
For a Paradise yet in store,
As Milton declared there was one to regain,
And a brighter we knew not before;
The Paradise future is innocent, too,
But in wisdom possession ye'll take
Of those bright realms immortal, when freed from all stain
Of the fruit of Life's tree ye'll partake.

(CANTO 2.)

In allegories strange and old, in mythologic guise,
The poets and philosophers have lifted up their eyes
Telling of fair Hesperides, or of Olympus' heights,
Or of Parnassus' sacred hill, or of the pure delight
Which over all Arcadia reigns, or of Utopia blest,
Or of the lyre of Orpheus, by which gods lull to rest
The pains and griefs of mortal man,
But heaven's full glories none may scan,
Until, from all earth's stains set free,
They rise as angels bright to be,
Among the hosts of shining light,
Who always love and choose the right.

If heaven is home, then surely there,
All ties of friendship will the closer bind,
Than when on earth ye scarcely knew your friends,
Because the veil of flesh did hide
Much of that radiant loveliness of soul,
Which once inspired your love and did your hearts control.

When Jesus said, "My mother and my brethren—who are they?
And answer gave, "My brethren are all of those who tread life's chequered way,
Obedient to my Father's will," he spake a truth divine,
That true affection of the soul, if once it shall be thine,
Directed toward another soul, your union is for aye,
The bonds of flesh ne'er sunder ye, Death cannot take away
Or e'en obscure the Spirit's sight,
Or chill its sunbeams of delight.

(CANTO 3.)

Oh! where is the Home of the Soul? for which every spirit prays;
Oh! where are the Mansions of Love? of which the great teacher says:
I go to prepare a place for my friends,
That they may be with me, world without end!

The Home of the Soul is the Paradise state, your spirits of old did know,
Ere yet in the battle of life they fought, back to this beauteous state they'll go.
When life's battle is over, its conflict done,
Then bright as the noonday sun,
With innocence regained, wisdom attained,
Ye will forever walk in white,
For the knowledge of truth, and the love of good,
Make Heaven's celestial light!

BENEDICTION.

To the Infinite Love and Wisdom of the Eternal Father and Mother of all souls, we commit you with this prayer in our hearts for you all: That life's multiple experiences may land you when earthly life is o'er, where all is rest and joy forever! AMEN.

VIII.

REASON AND INTUITION.

WE frequently hear it remarked, that this is an Age of Reason; and those who make that claim for the present century, are often accustomed to despise Intuition, as though it were but a mere phantasy or figment of the imagination, forgetting that Reason is often blind while Intuition sees clearly; as true Intuition is, after all, the reception of knowledge by the mind from other sources than those of outward observation.

Our subject to-day brings us directly to that point where we shall be obliged to discuss the theory of Inspiration, and endeavour to account for the facts of Mediumship. Hitherto, in this Course of Lectures, we have been principally occupied in demonstrating spiritual propositions and solving spiritual problems, without entering directly into the subject of individual mediumship, except in the case of those exceptional personages, who have been quoted as the representative lights of the world, the special saviours and benefactors of humanity. However interesting and instructive dissertations on ancient history and general principles of spiritual government may be, a peculiar interest is always attached to that which is neither ancient nor foreign, but forms part of the private as well as the public life of humanity to-day. It is interesting to study the progress of the human family through ages of development, and everyone likes to know something of his ancestors, their habits and conditions, but the live questions of the hour must ever occupy the most prominent place in all practical instructions; the past being referred to only by way of illustration, and as a means of explaining, as far as may be, the mysteries of the present.

The Age of Reason is upon you, as Thomas Paine declared in the last century, when he gave to the world his justly celebrated work bearing that title. But the Age of Reason is an incomplete age; it is of the intellect only: it makes no provision for the Intuitions of woman, while it

deifies the reasoning powers of man. Therefore in France it was ushered in with strife and bloodshed. Its work was purely iconoclastic; its weapons were carnal; it provoked strivings innumerable, and desolated many homes in the endeavour to promote liberty.

No one reading the History of the French Revolution, can fail to perceive that the goddesses Reason and Liberty utterly failed to usher in an age of genuine freedom or solid advancement. The Republic of the last century only gave way, after a very short reign, to another monarchy, to the establishment of what has been commonly called the Second Empire. Voltaire, Volney, Paine, Robespierre, and all the great intellects of the 18th century, simply paved the way for Buonaparte and his matchless conquests, a few years later; while the first Napoleon, himself an exile in the closing years of his earthly life, handed down to his successors no other legacy than that of thirst for material conquest, resulting in the overthrow of the Buonapartist dynasty by means of a teriffic war between France and Germany. It is true, that the influence of Paine, and indeed of almost all who took part in the French Revolution intellectually, was great in America; and so highly is Paine esteemed by many of your transatlantic brethren, that he has been placed on a pedestal nearly if not quite as high as that on which a devoted country has placed George Washington; "The Author Hero of the American Revolution" being a title often applied by his friends to Paine; while the strictly orthodox in the Christian fold join in pronouncing eulogies upon the soldier, Washington, but consign the author, Paine, to everlasting condemnation in the world to come, while on earth his name is cast out as evil, and his books proscribed as full of blasphemy and pestilential heresy. However, the feeling against Paine is now rapidly diminishing, and while everyone must regard him as an iconoclast, and something less than a direct revealer of spiritual truth, it is manifestly unjust to pronounce him either an Atheist or an infidel. He was in all his writings a firm supporter of Deism, and allowed himself to be elected president of a society of Theo-philanthropists, in Paris, who were not only believers in a Supreme Spirit, but also in human immortality; though Paine himself seems to have doubted whether *all* men were immortal.)

Proceeding upon lines of intellectual argument only, he

admitted the existence of a God, and it is but justice to admit that Paine's idea of Deity was vastly superior to prevailing orthodox notions. He believed in a revelation from God, through the medium of Nature, but rejected the inspiration as well as the infallibility of scripture records. He really stood far nearer to the Theists than to the Atheists of to-day, though the latter often seem to claim him, because he was at war with the churches, criticised the character of Jesus, and overthrew dogmatic theology completely in his essays. Thomas Paine came to inevitable conclusions, relying upon such means for solving the problem of the universe as were at his disposal, and all credit be to him for so valiantly risking all things in a worldly sense, in the interests of what he believed to be the truth. Such a man merits honour, not execration, and it is truly lamentable to witness the spiteful and unreasoning hostility, which avowed advocates of the religion of Jesus manifest towards one who had doubtless many shortcomings, but to off-set these many sterling good qualities.

The tales told of his death-bed agony and recantation at the last, are wholly unreliable, and are about on a par with many of the sensational tales told by fanatical religionists. to frighten those who are on the verge of free-thought, back again into the orthodox fold.

Some years ago the story was freely circulated, that here in London, in the neighbourhood of Regent Street, great consternation had prevailed in a Unitarian chapel, because a member of the congregation had suddenly got up during the service, and proclaimed himself a believer in the absolute deity of Jesus Christ, at the same time urging upon the congregation the necessity of instant conversion to the true faith (his own). The same paper which published that account, went on further to state, that a great many persons recognised the hand of God in the frenzied ejaculations of this suddenly-converted and heaven-inspired disturber of the sinful peace, in which a congregation of heretics were wrapped on the borders of the lake of eternal fire, and that many from that moment withdrew from the congregation and severed their connection with Unitarianism, indentifying themselves at once with orthodoxy, while only the minister and a few others remained obdurate. As there is only one Unitarian chapel in the neighbourhood of Regent Street,

that in Little Portland Street, where Dr. Martineau ministered for many years previous to the pastorate of the Rev. Philip Wicksteed, the present minister, and no such scene has ever occurred to the knowledge of anyone in that chapel, it was soon decided that the story was a "pious fraud." It is just possible that the person who wrote it believed it to be true, having gathered it from hearsay. It is also possible that some insane person, or someone under the influence of violent excitement, once behaved in an unseemly manner in a Unitarian chapel somewhere, causing a disturbance and a panic, but invariably such tales as these are pure fabrications, so far as their import and local application are concerned, and it is impossible to be too cautious ere we lend credence to any story circulated to the detriment of any person or body of persons holding generally unpopular views.

Enthusiasts are so numerous in the orthodox camp, and sensational preaching works such havoc among the intellects of sensitive and emotional people who listen to it, while partisan journalists and biographers are so anxious to bend history to support orthodoxy, that you will do well to regard, as simply beneath contempt, all the excited and scandalous stories which have been and still are in circulation concerning the awful effects of heresy upon heretics, and especially are death-bed scenes concocted to render more thrilling and ghastly than they otherwise could be made, the consequences of departing even in the slightest degree from the accepted orthodox standards.

In the face of such facts as these, it is not to be wondered at that immense capital has been made out of the dying agonies and awful despair of heretics in their last moments upon earth, while nothing whatever is said of the hopelessness of some Christian believers in the hour of their last extremity. Many of those who thus die seemingly in despair, however, are only suffering from the effects of some distressing malady, like that which caused the celebrated and saintly incumbent of Trinity Chapel, Brighton, the Reverend Frederick Robertson, to declare that when very ill he often saw everything through a thick, black crape veil. (Frames and feelings, even at the hour of earthly dissolution, are no criterion of wickedness or virtue, but are very frequently the result of despondency occasioned by physical ailments solely.) Let this

physiological truth be once accepted by the multitude, and it will be, and that shortly, if education continues to advance during the next half century as it has done during the past fifty years, and one of the very strongest and cruelest weapons ever employed by the believers in an angry God and everlasting damnation, against those who differed from them in opinion, will be dashed from their grasp, or rendered powerless in their hands.

(It has always been accounted a sin, in orthodox circles, for persons to think for themselves. According to Orthodoxy, God has evidently given brains to a very few, coupled with permission to employ them on religious matters, while to the great mass of mankind, reason must be employed on secular matters only, and then only within a circumscribed area, defined by the ruling powers; as kingcraft has ever been allied with priestcraft, and freedom of thought and speech on matters political, has, till very recently, been considered blasphemy, meriting imprisonment, and in extreme cases even death itself.)

One of the most prominent signs of the present times, is the practical, if not the actual, disestablishment of Church and State alike, in all civilized lands. This disestablishment is, unfortunately, too often brought about by violent, aggressive, and altogether reprehensible means, as tyranny in a new form often usurps the place of the old tyrant, who has been compelled by the masses to abdicate the throne. There are laws on England's statute book to-day, which, if enforced, would imprison or fine every religious freethinker and every political dissenter throughout the land; and it is only because of the powerful *vox populi*, which cannot be silenced, that heresy in any form is permitted. (But while we sympathize heartily with all who having wrongs seek redress; while we can side with the friends of Charles Bradlaugh and Mrs. Besant, in their agitation for the repeal of the Blasphemy Laws; while we have hearts to feel with the oppressed sons and daughters of Erin, who for centuries have been downtrodden, and afflicted with an unjust yoke; while we pity, from the bottom of our hearts, the poor Russians, who have been exiled to Siberia on the merest pretext, and can behold in the foundations of Nihilism itself a rude, savage clamour for simple justice, and the recognition of the rights of mankind universally, we cannot but deprecate and utterly disown

the aggressive policy of those who seek by the assassin's hand, secretly or openly, to do evil that good may come.

War itself is an evil, and there is some justification for dynamite, on the plea that it is the poor man's substitute for gunpowder. But the secret foe, lurking in street corners, ready to stab one in the dark, must ever be held in greater detestation than he who openly declares himself your enemy, and challenges you to mortal combat in the daylight. But are the manœuvres of armies all upright, and can any one reading the history of ancient warfare, and then studying the annals of these days, fail to regard with contempt, if he has any honour in him, the detestable intrigue always resorted to, when war is undertaken for ambition more than to vindicate the oppressed.

Warfare is justified by Reason, but never by the Spirit. Intuition has ever discountenanced it, and when John Bright severed his connection with the English Cabinet, because of England's aggressive foreign policy, especially in relation to Egypt, he proved himself to be upon a spiritual eminence, vastly higher than that on which Gladstone, or any other of England's greatest statesmen, stand. We do not wish to be misunderstood, as implying that warfare has never been justifiable, from the standpoint of those who engaged in it: therefore, your martial heroes, Nelson, Washington, and others deserve the tribute you pay to their bravery, and the monuments you rear to their honour, and yet it is Buddha in Asia and Christ in Europe and America, at whose shrine the civilized world instinctively bows, not because of the intellectual greatness, but by reason of the spiritual superiority of these ideal characters.

Intuition or Spiritual Insight is the Higher Reason. It is Angelic Wisdom, it is the knowledge of the Soul; and knowledge gained in celestial spheres communicated intuitively to man on earth, constitutes human intuition in its purest and highest forms. Instinct is the attribute of the animal creation. Throughout the animal kingdom instinct reigns supreme, and this voice of instinct is unerring and unfaltering in its tone: it never leads astray. It is instinct which leads the animal to search for such roots, herbs and grasses as will heal it of its wounds, and restore it to health when in sickness. Instinct leads the animal, the bird, the insect to make provision for every material want; but millions of living

creatures appear to have no higher instincts than those which guide them to make adequate provision for material wants. Many there are who appear completely destitute of any higher love than clannish or the lowest type of family devotion. Cruelty is rampant in the lower world, as animality governs, and the instinct of self-preservation is the dominant and inspiring sentiment of being.

Reason in man is higher than instinct in animals, but Reason is far inferior to Intuition, and often even to Instinct, as a guide in the present stage of man's development, though in angelic life Reason, or the power of intellect, will be so completely blended with intuitive perception, or the clear and direct apprehensions of Spirit, that in the perfect dual life of angelhood, yet to be expressed in perfected human forms on earth, Reason, as analyst, and Intuition, as discoverer, will walk hand in hand: Reason explaining the why and wherefore of whatever Intuition realizes or perceives.

Reason can never discover the primal cause or fount of life: it knows simply nothing of the origin of being, and is therefore utterly agnostic on all spiritual matters. The idea of God is not irrational, but it is more than rational; so is the idea of spirit-life and that of human immortality. Thomas Paine, though avowedly a rationalist of the extremest type, was not devoid of intuition or spiritual perception, and thus his recognition of Deity is not in accordance with the views of Rationalists at large. All spiritual questions must be referred to the spiritual side of human nature, as reason unaided can only deal with the outermost covering or envelope of life.

Why should it be preposterous to declare in the teeth of modern scepticism and open denial of all spiritual realities, that man has spiritual faculties in addition to his intellectual powers and means of sensuous observation? Science, though silent on the question of the spirit world, cannot and does not attempt to deny its existence. Huxley is an agnostic, so are Spencer and Tyndall, and other luminaries in the world of scientific research, who rely solely on the power of intellect. A spiritual revelation is granted to man through the avenues of spiritual perception, even as the eye is needed to distinguish colour, the ear to detect sound, while each one of the senses has its own peculiar work to do. If every bodily sense has its own place and function, and the avocations of one faculty are not those of others, surely to the rationalistic

mind it need not appear absurd to state that man has other faculties than the intellectual, other perceptions than the sensuous, and that these other and higher perceptions, *viz*, the spiritual or intuitive faculties, are the primal source whence man derives all his absolute knowledge concerning spiritual existence.

It has usually been observed that woman is more intuitive than man, while man is more intellectual than woman, and for this reason, woman has been denied admission into Parliament, and has not been permitted to take equal part with man in the various trades, industries and professions, many of which are equally adapted to both sexes. It is just because intuition, in the person of woman, has been kept outside the Council and the Senate, that war has raged so terrifically in all parts of the civilized world, as well as among barbaric peoples. It is on this account that the history of Christianity has often been written in blood, and tyranny has reigned instead of meekness and gentleness of spirit which is commended in the Gospel, and is usually called Christian, no matter how harsh and vengeful the action of professing Christendom may be. Intuition in the human race is as unerring as instinct is unerring in the animal, but intuition in man far transcends animal instinct, for while instinct only makes provision for material wants, intuition discovers a moral code, realizes the existence of a spiritual world and a spiritual life, and, in a word, reveals God to the Soul, which can alone behold him.

It is not with the intellect or outer mind that spiritual truths are grasped. All that reason can do is to admit their probability, after Intuition has presented them to Reason. that reason may decide whether to accept them or reject them. Intuition does not contradict reason, but it always transcends it; and surely the transcendent and the contradictory are widely different the one from the other. You are all acquainted with the facts of the multiplication table: you have learnt it in your childhood, and are convinced that the propositions it lays down are axiomatic or self-evident. Should anyone, therefore, come to you and say: "It has been revealed to me by intuition, or by inspiration, that the multiplication table is incorrect," you would give no credence to such a statement, for the simple reason that you *know* of the truth of that which your opponent assails.

No religious truth can ever be opposed to any fact in science, and it cannot possibly be any part of true religion to believe that the world was formed in six periods of twenty-four hours each; neither can religion be affected by the credibility or incredibility of such stories as Jonah and the whale, Balaam and the ass, and other fables or allegories introduced into the Hebrew Scriptures, to set forth spiritual truths, but no more miraculously inspired than were Æsop's fables or Bunyan's allegories.

Thomas Paine, in his "Age of Reason," confines himself almost entirely to a criticism of the letter of the Bible; into the spiritual meanings of ancient fables he does not and cannot enter. So when Swedenborg appears, with the key of Correspondences to unlock the mysteries of the ancient records, he does not attempt to underrate any scientific discovery, nor to persuade anyone to believe in a pretended revelation from heaven, which falsifies the discoverable facts of nature, constantly being revealed with ever-increasing distinctness to the delvers for wisdom in the mines of the external universe.

Whatever may be the fallacy of some of Swedenborg's conclusions, his idea of Correspondence is in the main undoubtedly correct, as it simply implies that there is an inner as well as an outer world, and that that inner realm has its own language, its own signs, and makes its own appeal, in its own way, to the spiritual senses of humanity, employing all outward things as coverings simply for the esoteric truth concealed below the surface, and under the guise of literal external history.

When Swedenborg said, there are three senses in which the Divine Word or truth itself may be understood, he certainly need not have confined himself to the Old and New Testaments, for there are many other sacred books in the world which contain truth as well as the books pronounced divine by Swedenborg. It is very easy, however, to perceive the individual limitations of the great Swedish seer, when he personally accepted as divine only such books of the Bible as appeared to him to contain the inward or spiritual sense. Not finding the spiritual sense in the Chronicles, for instance, he refuses to include them in the sacred canon. He also rejects all the Epistles, reducing the New Testament to five books only: the four Gospels and the

Apocalypse, which latter work seems to have been his peculiar study.

Now, it is evident to all observing minds, that all teachers claiming inspiration have accepted such manuscripts as divinely inspired as appealed to their own sense of right, and awoke answering echoes within their own consciences. Luther rejected the Epistle of James, because it did not harmonize with his peculiar views of justification by faith alone; he also ignored the Revelation, because of its extremely mystic character, and the extreme value which in his opinion the author put upon his work. It seems evident, that every individual reformer or teacher finds it his own especial province to discover the precious ore which, though mixed with alloy, is undoubtedly buried beneath the letter of all the world has ever held sacred, and in so far as the reformer is a revelator, adding something to the stock of human knowledge, his work is a valuable addition to human literature; as the world depends entirely upon well-proven affirmatives for its progression.

No error can be greater than to limit nature by our knowledge of it, to the rejection of all facts which we individually have not perceived. How is it in all departments of scientific research? Are there not intuitive or prophetic minds, who declare that there are more planets than have yet been discovered? Then, at length, when Reason has acted upon the suggestion of Intuition, the telescope reveals that which hitherto was only supposed to exist. Do not all discoveries simply fulfil the dream of some poet, the prophecy of some seer, while the romancist, or writer of what is often called the wildest fiction, is simply the anticipator of coming facts in outward life? Jules Verne, Cervantes, Lord Lytton, and other writers of a highly romantic or visionary type, have stated nothing impossible in perspective. Even "20,000 leagues under the Sea" has been pronounced by the French Academy, which body has recognised intuition as a sixth sense, as a prediction of the future attainments of mankind; while the Vril-Ya of Lytton are not more wonderful people than the progress of society from barbarism to the present day leads us to expect as the future inhabitants of earth.

What is Intuition? Reason, cold, calculating, dealing only with what reaches the senses, may evolve a system of religion which deals with abstractions, but the abstract is

never lovable, and never awakens the sentiment of affection in its worshippers. An abstract Deity may be inferred by reason, a vast reservoir of intelligence, governing all things by immutable, inexorable laws. But such a God is king simply, there is nothing of the fatherhood or motherhood of the Infinite Spirit in such a conception. Such a being may inspire you with awe but not with love. The worshippers of such a being are usually fatalists or stoics, and it is to be noted that whenever the thought of God is of a masculine entity only, and wherever the priesthood is composed exclusively of men, that there vengeance is mistaken for justice, and human anger is considered to have its counterpart in the wrath of the Eternal.

Universalism and Unitarianism have instinctively worked for the emancipation and elevation of woman. These denominations have opened their pulpits to women as well as men, and there is no law governing the churches of these denominations, forbidding such inspiration as may flow through human minds and lips to-day, even though it should not accord with the prevailing sentiments of Christendom. Truly the masculine element of reason is not as yet sufficiently blended with intuition in the Unitarian body, and therefore there is a complaint, that Unitarian services are too cold and simply intellectual, to satisfy the emotional side of human nature, and emotion has always played a prominent part in the history of the spiritual experiences of the race.

Emotion is as natural as intellect. The heart which feels is quite as important as the brain which thinks or the mind that reasons; and when the wise man of old penned the salutary injunction, "Keep thy heart, for out of it are the issues of life," he invented a precept which the world can never afford to despise or forget. The heart physically is as important as the brain. Rupture of the heart will produce instant dissolution. Heart affections frequently carry persons off in a moment, who are outwardly robust and likely to live for many years, judging by external indications; but outward indications are frequently deceitful, as we cannot judge of a person's bodily health, at all times, by superficial appearances, so we often err most wofully when we rely entirely upon the observations of the senses and the calculations of the reason, in forming estimates of character.

A new era is dawning in the science of medicine. The

old, clumsy, imperfect methods of diagnosis are being superceded by clairvoyant or psychometric delineations. In America, to a much larger extent than in England, Clairvoyantes and Psychometrists are employed to assist physicians. These sensitive persons are always mediumistic, and though they may have powers of discernment of their own, peculiar to their extremely sensitive condition of mind and body, no one, sensitive enough to be clairvoyant in his normal state, is other than highly mediumistic, for mediumship is after all due to sensitiveness of brain and body, more than to all other causes combined.

Spirits are not called up by mediums "from the vasty deep"; the medium is not an evoker of spirits, by means of charms or spells, but when the clairvoyant describes a friend of yours, beside you in spirit, that friend is not brought thither by the medium, for he does not follow the medium about. You perhaps are not so organized as to be able to see the spirit form or hear the spirit voice, while the medium's peculiarly susceptible condition enables him to see and hear sights and sounds produced by vibrations on the atmosphere, impossible for you to detect.

Science declares that as man has progressed, he has come into a condition enabling him to see many colours and hear many sounds, of whose existence previously he had never even dreamed. Perhaps there are new colours, perhaps there are new sounds, some one suggests. There may be sounds and colours new to earth and its inhabitants, but wherever the faculties of man are at their lowest, he realizes the least, while wherever they are at their highest, he realizes most.

The spiritual world is not far distant, as some suppose; it is the very life and soul of the material earth. Just as spirit must pervade the material organism of man, or vitality would cease, so the spirit-world must penetrate the outer world, or there could be no animation or objective life on earth.

Intuition does not argue or reflect, does not calculate or measure, it simply realizes. Is it wonderful that the spiritual nature of man should possess such realistic powers, when man's outward frame has similar susceptibilities? If you have open eyes, and are not colour-blind, when light streams in upon you, you discover of what colours it is composed. You need no one to teach you that light is warm, if, touching your cheek, it makes your face burn. No one needs to asse-

verate that ice is cold, if once you have handled it. All knowledge is gained experimentally, and without experimental knowledge there can be but supposition or blind belief. But how much there is accepted in the material world daily, merely on hearsay, and how many there are who have had no opportunities to personally verify what they have been told! It is optional with these, whether they accept or reject the testimony of others, but witness of an impartial character is universally accepted as authoritative throughout the world, in all departments of life.

Intuition is the action of the soul, independently of mind and body, and therefore it is often far more reliable than any information gained in outward ways can possibly be. We have known not only one but numberless instances of intuitive knowledge putting to flight the most feasible and well-considered conclusions of eminent scholars, which were nevertheless erroneous, because they had built upon false data, therefore their hypotheses, no matter how logical, were foundationless. You often hear it said of a fallacious system,—grant the premises upon which the theory is built, and the theory itself is incontrovertible. The reformers of the world deny the premises of old theology, they deny many of what are falsely called the cardinal verities of religion, as the light of the Spirit reveals the error of those pessimistic views of life upon which all such doctrines as the total depravity of man, God's unabating wrath, and everlasting torment, find support.

Intuition does not confine itself to general and great questions; it enters into every detail of material life; it often speaks through dreams, warnings, and presentiments, but quite as frequently through the vision of the spirit directly, during the waking hours of the body's life.

Recently a lady of our acquaintance hired a servant, who had no one to say a kind word for her. She had no character, no reputation, no references to produce, and she generally bore a very bad name. The lady to whom she applied for a situation, after having met with constant rebuffs in other places, said, "I know you have no testimonials with you, I know you have few friends and many enemies, I know I shall be thought foolish for engaging you, and perhaps even my husband may scold me for my imprudence in taking a servant into the house without a character; but I *know* you

are an injured woman, I *know* you are honest, and have been cruelly maligned, and I feel it only an act of justice to do what I can to give you a comfortable home, and make such amends to you as are in my power, for the injuries you have sustained through the false reports maliciously circulated against you." The lady's husband did upbraid her, acquaintances did comment upon what they called her insane folly, her unaccountable madness; but the servant proved a treasure, and was the means of doing her employers a most important service. Reason would have said, Have nothing whatever to do with her; but reason could not see through the falsehood, it could only argue from it as though it were a truth.

When Jesus said to his disciples, "Whosoever's sins ye remit they are remitted, and whosoever's sins ye retain they are retained," he spoke concerning the intuitive heart-reading, soul-discerning power, which the truly spiritual ever possess. He endowed them with no sacerdotal authority, such as Romanists and Ritualists lay claim to; he never placed the destiny of human souls for eternity in the hands of frail and feeble man, but he declared that those who are truly developed in their interior being, have powers of spiritual discernment the rest of the world do not possess.

When the age of Intuition shall have fully come, then deception will be impossible, as it is in the brighter spheres of spirit-life. Imposture cannot bear the searching scrutiny of spiritual investigation. Words may be false, actions treacherous, reputations forged, but if coming into living contact with another mind, you can analyse it, then brass can no longer pass for gold, hypocrisy will be unmasked, wrongs righted, and deceitfulness abandoned, when the earth produces a race of men and women, who can see beneath the surface, and judge with the unerring judgment of the Spirit.

See that ye despise not these interior Voices, which, to supplement, not to supplant, human reason, are God's revelation to Man through the medium of the Soul within.)

IMPROMPTU POEM.

THE IDOL-BREAKER.

THE world has many idols, false deities, who stand
Before the Lord Almighty, e'en in this Christian land!
But the grossest of the idols, of all 'fore which ye bow,
Is the false god, named Mammon, with gold upon its brow!

Gold is the powerful idol, for which ye all forsake;
Ambition, the besetting sin, whose thirst ye strive to slake,
Even with blood outpoured upon the battle field,
Thirst for some new possession, for this your lives ye yield.

Who shall go out to battle—invincible in might,—
And, by the power of Spirit, put ancient wrongs to flight?
Who shall express in Council, that human love, whose might
Shall overrule the Senate, till all obey the right?

Who will be the Crusader, engaged in holy war,
To carry Heaven's own banner, to lands both near and far;
And, through the force of kindness, subdue the ancient frown
Of haughty, grasping nobles, and elevate the clown?

Ye build your massive temples, and rear them to the sky,—
Your steeple-houses lofty, that all who're passing by,
May hear your choirs sing anthems: "God is a man of war,
Mighty is he in battle," while, o'er in Egypt far,
Your troops subdue th' Egyptians, not by the power of love,
But by cold steel, gunpowder,—these come not from above!

Ye claim as teacher, Jesus, that saviour of mankind,
Who strove by cords of mercy, his sheep to him to bind;
Ye call his name more sacred than any name that's heard,—
Then why not pay obedience to his most loving word?

'Tis true, he said his spirit, with wings of peace o'erspread,
The dove of loving-kindness would not rest on every head,
Until the sword had gone forth to scatter death, dismay,
But they who used the sword, he said, must perish in the fray.

"It must be that offences come:
But, woe to him by whom they come!"

Are there offences here, against the law of right;
Are there not discords now, warring against the light?
Baal, as God, still enthroned will be,
Till all obey the law of Charity.

Elijah, in the ancient time, with visage stern and bold,
Calls Baal's worshippers to meet their God: on him to call, they're told.

With knives and lancets they afflict their bodies, for his ire
Demands such brutal sacrifice, while Elijah says, "By fire
Shall the true God answer ye this day;
So to your rites of worship speed ye on your way."

For hours and hours the people cry:
"O Baal! answer." But no reply
In answer comes to their earnest prayer;
Their cries and sobs may rend the air,
But Baal sleeps or hunts that day,
And hears not when his people pray.

Ah! in your hours of need, false deities will ye forsake:
Trust, then, alone in the living God, and for your portion take,
That Light which inly he reveals,
The Love which every sorrow heals!

'Tis told of an Idol-Breaker, that, journeying forth one day
On a holy expedition, he found upon his way
One idol, than all more beauteous, and he would stay his hand,
And save that precious relic, which did so lovely stand.
But the Spirit urged him on to strike, and, with one fatal blow,
The idol fell low at his feet, while in his sight did glow,
Gems, rubies, sapphires, diamonds rare,
With countless treasures beyond compare!

The idol, which was broken, yielded up this goodly store;
The idol kept the treasures from the people, as of yore.
So, at this moment, idols,—the Love of Place and Power,
Selfishness, Vain Ambition,—defraud ye, at this hour,
Of universal treasures. When freemen strike the blow,
And level the fairest idol, till on earth it lieth low,
Then, in surpassing beauty, will the treasures it conceals,
Lie open to your vision, for your use, your woes to heal!

Break! break! the massive Idol: the thirst for rank and power!
Remember, all are brethren; look forward to the hour,
When Love's triumphant conquest shall bid all wars to cease,
And labour, as ye may, to bring the Age of Universal Peace!

BENEDICTION.

May the Light of Love and Wisdom, blended into one perfect ray of Heavenly Light, so guide you in all your undertakings, that in your hearts and homes the Demon of Strife shall perish, and the Angel of Peace sit enthroned triumphant. Then from your happy homes, and peaceful lives, may influences go forth to banish Strife among the Nations, till dawns the Reign of Universal Peace, by Prophets long foretold. AMEN.

IX.

TRUE PRAYER: ITS NATURE AND EFFICACY.

"Prayer is the Soul's sincere desire."

SO sang that truly inspired and sweetly devotional poet, MONTGOMERY, whose charming sacred lays form a very choice and important part of Christian hymnology. Montgomery has, perhaps, contributed no finer gem to the diadem of the world's religious fervour than the poem or hymn which contains the text or motto of our Discourse this morning. (Here in a single sentence the entire significance of Prayer is stated; here we have a compendium of the choicest theology, a definition capable of eternal unfoldment, at once logical, terse, brief, spiritual, and while sufficiently simple to be intelligible to the youngest child, at the same time deep, profound, scientific and didactic enough for the most erudite scholar, and the most sceptical philosopher.)

We are quite well enough aware, however, of the agnostic tendencies of to-day, not to expect that Materialism will concede anything to Spiritualism without a hard struggle; and far from blaming or deriding the scepticism of the hour, we regard it as a healthy indication of the world's progress, because wherever there is doubt there must be thought to engender that doubt. Belief is very easy to some minds, if you can justly call gullibility or superstition belief. Unbelief is also easy to many, as nothing can well be easier than to deny, or, at least, ignore everything with which you are personally unacquainted. The fool, in the time of David, said positively in his heart, "There is no God." The fool says the same thing to-day: "There is no God, because I have not seen God; no future life for man, because it has not been satisfactorily demonstrated to me personally." While the sceptic—who is not a fool but often a very earnest and truth-loving man, seeking for the highest wisdom—may often be

found to exclaim : "I cannot feel sure that thereis a Supreme Spirit governing all things. I cannot feel sure that man is immortal; there may or there may not be a God, a heaven, a resurrection." And in this attitude of hazy doubt many of your great minds are at this moment.

This doubt is, however, not the gloaming which heralds the approach of night, it is the twilight which precedes the dawn of a new day. The stars may have become invisible, the moon may have set, the sun may not yet have arisen for these minds, and they are groping their way amid the shadows; the darkling mists encircle them, the cold wet dews are falling, but out in the cold, out in the shadow, they are but awaiting the sunrise, even though they know not that there be a sun. The attitude of the thoughtful world to-day is that of eager expectancy. Every one seems on the *qui vive*, on the tiptoe of expectancy, awaiting nobody knows what, but certainly a tangible something whose approach is felt mysteriously in the darkness, but whose form is yet concealed from the eyes of the waiting throng. Imagine a man, born blind, just receiving sight, and can you not picture to yourselves a vision before his opening eyelids, of a confused mass of moving substance, in which no form is clearly outlined, where men and trees seem fused together as though they were one incongruous existence? Can you not picture to yourselves one of Lord Lytton's heroes or heroines coming up from the nether world, and standing one morning upon an Alp, awaiting the sunrise and marvelling as to what possible thing the sun can be like in appearance, never having seen it. It is as though the world's thinkers, who are just redeemed from the slavery of ecclesiastical bondage, were for the first time admitted into the open field, and allowed to await the sunrise. The stars have retired, the moon has set, powers temporal and ecclesiastical no longer act for them as luminaries, and they are left in the chill, bleak dawn of a new oncoming day, to await the sunrise.

The world has just completed its passage through one astronomical cycle, and you are now in a period of expectancy, awaiting the culmination of the spiritual era which ensues later. The premonitory knockings have been heard, the initial steps to welcome the new angel have been taken, but yet the Lord delays his coming, and the virgins with lighted lamps must awhile yet stand outside the door of the

palace, awaiting its opening from within, that they may be admitted to take their seats around the King's table, at the marriage supper of the Lamb. Purely astronomical interpretations of spiritual truth are in a strictly literal sense, perhaps, correct, but when the true inner wisdom of the Ancients shall be brought to light, then shall every symbol glow with radiant spiritual light, and the pathway of the Soul, from the dust to the celestial heavens, shall be seen clearly outlined in the symbols which record the passage of the sun in the heavens, and the journeyings of Sol with his companions around the more distant Alcyone.

(Supposing the purely physical science of astronomy explains to you the letter of the Greek Mythos acceptably: supposing you become converts to the learned though erratic Frenchman, Dupuis, whose "Christianity and Solar Worship" has created quite a sensation in some circles; supposing Gerald Massey's "Natural Genesis" shall so revolutionize the thought of Christendom, that to the eyes of many Jesus becomes a type of the sun of this system, and his disciples are the twelve signs of the Zodiac; supposing the development theory of the great German sceptical author, Strauss, be accepted alike by the Church and the world;—Will spiritual aspiration directed to Christ and his apostles avail nothing? Will it be proved that all the prayers of Christendom are vain, mere idle breath, because they have been addressed to imaginary instead of real personages? Our answer is—Let our quotation from Montgomery supply you with an emphatic denial to your fears: "Prayer is the soul's sincere desire, uttered or unexpressed; the motion of a hidden fire, that trembles in the breast."

Thus prayer owes its efficacy to the nature and efforts of your own spirit. True prayer is the work of the soul, and by it you can reap spiritual harvests, just as by manual labour you can avail yourselves of the resources of the ground. We are all dependent upon at least two classes of influences in the accomplishment of all we undertake. No one can live either to or by himself alone. Crusoe on his lonely island, before Friday visited him, was not alone, and his consciousness of unseen companionship led him to suspect the presence of the devil on the island, when a mysterious footstep on the sand could be traced by him to no human agency. The sensitive child who dreads the darkness,

who cannot go upstairs alone, because of an overwhelming timidity which paralyzes every sense, is a medium who as yet has not had the laws of spirit communion explained to him. The reason why spirits so often seem to be devils, is because of false early training partly, and partly by reason of the inner consciousness of mankind, that human life, as it now is, is not sufficiently pure to always attract the angels. However much we may differ from Madame Blavatsky, Colonel Olcott, and the Theosophists generally, on some points, we gladly refer you to the pages of the "Theosophist" for learned and spiritual expositions of prayer. Nothing can be finer than the Editor's ideas of invocation: nothing truer than his mode of distinguishing between the attractive potencies of thought, and the reality or unreality of personages addressed by name, or otherwise, in verbal or even inaudible petitions.

The spirit aspires after some plane of spiritual being, and allies itself with existence on that plane, by fervent spiritual effort, which is desire, and desire is supplication, therefore, according to our desires are our prayers effectual or non-efficacious.) The Roman Catholic will invoke Vincent-de-Paul, Francis Xavier, Philip Neri, and a host of other personages who cannot be omnipresent nor even ubiquitous. Now, do Catholics imagine that these saints, who on earth were only men, and many of whom were canonized because of the service they rendered to the Church while on earth, can hear every litany which mentions their names, and can respond to every petition addressed to them? It seems incredible that such views can been entertained by an educated priesthood, though the Irish peasantry cannot be expected to reflect very deeply on such matters. Moreover, different people form very different ideas of the beings whom they address, and thus it is spiritually impossible that all can be praying to the same individual, even though all are using the same name to personify the spiritual state, into league with which they desire to come.

(Shallow iconoclasts, who can tear down easily enough, but have few abilities or propensities for building up, ridicule Prayer because its form is often grotesque and its methods ignorant, but any child can destroy what has taken years to fashion; but can the child give you a better substitute for the thing he has destroyed? That is the vital question. Prayer is an unspeakable comfort to millions of tired, weary

and desponding hearts. Relief found in prayer has prevented death by suicide, in many instances. Prayer has lifted many a burdened heart from under the heavy burden of woe, which would otherwise have crushed it; has rescued many a broken-hearted one from the grave: has restored many a shattered mind and body to health and reason; and has done more for the real salvation of the world from disease, crime, and manifold distresses than all other agencies put together. It behoves us, therefore, to consider its nature and methods of operation most carefully, before we dare to discountenance so powerful an aid to human well-being.

Prayers for rain and fine weather are amongst those most frequently ridiculed. These we will consider first, passing on ere we close to a consideration of those prayers which heal the sick and work so-called miracles.

Now we need not remind this audience that we are as earnest sticklers for the immutability of the laws of nature as any Materialist can possibly be. He differs from us, or we differ from him, not concerning the impossibility of setting aside the laws of nature—upon this point we are fully agreed—but upon the nature of the laws themselves. It is one thing to agree to the proposition, that nature's laws are immutable, and quite another to be satisfied with a definition given by a man, or party, of those laws. To us, we may as well say plainly—first as last—to our *positive knowledge*, law is the result of spirit action. There is no blind force in nature, no such thing as a destiny which is not planned by Intelligence. If people prefer to think that they are swayed by blind laws, if it consoles them to be resigned to the inevitable feeling that the inevitable is traceable neither to love, wisdom, nor justice, but to inexorable fate or unconscious being, they are at liberty to enjoy their frozen philosophy, so long as they do not endeavour to wrest from us our spiritual certainties. Let these certainties be attacked, so highly do we prize them, that we will leave no stone unturned in their defence, their exposition and their reconciliation with the facts of material science, as far as possible.

With the barbarous anthropomorphism of many Jews and Gentiles we have no sympathy whatever, and thus we shall offer no attempt at reconciliation with such conceptions of God as make him man's slave and puppet. Some people worship a god who might be one of the "elementaries" of

the Occultists, so obedient do they expect him to be to all their requests. A great deal of so-called prayer is insolent dictation to the Supreme Being. Prayers are often offered at prayer meetings which tell God exactly what he ought to do and what to leave undone. Many changes are suggested by his creatures, who cannot understand why he does not profit by them. Now we do not wonder that persons who read the Bible indiscriminatingly and believe every word of it to be literal truth, should act as they do, because we are informed that Moses often persuaded the Lord to change his mind, and that *whatsoever* is asked of God in the name of Christ, believingly, shall be received.

Now, it becomes the duty of every rational student of Scripture, to throw such light as modern revelation enables him to throw upon obscure and misleading statements. Setting aside, this morning, all views of correspondences, we will deal critically with the texts in dispute. In a previous Discourse delivered in this hall, upon the "God and the Lords of the Bible," we stated, as you will remember, that the Ancients universally believed in planetary angels, in the tutelary or guardian spirits of nations, tribes, families and individuals, and thus the tribal dieties of the Hittites, Amalakites and others may have been at variance with the tribal or tutelary ruler of the Jewish clan. We are told in the Psalms that all Gods must bow to the one true God. *Adonai*, the Jewish name for God Jehovah, signifies the Eternal One, he who always was, *i.e.*, he who is self-existent, and thus can have had no beginning. But it is not the Eternal One (Adonai) with whom the patriarchs interceded, but only his angel or representative. We are told that Abraham, on the plains of Mamre, encountered three angels or men, *i.e.*, spirits in human form, who prophesied concerning the destruction of the wicked city, Sodom, whither two of them went at eventide to accomplish its overthrow. The one to whom Abraham paid the greatest deference is styled the Lord. It was quite common for the Ancients to address spiritual visitors as "my lord," and quite common for them to say, "thus saith the lord," when they spoke of the commands or instructions they had received from the spirit directors of human affairs, with whom they may have conversed by means of clairaudient and clairvoyant powers, or through the very ancient phenomenon of materialization or

form manifestation, which was once far more common and triumphant in Oriental climes than it is now in England and America.

Now, is it not eminently rational to believe, that the Ancients used the word "lord" just as we use it to-day? A member of the Upper House of Parliament is a lord. Is he, therefore, the Almighty (*Shadai*)? Is he, therefore, a celestial being, one whose thoughts and intents are always pure? Is it not conceivable that lords may be cruel, capricious, tyrannical, unjust, while other lords are humane, charitable, wise, and sticklers for equity? No one who knows anything of ancient history can be unaware of the fact, that earthly rulers were frequently styled lords and gods, even while on earth, and that after their entrance into spirit life, many who had not been particularly virtuous while on earth were worshipped with divine honours.) Read the story of the deification of Romulus, in Roman history, for example. Read words attributed to Jesus by the Evangelist, who declares that he reminds those who criticize his authority, that those were called gods upon whom the spirit came. Turn to the account given in the Acts of the Apostles, of the desire of the multitude to worship Paul and Barnabas, as Mars and Jupiter respectively, because of the wondrous healing powers these mediums for the Spirit had exercised, and you will see in a moment that between the Eternal One, the Infinite God, whom no man hath seen at any time, and these innumerable lords, the Jewish law itself forbade any comparison to be drawn. Does not the Decalogue forbid you to liken God to any thing in heaven above or in the earth beneath? Is it, then, just to infer, that crude anthropomorphism or a degraded creature or hero worship is that original and pure Monotheism, which is and always has been Israel's pride and glory? God is a spirit, invisible, incomprehensible, without parts and passions, unchanging, ever just and kind and wise, according to the best rational commentators upon the Law and the Prophets. (The lords were only human spirits, many of them near the earth, not yet having outgrown earthly pride and prejudice. They were fallible and changeable, and were in many instances only the familiars of a priesthood, which was not always above sacrificing spirituality for worldly considerations.

Now, that you can invoke such spirits as these, that you

can really order about spirits, who, if not your inferiors, are certainly not more than your equals, is very reasonable to infer. Without resorting to the "elementaries" of the Theosophists, we may find many dwellers upon the threshold of earth, who are quite ready to do all in their power to further the worldly interests of those who summon them. Very earth-bound spirits, when left to themselvers, are poor, forlorn, miserable beings, blind, deaf, and altogether impotent in the world of spirits. Devoid of spiritual perception, they are miserable out of the flesh, having lost every means of enjoyment. As their pleasures are purely sensuous, if they can control any of you, if they can borrow your organisms to work through, if you will supply them with animal magnetism which they can manipulate, they will often gladly follow you about, and look after your temporal interests as best they can. But they are very fallible, because wisdom belongs only to exalted states of spiritual being.

At the expense of this digression, which we have found necessary to amplify our subject and make plain to you our philosophy, we will return to the topic, prayers for rain, &c., and request you to discriminate closely between an effective and a useless petition, independent of the form of speech in which the desire of the mind is clothed. It is of course impossible even for the Almighty to answer all prayers addressed to him in the letter, as one person who is a devout believer in the efficiency of prayer may be praying for rain at the instant when some one equally devout is praying for fair weather; and it is incredible that God should favour one petition and reject the other, and yet remain no respecter of persons. But when prayer for rain is steady, continuous, and united, when large congregations of earnest people, all over the land, are uniting their wills and desires at a given time for a given result, we are not bold enough to say that no result follows upon this concentration of mind and united direction of will. Not that there can, in any case, be any possible change in the laws of nature, but these laws of nature are found to be, by spiritual students, only the exercise of will, and then it must be borne in mind that the weather is, after all, to a great extent, under man's control. Man has the power to plant trees and also to uproot them. Where trees have been planted rain has been brought to districts where no rain has been known to fall within the memory of man; and where trees

have been uprooted, there rain has ceased falling and the land has become barren. Thus the command of rain is not physically or scientifically anything like an impossibility, and who shall say to what extent united mind may influence the material world?

But the spiritual aspects of the question leave these physical points to be decided by human experience. The spiritual nature of Prayer is altogether independent of any physical result. You may, perhaps, have prayed for rain thousands of times, and never have succeeded in getting a single drop; but if you prayed for rain because you saw the flocks dying and the harvest shrivelling, and your heart was touched at the thought of the multitudes who would suffer starvation unless rain came, and thinking in that plight rain was the only saviour, you prayed for it, meaning all the while that you longed to succeed in inducing the higher powers to bless the sufferers of earth, the spirit of your prayer ascended to celestial abodes. your own spirit was enlarged and refreshed; you received spiritual rain upon your own heart, and while the higher wisdom you invoked may have given only a spiritual answer to your prayers, the response came spiritually to the spiritual craving and effort of your mind. Prayer, then, is mental effort. It is nothing physical. It can afford to do without words, or it may externalize itself through them. But its efficacy is due to its nature, and in any case it places you in communion with spirits whom you summon by encouraging and expressing thoughts which are, to them, attractive and agreeable. Pray unselfishly for another's benefit, and you can never pray in vain. Pray for self only, and you form no alliances with pure and unselfish spirits.

It is not claimed by us, as we have before stated, that the laws of being are changed to suit our needs, or in obedience to our requests. If the Author of all being be infinitely good, and if the laws of being are the regular and orderly manifestations of his nature and will, then if we could change them or their Author in the slightest degree, we should be cursing and not blessing the universe. It is utterly incompatible with reason to suppose that an angel more far-seeing than yourself would humour you to your injury, because you asked for something ignorantly which it would be your destruction to receive. In human ignorance man prays for many things which would destroy him if he received them. A child may

look upon a beautiful bottle, filled with clear, transparent, sparkling liquid, and cry for it, urge the parent to let him just taste of it if no more, because it looks so bright and delicious. The parent, knowing it is poison, steadily refuses it. The child cries bitterly, thinks his mother very cruel, because she has denied his request. It grieved her to refuse her little one, and make him cry, but could she poison him to gratify his whim? and, had she granted his request, would she not have been taking a dastardly advantage of his ignorance? The letter of the child's cry was for poison, but the spirit of it was for some cooling, delicious beverage. Angels cannot heed the letter of your cries. You are so blind you often ask for poisons; they, knowing what you really need, give you a bitter draught of purging medicine when you petition them for unwholesome sweetmeats. But in the depths of your hearts, when you are not quite bereft of reason, you must feel thankful if you can only realize the blessing of a withholding as well as of a conferring Providence.

On earth you often hate to suffer. You cannot see any use in sorrow and pain, and so long as you look upon suffering as the arbitrary result of the wrath of God, we do not wonder at your resistance. If you cannot see beyond the grave, we are not surprised that you bemoan earthly inequalities. But when you shall have attained to angelic states, and shall have become endowed with the angel's wonderful power of retrospection as well as prophecy, for nothing will you be more thankful than for life's cares and crosses, for without them all the beauty and sweetness of celestial life would be lost upon you. No heart is strong in loving, that has not suffered. No soul can sympathize, who has felt no grief, and thus in place of the cherubic and seraphic throng of pure and happy souls, who in their unfallen splendour have never known earthly trial and sorrow, Spiritualism reveals to you angels who are of your own race, who have suffered on this or some other earth, as you are suffering, and who now enjoy what you will never enjoy, unless you bear the cross, and thereby earn the crown.

If Spiritualism demonstrates anything it is the law of equity; if it destroys anything it is the idea of substitutionary suffering, earning for you unmerited bliss; if it declares any truth more vividly than another it is that pain is disciplinary, educational, remedial, but never punitive in the vindictive

sense in which the word "punishment" is too often employed; and because of its close alliance with the teachings of that Christ, who condemned retaliative measures in no measured accents, it is the target at which abuse is ever levelled by those divines and their followers who boast of the Christian name; who make profession of discipleship to Jesus, and yet not only countenance but positively advocate capital punishment, the vilest forms of human pollution, and a thousand-and-one kindred abuses utterly at variance with the sublime spirituality of that "Sermon on the Mount," which they verbally acknowledge as infallible truth, the direct word of the incarnate Deity, but which they resolutely set aside in every law court in the land. So long as capital punishment is allowed to stain the British escutcheon, the Gospel of Jesus will be a dead letter in England, and Christianity a spurious imitation of gospel teachings. So long as spiritual methods of healing are not only tabooed but even legislated against in Christian lands, the acknowledgment of the Bible as a divine book will make the Church and Nation a laughing-stock. So long as cures by faith and prayer are repudiated, and the plain teachings of Jesus are laughed to scorn in the popular magazine and newspaper. and even in the pulpit, infidelity will have its own way, and the latest theological hobby, "conditional immortality," will be ere long exchanged for no immortality at all. If the spiritual medium, who heals by laying on of hands, is a quack or an impostor because he does not use drugs and minerals, or exhibit a diploma or carry surgical instruments and bandages about with him, then Jesus is the founder of a school of quackery and imposture, because he declared concerning his followers—"They shall lay their hands on the sick and they shall recover." Then were all the apostles quacks and impostors; then were all the early Christians either poor, deluded fanatics, or in league with quackery and imposture, because they applied magnetized handkerchiefs and aprons to the bodies of those suffering from physical ailments, and cured mental disorders by spiritual power, not by the incarceration of victims of medical tyranny in lunatic asylums, where the poor, crazy sufferers are made ten times worse by the harsh treatment they often receive, and the cruel isolation from all their friends consequent upon their captivity.

Spiritualists are accused of not building hospitals, not

doing practical work by employing organized agencies, to remove crime, disease and insanity. Perhaps it will be found on closer inspection, that institutionalism does far more to aggravate crime and misery than to relieve these evils. The Roman Catholic Church is far more entitled to respect than are the Protestant organizations, because this Church has never repudiated spiritual gifts, though it has oftentimes greatly erred and abused its power, by attributing to satanic agency every manifestation which resisted the control of the Church. The manifestations at Lourdes, at Knock, Ireland, in various parts of France and elsewhere, are genuine beyond doubt. Chronic cases of palsy, epilepsy, &c., &c., have been permanently cured through spirit agency, with the assistance of priests who are strong magnetizers and spirit mediums. But this power of healing is not locked up in the bosom of the Romish Church. The Virgin Mary and the many saints canonized by Rome, have not the exclusive power and right to heal men's minds and bodies. The unlettered country girl, who is sent for to see her dying mother, and who reaches home just when her mother's life is despaired of by the physician, throwing herself down in a paroxysm of grief, tears and supplication at her mother's bedside, brings back to life the beloved parent whom no medical skill can save. She is praying frantically to God to save her mother, and all the while she is answering her own prayers. Every pore in her skin is open; she is violently agitated, and parting with her life-force copiously—her love, her sympathy, her intense desires for her mother's recovery ally her with kind, gentle, and powerful healing spirits. She who knows nothing of magnetism, psychology, or Spiritualism; she who has not the faintest idea of the power of will, and knows not the first thing about directing her magnetism to the healing of disease, is having it directed for her by unseen hosts, and her prayer is answered in harmony with these wonderful psychological laws which are to-day being studied alike by scientist and peasant.

Ask and ye *shall* receive, seek and ye *shall* find, Nature says to all her children. Open your windows, and the light and air are yours. Close them, and you may suffocate in darkness. Fathom the laws of being, and understand prayer as spiritual effort simply, and you will know that when the soul works, it may accomplish the end it seeks, while, if it be idle, the field wherein the treasure lies is all uncultivated.

Prayer is not to supplant, but to supplement and crown exertion. Muller, of Bristol, who relied on prayer for many years to support his orphanages, was a most industrious man, an indefatigable worker. Dr. Cullis, of Boston, U. S. A., who keeps open his Consumptives' Home by prayer, is very energetic. Do not, we beg of you, run away with the idea that you may pray instead of working. Prayer is work in itself, and no one who wishes to shirk labour and pray in idleness will receive any blessing therefrom.

Prayer is the desire of the Soul, and according to the nature of your aspirations will be the character of the respondents to your petitions, and the likelihood of your blessing humanity through their agency.)

IMPROMPTU POEM.

THE WAY TO GOD.

A CHILD kneels at his mother's knee, and lisps his little prayer:
"O God! O Father! high in heaven, o'er me exert Thy care;
Send down some blest angelic guard, to watch me while I sleep,
And bless my father, far away, sailing across the deep!
Bless mother, bless my sisters dear, my little brothers, too,
And help me in my daily life, to be to duty true!"

A sailor, wandering o'er the main, sees the pale moon at night,
Shine softly, as in bygone years it shed its mellow light
Over his old, beloved home, in country lanes so far;
He gazes toward the silent heavens, and sees the evening star,
And straightway all his heart goes back, across the briny sea,
And he remembers, when a child beside his mother's knee,
He prayed that God would make him good, and make his life sublime,
And now, in manhood's riper way, he prays the same old rhyme,
But slightly altered, e'er he sleeps: "Our Father!" he repeats,
Then hears no more until the storm against his cabin beats,
And he, old seaman though he be, crouches in fear and dread,—
A storm has risen o'er all the main, by it the ship is led
Over the rocks, where quicksands lie, and e'er he draws a breath,
A fearful cry goes up from those who dread an awful death!

"Oh, save me!" screams, in accents wild, a mother; at her breast
A little infant sleeping lies, as bird in soft, warm nest.
The child hears not the awful storm, knows not of danger nigh,
But suddenly awakes to hear his mother's startled cry;
And then, with tiny arms outspread and eyes distent with fear,
He looks into his mother's eyes, and sees her bitter tear.

"Oh, save my child!" the mother shrieks, in accents piercing, wild.
"If you have known a mother's love, Oh, save my darling child
And save me, also, lest so lone and desolate he be,
That even should I pass to heaven, and know his misery,
My crown, and harp, and palm would be a weight I could not bear:
I only ask to live for him—O Father! hear my prayer!"

Straightway the gallant seaman flies to rescue, swift to save;
A lifeboat speedily he brings, and from their watery grave,
Parent and child are rescued both, and safely reach the land,
While the brave seaman struggles on, to save the rest who stand,
Timid and faltering, on the wreck, till, lo! his strength gives way,
And quickly he falls overboard, swept by the waves away!

"Our Father!" is his dying prayer: "Father! I come to Thee!
Oh, gather me among Thy sheep, unworthy though I be!"
Scarcely the words have left his lips, when, lo! his eyes grow dim,
They see not the retreating earth, he hears a heavenly hymn,
A tender voice sings in his ear: "My son! I wait for thee;
Now earthly storms no more can tear my darling child from me!"

Oh! say, what mortal tongue can speak the glories of that state,
Where angel spirits, full of love, for all earth's shipwrecked wait?
Was that instruction lost on him, when at his mother's knee,
He learned to lisp his infant prayer: "Father! take me to Thee!"

All through his life, a brooding love could ne'er forgotten be;
That love was his bright, polar star, on land or on the sea.
The memory of that little prayer, in childhood he did say,
Kept bright, within his heart, a spark of love's eternal ray.

The mother and the child he saved, can ne'er forget to pray
For him, their rescuer from death; they cry to God each day,
For him who saved them from the storm. They do not know he stands
In spirit, close beside them both, with outstretched, loving hands.

No prayer is lost! The way to God is open unto all;
No soul can cry in its distress, and vainly voice its call;
God's angels are around, and they His messengers are made;
They come as they in ancient time came, where the patriarch laid.

Prayer is the ladder Jacob saw: your prayers are angels mounting up,
Answers are angels coming down, to place life's waters in your cup.
Be brave! the way to God is wide, and all may pass that way;
Desire to bless your brethren, then through pure desire you truly pray!

BENEDICTION.

May the prayer of your every heart, be an aspiration of perpetual work for man; and, striving to bless your brethren, may you realize the fulness of God's Benediction, and possess His Peace within your hearts for ever!

X.

THE TRUE GIFT OF HEALING, AND THE TRUE SPIRITUAL PHYSICIAN.

(*Delivered on Hospital Sunday.*)

ACCORDING to long-established custom in the Metropolis, one Sunday in every year is set apart for special consideration of the claims of certain very deserving charitable institutions, Hospitals, Dispensaries, and Convalescent Homes in particular, when collections are made at almost all the churches and synagogues in the city and suburbs, in aid of these philanthropic institutions, and philanthropic they truly are.

From this remark, you will see at once that our Discourse on this occasion will be in no sense condemnatory or oppositional. We have no fault whatever to find with the machinery already in motion for relieving pain and healing sickness, but the cry on every hand is, that the provision made is lamentably insufficient. Though the population of London, including all the adjacent towns included in the Postal District, is probably at the present moment nearer five millions than four, the number of beds, in all the hospitals put together, is very considerably under 10,000, and when we take into consideration the fact that at least half of this immense population is made up of persons whose circumstances will not permit of their having the best medical assistance the country affords, comfortable accommodation, and good, nourishing diet, anywhere out of a public institution, in case of accident or illness depriving them of their ordinary means of earning a livelihood; when we also remember the further fact that these institutions are frequently most painfully crippled in their means of usefulness by the inadequacy of the pecuniary support they receive, and when we remember also, that a very large number of persons dread going to a hospital more than words can express, it is surely

high time that public attention was called to other methods of healing than those adopted by regular medical practitioners, especially to those methods which are so simple and yet so wonderfully efficacious that they can be employed in every home without danger or risk of failure.

(The present medical knowledge of the world is a boon for which all should be thankful, and never against knowledge, but always against monopoly solely, should the voice of the reformer be raised. Undoubtedly there are cases at the present day which require the surgeon's knife and the learned physician's skill; at the same time we have no hesitation in declaring that the time is fast approaching when mineral medicines, at least, will be employed no more, while surgery will die a natural death as accidents become scarcer, and the Gift of Healing is so far developed and employed as to do away with amputations and excisions almost entirely.)

As many of you are, no doubt, Bible students, and as some of you have only very recently severed your connection with orthodox Christian churches, while others again may still be members of one or other of the orthodox bodies, it will, no doubt, be interesting to most of you, at least, if we endeavour to explain the miracles of healing recorded in the New Testament, by the aid of such light as we can bring to bear upon them, through our experiences with healing by spirit-power and magnetic influence in the present day; while Jews and Christians, alike giving credence to the Old Testament, may be ready to hear what may be said from a spiritual point of view concerning those wonderful phenomena which are said to have transpired through the agency of the divine, working through the earthly organisms of specially inspired prophets among the Hebrews.

Perhaps the most marvellous of all the stories in the Law with reference to this subject, is that of Elijah healing the widow's son at Zarephath. The account of this stupendous miracle will be found in the first book of Kings, chapter xvii., truly a chapter of miracles from beginning to end, and one which we do not wonder has puzzled many commentators and drawn out many diverse opinions, as its interpretation has been diversely attempted. The story at its commencement, of Elijah and the ravens, is now largely discredited, but among scholars its meaning has been rendered clearer by the change recently made in the reading. Instead of "ravens" we are

now told by scholars to read "Arabs," or the wandering, almost savages tribes, who infested the desert, and were far more notorious for their depradations than their acts of hospitality and kindness. No doubt they were originally rendered savage by the attacks made upon them by their neighbours, and other more powerful and better armed peoples, and like all animals and men when subject to attack from others, they had become warlike and deceitful. (It is absurd to blame the dweller in tents in the desert for his ferocity or his treachery, and then applaud the manœuvres of disciplined armies, and justify a man for springing upon a burglar in the dark and shooting him, while the death penalty is not yet repealed either in England or America.)

It is fear and constant exposure to hostile influences that make men and animals dangerous and savage. Even a domestic cat or dog will become very dangerous if it has been perpetually teazed and irritated from kittenhood or puppyhood while children who are unnecessarily thwarted by their parents or guardians, and who have to fight for everything they obtain, are not very likely to grow up docile men and women.

The story of Elijah and these wild Arabs is intensely instructive and suggestive, and while Dr. Talmage and other sensationalists and mountebanks in the pulpit, endeavour to persuade their unthinking followers that modern revisions of ancient texts do away with the spirituality and beauty of them altogether, these poor literalists have no eyes for the larger, while they gullibly endorse the lesser, miracle. Elijah was safe among the Arab hordes or Bedouins of the desert: not only was he safe among them, but he, a true servant and prophet of the Most High, was kindly, generously, and hospitably treated by them. They brought him bread and meat both morning and evening.

Our opinion is that this charming story forms part of the instructive history considered sacred by the wise old Hebrew fathers, because they saw in it a standing reproach to aggression and cruelty as means of subduing the hearts and wills of savages, and incorporated with the sacred canon many beautiful and thrilling tales, of how good and noble men found themselves safe everywhere, always conscious of God's protection, ever secure from danger, because they aroused not the hostility, but the love and respect for virtue, which ever

lies latent in the breast of every savage, and even of every animal.

How much more helpful and inspiring is the new progressive view of miracles than that old literalism it is fast displacing; and may we not venture to predict, that, when the present wave of reactionary iconoclasm has spent itself in demolishing the rapidly decaying superstructure of superstition, which ignorance and priestcraft have built upon the rock of truth, the grand old Hebrew prophets will be revealed to the world, not as special favourites of Jehovah —in the old sense, for the new religion will despise favouritism and acknowledge one universal Spirit of impartial Love and Wisdom, as the Sovereign Ruler and Sustainer of all—but as men who were able to conquer difficulties others found insurmountable, by reason of the power within them, which gave them an authority and dignity none could withstand.

When we are told, farther on in the same chapter, that a hospitable widow at Zarephath entertained Elijah, and as a reward for so doing, found her barrel of meal and cruse of oil did not waste, we need not see in this anything more miraculous than the fact of kindness never going unrewarded; and if our eyes are not limited by purely earthly horizons, though we find sometimes that virtue goes in rags and wickedness in purple on the earth, and therefore cannot apply the story of that particular widow's immunity from loss in a literal sense to all outward benefactions, we may surely in the light of immortality take comfort with the blest assurance, that no one who ever takes compassion upon the sorrows and sufferings of a fellow child of God (and all are God's children), shall ever fail to be richly compensated in one way or another, either materially or spiritually on earth or in the hereafter: though it must never be forgotten that benevolence must be distinct from selfishness, or it is not, to use theological language, of the nature of grace. Should you give a large contribution to-day to some charitable institution, with a view to improving your worldly circumstances—remembering that the Bible says somewhere, that those who give to the poor and needy lend to God, and that whatever they lend to the Almighty will be paid back to them with liberal interest, good measure pressed down and running over—your actions are not benevolent except in seeming. Those who make merely a business transaction of giving, are like those in the 16th

century all over Europe, who were accustomed to buy indulgences, and expected by sacrificing a little money, which the priests were always glad to receive, to be absolved from the consequences of sin in this world and the next. It was against this perfidious practice and atrociously immoral idea that Luther so vigorously protested, and though he was by no means a model man with a perfect theology, he was needed just when he lived, to bring into prominence the doctrine of justification by faith and not by works, which properly interpreted means neither more nor less than this, (that it is the spirit within, the motive which prompts to action, and not the act itself, which is precious in the sight of heaven, and entitles the doer of the deed to a place among the angels.)

But we must not linger upon this special topic to-day, except in connection with the work of HEALING, with which we have more directly to deal, and Faith as a necessary requisite in the *modus operandi* of Healing, has always excited considerable comment and controversy.

Throughout the New Testament we are told how inseparable are faith and the power to heal, or the ability to be healed. In some instances the Evangelists tell us that Jesus said to those whom he had cured of painful maladies and long-standing infirmities: "Thy sins are forgiven thee," and at other times his words were: "Thy faith hath made thee whole." Then we are informed that under somewhat different circumstances, Jesus could do no mighty works because of the unbelief of the people among whom he went. Again it is recorded that he marvelled, or was filled with astonishment, at their incredulity, and in those places he could work no miracle; and then at times his disciples came to him complaining that *they* could not heal, and he attributed their want of success to their own lack of *faith*, saying unto them: "O faithless and perverse generation! If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible to you." All things are possible with God, and all things are possible to him that believeth unwaveringly in God, because the power of God through him can be perfectly expressed. In this hurried mention of many texts and circumstances scattered throughout the gospel narratives, we have given you a brief epitome of the general teaching of Jesus concerning healing, and that peculiar phase of it, the

casting out of devils (unclean demons), allusions to which occupy a large part of the canonical New Testament.

We do not, of course, expect to be able to do anything more than give you the vaguest outline of the philosophy of this teaching in a single lecture, however, we shall not be so far discouraged by the shortness of our time and the magnitude of our subject, as to refrain from attempting to send you away from here with a few thoughts to turn over in your mind at your leisure, coupled with a few suggestions for the relief of suffering and cure of disease, which, we hope, you may all find of some use to you whenever called upon to minister to those whose minds or bodies are impaired.

We never read that Jesus, or his immediate followers or successors, carried cases of surgical instruments about with them, or that they prescribed or dispensed medicines of any kind. They relied entirely upon the word of power, faith, prayer, and similar spiritual and mental agencies. It is stated in one place, that Jesus told his disciples when they had not succeeded in performing cures and casting out impure spirits, that they must pray and fast, as the power to perform such wonders came forth only by prayer and fasting, and there is no reason why we should throw the slightest discredit upon this passage, though many advanced critics cast it out as an interpolation, for it agrees perfectly with the general tenour of the life and teaching of the great Galilean seer, as the Evangelists unitedly represent him.

He was a man of abstinence and prayer. He fasted forty days and nights prior to entering upon his public ministry, and constantly during his three years' active work he was accustomed to spend whole nights in prayer, and to withdraw himself to solitary places, feeding upon bread which fed the soul more than it affected the body. But whatever affects the mind reacts upon the body, while all physical ailments and conditions have a reactionary effect upon the spirit, so long as it remains embodied; therefore, food reform is not morally unimportant, while improved methods of sanitation are as effectual in helping to reform the morals, as they are in aiding the physical improvement of mankind.

It is fashionable to-day to ignore miracles, to laugh at the supra-material, to sneer at all the marvellous records of the past, classing them together as old wives' fables and nonsensical traditions, which the sooner we discard the better it

will be for us. This is the Agnostic or purely negative and materialistic view of the subject, but among advanced thinkers of a higher and more intuitive type, the miracles afford a most fascinating basis for study and experiment. and while many eminently spiritually-minded persons discard the purely marvellous or magical, and lay no stress upon anything except what is purely moral, miracles lose nothing but gain a great deal by being lifted out of the letter into the spirit, for when spiritualized they are setters-forth of many of the sublimest truths the world has ever dreamed of, or longed to see made manifest on earth.

Theodore Parker was called an infidel by many, because he took an entirely spiritual view of the wonders said to have been performed by Jesus during his sojourn on earth. Had any one asked Mr. Parker during his ministry in Boston, thirty years ago, whether he believed in the literal raising of Lazarus, the literal opening of the eyes of men born blind, he would probably have answered No! but he would never have left the one, who addressed him seeking light, in the arid wilderness of blank denial; he would have at once begun to give you his views of how Jesus, as a great moral healer and emancipator, opened the mental eyes of those who were mentally and morally blind, and would have told you, in his gentle, persuasive, yet powerful and most emphatic manner, how much more important it was to improve morals and unfold mental capacity, to heal spiritual wounds and bind up broken hearts, than cure any number of purely physical ailments.

William Ellery Channing, another noted Unitarian, though of another school of thought, would, no doubt. have said he believed in the letter as well as the spirit; but Parker was so deeply imbued with a conviction of the eternal superiority of moral over physical changes, that he was, perhaps, too little accustomed to pay attention to the outward workings of the great spiritual law he so truly recognised, and fervently believed in, which renders possible, yea, probable, and, we may say, *certain*, those outward results, which though less valuable, perhaps, than the invisible and interior, are nevertheless the outward results and natural expressions in material life of the carrying out of those supernal principles of spiritual being, which have ever a material effect to produce in the upraising of man's material nature, when they are called into exercise in the mundane sphere.

It has often been appositely remarked, that extremes meet, and it is indeed strange to find that Roman Catholics have many ideas in common with the heresiarch Parker: though when he was in Rome, shortly before his passage to spiritual life, he so shocked some of the priests with whom he argued, that they pronounced his views favourable to idolatry. Only a short time ago we heard a Catholic priest declare, that the seven devils cast out of Mary Magdalene were the seven deadly sins, and this view is by no means uncommon among educated Catholics. Such interpretations as these go to the very root of the matter, and explain many very difficult and problematic questions which are constantly cropping up concerning sin and its connection with disease and suffering.

We are told in Genesis, that suffering entered the world by sin, that if man had never sinned, never rebelled against his Maker, never broken God's commands, that he would never have forfeited Paradise, but have enjoyed during his entire sojourn on earth, perfect immunity from distress of every kind; and this doctrine, usually considered the very quintessence of orthodoxy, is in perfect keeping with the views entertained by many Secularists, who declare that if the laws of nature are perfectly known and obeyed, that no one needs to suffer, and that when they are fully understood and implicitly followed, a Secular golden age will dawn upon the earth. On the other hand, Geology and all the natural sciences lead us inevitably to conclude, that animals died before man could appear on earth, while the New Testament rebukes the prevailing idea that all sufferers are sinners, and attributes to Jesus the following words concerning a man who was born blind, whom he afterwards healed: "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."

(No delusion is more painful, no doctrine more reprehensible, than that which teaches you to regard all sufferers as culprits undergoing chastisement for sins committed, while you, who are enjoying good health, pride yourselves upon your goodness. Such views are calculated to develop anything but charitable dispositions. The very best view we can take of suffering is, that it is an educator; it is a sign of imperfection surely, as we cannot expect suffering to be eternal, to have any part in the nature of God. No one

wishes to suffer, and suffering is by no means capable of relieving monotony, and forming a pleasing change in the ordinary routine of life. Sin is the transgression of the law, says an Epistle, and if sin be merely a breach of law, either ignorantly or wilfully, then suffering, disconnected from pangs of conscience and remorse, may be due entirely to ignorance, while that suffering which is accompanied by the stings of an upbraiding conscience, can only proceed from wilful transgression of the moral law.

But it is no one's business to wait to know what has been the cause of suffering, before he sets to work to relieve it. Persons may have been ever so wilful, ever so profligate, their own evil acts may have brought upon them their present pitiable condition, but who shall dare to say that the present imperfect state of society is not largely responsible for the crimes and misdemeanours of the bulk of the people? Are we not all, in a sense, our brother's keepers, are any of us quite free from the imputation of having set temptations in the way of others, or failed to remove stumbling-blocks we might have taken out of our brother's way? It should ever be ours to treat the sinner, as well as the sufferer, as one wrestling with a painful and dangerous malady, and as you erect hospitals, not dungeons, for the physically sick and those afflicted with mental aberration, so you should abolish all loathsome prison-houses throughout the land, and see what constructive and reformatory measures will do towards ridding the world of the incubus of pauperism and crime which now oppresses it.)

The True Healer must be something more than a skilful medical practitioner, and he need not always be that. Healers must be born, not made. It is professionalism which produces bad doctors, bad clergymen, bad lawyers, and bad representatives of all trades and callings. Until very recently, only five occupations were considered fit for the sons of the gentry. A young gentleman, unless he could afford to live in idleness, which is often considered most genteel in the "upper circles" of society, must either enter the Church, or the legal or medical professions, unless he joined the Army or the Navy. Quite recently commercial life has been tolerated for the younger sons of the upper ten thousand, but even twenty years ago *business* in all its forms, as distinct from *profession*, was looked down upon with

contempt. And with what result? The greatest injury to Church and State alike.

Many and many a young man has managed to take a degree at Oxford or Cambridge, and has entered the Church professionally. To him, conducting the public worship of God and exhorting the congregation was simply a means of obtaining a livelihood. Prayers were gabbled through as though ministers were parrots, sacraments were administered in so slovenly a manner that persons began to look upon all church ordinances as empty forms, meaningless ceremonies, while sermons, purchased wholesale for a few shillings the barrel, were read in so unedifying a manner in many churches, that it became customary in many places to sleep through them. Ministers of religion have been guilty of causing more than half the prevalent indifference to religion, and we can attribute the low ebb at which the life of the Church of England was found by the Tractarians at Oxford, when Dr. Pusey first became notorious, to nothing other than the making of the performance of what were called religious duties, a merely business act. The Dissenting Bodies in England have never become quite so formal as the Established Church, because it always needed some backbone, some pluck, some courage to be a Dissenter till very lately. In America, orthodoxy originally took the Congregational instead of the Episcopalian form of church government, therefore, across the Atlantic the Episcopal Church has rarely degenerated as much as in England, while all over the continent of Europe the Established Church has been the Roman, and there that church is losing, as rapidly as it is gaining in countries where it looks to the future to make progress, instead of to the past, as the time of its greatest triumphs.

Professionalism is always dangerous when it creeps into Religion, Science, or Art, though it is only just and right that workers should receive a proper remuneration for the time and energy they expend in any pursuit, but something more than professional activity is needed in the Church and out of it, if this country is to experience a genuine *renaissance* of religion or art. Does not the genuine Artist love his art, and does not the lover of art love it for its own sweet sake alone, or for the good he sees he can do through its agency? Ministers of religion, Physicians, Lawyers, Singers, Teachers, Painters, must all be voluntary and enthusiastic workers in

their special fields of industry. or they are not really in their right places. A person who loves public life only because of the èclat, excitement, and emolument connected with it, may be a brilliant professionalist, but can never interpret truly the beauties and the mysteries of his art.

Do you think Milton composed verse only for fame and money? Do you think Beethoven wrote music without feeling it in the very depths of his own soul? Could Angelo or Raphael have painted as they did, unless their souls were in their work? Did Massillon or Fenelon preach as hirelings, and have your truest physicians ever gone about among the poor and suffering, thinking only of their fees? Do not imagine we are denying the oft-quoted truism: "The labourer is worthy of his hire." If you reap spiritual advantages sown for you by others, as the apostle says, it is a small matter if the spiritual workers come in for a share, even a large share of your temporal wealth. But should any feel that were they wealthy they would work no longer, they have experienced within them their own unfitness for the work in which they are now engaged. We wish to especially emphasize this thought to-day, as it bears directly upon what we have to say of true Spiritual Healers.

We hear a great deal of Magnetic Healers and Healing Mediums, but do we sufficiently take into consideration the importance of those purely spiritual qualifications which, in their vast importance, far outweigh all the minor considerations of temperament and physique, which weigh so much with many. The true Healer is a sympathizer. No truly sympathetic person is destitute of healing power, or fails to exercise it, though often he employs it unconsciously to himself. The very food you prepare becomes charged with your life-emanations, and persons should beware of a discontented or ill-natured cook, for many are the evils consequent upon eating food prepared for you by persons who are not kindly disposed to you. Have you not often remarked that the very simplest food tastes better at home than most expensive fare in large and fashionable restaurants? There is an indescribable something about home cooking which renders all food pleasant and nutritious; if your home be a true one, and links of affection bind its inmates together.

Some persons laugh at the idea of personal magnetism being conveyed from one article to another, or from hu-

man bodies to whatsoever comes in contact with them, while they are quite ready to believe in infectious disorders, contagious diseases, &c., &c. In a word, they believe in the power of disease over health, but not in the power of health over disease. Such theories form part of devil-worship. They are a practical avowal of belief in the devil and disbelief in God, and it should be the special endeavour of every Theist to combat them as resolutely as he combats their counterparts in the realm of morals. "Evil communications corrupt good manners." "One black sheep makes many." These, and similar proverbs, are only half truths. Is not the other side of the question true also? Why not have a proverb: One white sheep makes many; good communications are antidotes to evil manners. These and similar aphorisms becoming common sayings, would do an immense deal to leaven the thought of the age with a purer philosophy than that which takes its rise in the odious and blasphemous doctrine of the total depravity of human nature.

How any one can deny total depravity, see its fallacy and not fight down the prevalent fallacy of the infectious character of disease, while good health is said not to be communicable, would be a paradox unless we knew how very slowly reforms make their way, and how relentless is medical bigotry, and how unwilling people are to think for themselves on questions of health, instead of employing doctors to think for them. A gentleman said to us one day, speaking of auricular confession, bringing forward an argument in its favour: "Do you not think it a good thing, perhaps, to entrust your soul to the keeping of a priest, as you would entrust your body to a physician?" Our reply evidently startled him. It was substantially as follows: "We think it so bad a thing to entrust your body to the keeping of a physician, that we scarcely think your illustration does anything more than afford another argument against the practice you are inclined to uphold." The gentleman said further: "But have not doctors special training, and are they not specially qualified for the work they take in hand?" We merely replied: "We hope so, and we hope the same of ministers of religion, but no more fatal error can be fallen into than resigning yourselves unthinkingly into the hands of anybody. You have reason and conscience of your own, and while you may profit by advice, you must ever turn for

highest counsel and guidance to those inner voices, which have been in every age the special directors of man, from the times of the earliest history to the present moment."

God has specially revealed himself to his children, through the inner voice of the Spirit, and this inner voice, as we said in our lecture on "Reason and Intuition," is the final and authoritative court of appeal, to which each human being can turn in his extremity.

We hear so much to-day about animal magnetism, galvanism, and electricity as healing forces, that one is often apt to imagine that, as the terms magnetism and electricity are often employed by spirits as well as by Spiritualists when they speak of the means whereby cures have been affected, these purely physical agents constitute the total resources of the spirit-world and its instruments, and constitute together a universal nostrum efficacious at all times, under all circumstances. We certainly do not and cannot deny that great good has often been accomplished by material agents, when under spirit direction, but these material agents have no power to heal you unless intelligently directed. Now, it very often happens, that persons who have no idea that they possess any healing power, are the greatest healers, but these are usually persons of kind and sympathetic nature. They wish to relieve pain, and would gladly do so voluntarily if they only knew how, and it is a source of unceasing regret to many such, that they can do so little to relieve those around them. Belonging to this class are many true physicians, some are indeed in the medical profession, and these are the kind, good doctors you are always so glad to see. You never start nor shrink away when one of these approaches. No matter how ill or nervous you may be, the physician is your friend, your confidant. The very sight of his kindly face does you good, and you send for him whenever anything ails you, not so much because you have faith in the power of medicine to heal you, as that you instinctively feel you will get good if he only comes near you.

Men and women, who possess naturally this healing power, are the only ones who have really a right to offer themselves to the public, either as doctors or nurses; and as many of these sympathetic souls know nothing of *materia medica*, have had no hospital experience and no special training of any kind qualifying them for attendance in the sick chamber,

it frequently happens that those from whom sufferers derive the most good, are persons who have no diplomas and no certificates. The world may call them "quacks," but they are invariably appealed to when ordinary methods have been relinquished as unavailing, and often by their means persons are raised to health and strength, even from the very jaws of death.

Of course, if accidents are simply local and physical, and persons are in no mental trouble and simply require the surgeon's assistance or the services of the herbalist, ordinary surgical and medical treatment does well enough, except in cases where physicians persist in employing mineral remedies, and these for the most part instead of being remedies are destructive to the constitution which they seem temporarily to purge, and to the use of such poisonous substances a large per-centage of unnecessary ailments, brought on no one knows how, may be traced.

Mineral electricity is now extensively employed as a therapeutic agent by many illustrious members of the medical profession, and when skilfully handled and judiciously administered it is a valuable acquisition, but in numberless instances, electricity pulls down but cannot build up. For dissipated and overfed persons, for all who are bloated, whose blood is impure and whose circulation is impeded by the presence of foreign matter in the blood and general sluggishness of the system, mineral electricity may be of service, but for sensitive, debilitated, nervous, overworked persons, of naturally delicate frames, with no great stock of vitality to draw upon at the best of times, electrical apparatus is often dangerous and destructive. Animal magnetism is far safer and far surer in its effects, as animal magnetism is in reality the concentrated essence of human life, vapourized and transmitted in the form of an invisible fluid from one organism to another.

Foods and medicines need to be digested and assimilated. Many systems are too weak to be able to do either. They cannot swallow food, they cannot digest or assimilate it, even if they succeed in forcing it down. In cases of utter exhaustion, and even seeming death, the body may be revivified by the infusion of magnetic life through the pores. And to return to the story of Elijah—Has it never struck you forcibly, how thoroughly the prophet magnetized the apparently dead

child, while he called upon God to return the soul to the body it had just vacated, or about which it was hovering ere it took its final departure? Here we find prayer, earnest aspiration, intensely strong desire, fervent calling upon God, accompanied by earnest endeavour to restore life by physical manipulation. Elijah combined the use of animal magnetism, will-power, and spiritual fervour, and thus became a conduit or channel through which healing power from the spirit-world and the surrounding atmosphere could flow into the inanimate form, upon which he stretched himself three times, respiring heavily, by that means breathing out his bodily vigour into the boy's physical frame. The warmth and vitality penetrating every pore, mingling with the departing life force within, and enabling the returning spirit, assisted by Elijah's fervent will and prayer, to upbuild the earthly tenement, and restore her son whole to his mother's loving arms.

When Jesus healed a woman who had suffered twelve years from a painful malady, while she only touched the hem of his garment, it is said that as soon as she had touched him, he perceived that virtue had gone out of him. This virtue is the elixir of life, without which the body could not be sustained a single moment, and which, in forms invisible to ordinary sight, passes through the pores of the healer, saturating his dress, impregnating the air about him, and then reaching the negative, susceptible frame of the patient, finds an inlet and effects a cure. Health and disease are communicated in precisely similar ways. You know how timid people are about sending their clothes to a laundry, if they have the faintest suspicion of clothes being sent there which have been worn or used by persons suffering from certain diseases generally considered infectious. You know how alarmed some people are lest they should take the breath of a sick person, fearing it should contaminate them. All we ask you to accept is the demonstrable fact, that God was neither cruel nor insane when he ordained the laws of nature, and therefore in his universe it is not possible that while disease can be caught good health cannot be communicated from one to another. In the Acts of the Apostles, we are told that handkerchiefs and aprons were laid upon the apostles, and then transferred to the sick, and that these magnetized articles healed them, while so great was the faith of some in the power of one apostle, that they were satisfied

if but the shadow of Peter passing by might overshadow them. The only physical means of cure of the ordinary kind mentioned in the New Testament, are clay and oil. The oil is recommended by James, and it must be applied accompanied by fervent prayer; while the clay, which Jesus used to anoint the eyes of a blind man, was made from his own spittle; and those who have studied the matter know that the saliva of a healthy person, or even animal, is extremely efficacious as a healing agent, as even the tongue of a dog has been known to heal wounds which resisted all other modes of treatment.

You will, however, be careful to observe, that purely physical remedies can only be adequate to effect a cure when the injury sustained is of the body only. But how many of the poor invalids you meet in your daily walks are suffering from bodily ailments only? If the distress is mental, then the angel of healing in the person of some ready sympathizer and tender friend, is alone able to do the needed work. If illness proceed from financial embarrassment, or the lack of sufficient food or raiment, then, of course, it is useless to say, Be ye clothed and warmed and fed! unless you provide things necessary for the body. But how many are there who are suffering from ailments, brought on almost entirely by unhappiness and discontent! How many homes are wretched, how many have skeletons in their cupboards, who strive to appear gay! How many have secret griefs preying upon their mind, robbing them of rest and taking from them all appetite, utterly deranging all the functions of the body! Such cases as these baffle the physician's skill at every turn. They are ordered to Brighton or to Hastings, to Scarborough, to Wales, to Devonshire, to the Isle of Wight. A sea voyage is prescribed, but they may go to the antipodes, and return no better. Neither the sea air, nor the mineral springs, nor the fairest country scenes, nor the gayest Continental life, has cheered them.

They are unhappy, and it is to these the Spiritual Healer can turn and say, "Come unto me, ye that are weary and heavy laden, and I will give you rest." Only sympathy, aided by direct spiritual ministration, can afford aid in such instances as these; and these are the most painful, chronic and important cases of all. To help these you need no great educational advantages or personal attractions. You need no

copious supply of animal magnetic force, but you must have love for your neighbour; you must, at any rate, be willing to be an instrument under heaven for blessing and relieving your less fortunate and happy brethren; and if your soul goes out to others, and it is your prayer to help and heal them, you will inspire them with new faith, new courage, and the faith you have inspired will make them whole.)

Time forbids us to enter more deeply into this engrossing theme to-day. The little we have said will, we hope, induce you to inquire further into this beautiful truth.

IMPROMPTU POEM.

THE POWER OF SYMPATHY.

THERE is a charmed, potent spell, which bindeth souls in love's embrace:
No mortal tongues the bliss can tell, which to this sacred fount we trace.
It is a balm for every wound, for every sorrow, every grief,
And none can fly to it in vain, for speedy succour and relief.

This grace divine is known on earth but feebly, for the chains of clay,
Imprisoning your spirits here, full oft shut out its healing ray;
The laws and customs man has made, the barriers of land and sea,
Shut you away full oft from those, who are your own through sympathy.

But, wheresoe'er a kindred soul meets yours, in ways unknown to sense,
Striking a sweet, responsive chord within your breast, you go not thence
Without a rapture more divine than any earthly joy can bring;
It is as though an angel's voice did in your inmost being sing.

Throughout the realms of earth and mind, this subtle principle is traced,
Affinity together binds the atoms, so that they are placed
Nearest to those with whom they dwell in peace, attracted by some power,
Which, hidden deep in Nature's heart, compels them all to yield their dower.

As Goethe beautifully taught, there are affinitizing souls,
And heaven would scarcely heaven be unless this law of love controls.
Though, in a wide and boundless sense, angelic love flows free to all,
Still, e'en in heaven, there are some souls, whom yours, in special sense, you call.

Not through the ties of flesh and blood, are spirits bound through endless day;
Not by an earth-relationship, tread they the same celestial way;
But by a deeper bond than this, are they united on that shore,
Where only pure affection lives, when all the dreams of earth are o'er.

Sometimes a stranger crosses o'er your threshold, and you know him not
By any earthly bond, and still your spirit says, you've ne'er forgot
How, in some lifetime long ago, perhaps not on this earthly plane,
You've met and parted; now you meet again, and trace your kinship plain.

Sometimes when reading stories—old Iliads, and tales of long ago—
The author of some wond'rous prose or poetry awakes a glow,
Responsive to his thought, within the inmost circle of your mind,
In spirit, you for him enquire, and you will him hereafter find.

No link of love can severed be, which bindeth souls in love's great chain,
No tender throb of sympathy can fail some day response to gain;
And if not here at all on earth, assuredly, for aye in heaven,
Will sympathy make known to you her perfect power, when earth is riven.

Is there a heart within this room—is there a soul in any place—
Who strives some other life to bless, and knows not by what means of grace
The heart forlorn may reached be? Then, seeing not an open door,
You need not sigh, in vain lament, for him ye think so lone and poor!

Your sympathy can traverse seas! No continents can bar its course;
It flies as on the wings of light, impelled by love's resistless force.
And oftentimes, when ye have felt a thrill of gladness through your pain,
It has but been a loving heart returning to your side again,
In sleep, or reverie, or trance, or some bright angel from above,
One who has loved you many an age, consoling you with heavenly love!

BENEDICTION.

May Love's celestial power,
  And Sympathy's sweet might,
Protect your every Life
  From Sorrow's chilling blight;
And may ye Angels be,
  To ease the world's dull pain,
And, through a Life of gentle Love,
  Heaven's highest Homes attain!

AMEN.

XI.

THE SPIRITUAL SIGNIFICANCE AND USE OF FIRE.

OUR subject to-day is one of extreme interest and great importance from a spiritual point of view, and even from a material standpoint it is not an unprofitable or unattractive theme for consideration.

Fire was accounted one of the "four elements" by the Ancients, and was said to be inhabited by a class of beings called salamanders, the highest and purest of elementary spirits, whose work in connection with the earth was to purify and redeem it.

Many modern theorists, speaking of the past of this planet, state that once the earth was enveloped in a fire-mist, and that as this gradually cleared away the atmosphere was rendered pure and wholesome, and the earth slowly became fit for human habitation.

In the Kabala Fire always means the purifying or redeeming element.

Among the Rosicrucians Fire was considered necessary to accomplish the marvellous feat of transmutation, by means of which all metals were said to be at length convertible into gold.

Fire, in the Old Testament, is always introduced as a test of divine power, as in the story of Elijah and the prophets of Baal. We are told that Elijah and Baal's worshippers agreed, that the true God was the one who should make known his presence by fire. Shadrach, Meshach and Abed-nego were thrust into Nebuchadnezzar's burning fiery furnace, heated seven times beyond its usual heat, and because the fire consumed neither them nor their apparel, they were known to have been on the side of right, and genuine servants of the Most High.

In the New Testament, Jesus takes up the symbol, and employs Fire to signify corrective chastisment, and all pro-

cesses of purification, both in this and other realms of being; while Paul, following in this respect closely in the footsteps of his master, says, the fire shall try every man and the work of every man, and those who can abide the test by fire, without suffering the loss of their possessions or the destruction of their work, shall receive a reward, but those whose work is burned shall themselves be saved, yet so as by fire.

The Roman Church, the Greek Church, and the high Anglican Church all endorse certain views of purgation after death, and admit the existence of the fires of purgatory for those whose sins are only venial. But unhappily for the interests of true religion, all these churches couple the infamous doctrine of everlasting torment for those who die in mortal sin, with the reasonable and scriptural fact of purification through suffering of those whose crimes are of a milder hue.

At the time of the Protestant Reformation, Luther and others found the doctrine of purgatory overlain with rubbish and overgrown with weeds. The reformers of the 16th century, like Cromwell and his followers in the 17th, honestly endeavoured to put an end to abuses, to root up tares, and save the precious wheat in all instances from destruction. But, unfortunately, in the one case nearly all the poetry of religion and much that contained spiritual truth was removed, while in the other and later development of Protestantism, everything beautiful in art was assailed, and sweet sounds were considered a profanation of the temples if they were supplied by instruments assisting the human voice.

In periods of reformation the sword always goes before the Prince of Peace, and has a part to play in making the way ready for those who are to sow germs full of spiritual vitality, in gardens long occupied by noxious weeds, which it seems in many instances impossible to uproot without plucking up some of the flowers of religion also. The task of an iconoclast is an extremely hard and unpoetical one, and in order to be an iconoclast or idol-breaker, one must have a stern, rugged disposition, a great deal of self-assurance, and very little respect for antiquities; yet the iconoclast need not be, and often is not, an unkind or heartless man.

Ingersoll, in America, who is one of the most determined opponents of the prevailing creeds, and whose lectures are often extremely denunciatory, bears a charming reputation

among those who know him, as an excellent husband, father, neighbour and citizen. People say he is extremely kind-hearted, and we can quite understand how a very humane and tender-hearted man or even woman, can take just Ingersoll's position, without intentionally causing any real pain to any who seek to derive genuine consolation from what is beautiful in religious conceptions.

Surely annihilation would be a milder doom than everlasting torment; surely a universe that governs itself would be a better universe to contemplate than one governed by such a God as the one depicted by Calvin. All protest against what we feel to be religious truths, has been merely an inundation caused by a vigorous downpour of honest and needful assault upon doctrines so atrocious and so conspicuous, that to get rid of them, even at the expense of some poetry and even truth, was a desideratum, and when we feel certain, as we must if we have any confidence in the immortality of truth itself, that no truth *can* be destroyed, that though apparently dead it rises into new and more glorious life, seeming the stronger and lovelier for its every apparent defeat, we can but welcome the storm and tempest which lay it low, knowing that when seemingly crushed, it is only gathering strength for fresh encounters with error, and that its own intrinsic utility and self-evident rectitude, if nothing else, will render it at length acceptable to progressed and enlightened man.

Let us, for an instant, look at the effect produced by literal fire in the material world. There is nothing nervous people dread so much as being burnt. Drowning is said to be comparatively an easy death. It is not the sinking of a ship but the burning of a ship at sea, with water all around it, that seems so terrible. You can scarcely bear to hear the description of a burning wreck, on which are human beings or even animals. It is the sound of the fire-engine which alarms you more than any other sound, until you get thoroughly accustomed to it, by hearing it so often and learning to place deserved confidence in the noble army of firemen, whose bravery and efficiency can scarcely be over-appreciated. But still the dread of fire in all large cities, and in large hotels especially, makes the lives of many people a burden to them, while the electric flash inspires terror in the breast of millions.

It is certainly true, that fire is in a physical sense a very

dreadful and a very deadly thing. No one can witness a volcano in eruption, without being pretty thoroughly convinced of the real existence of the old traditional lake of fire in the bowels of the earth. No one can be out in a raging storm, without feeling deeply awed by the tremendous power of the lightning, which with its livid flame can in an instant fell the stoutest forest tree, and lay low a building whose foundations are in the granite rocks, and which has successfully withstood the action of all other elements. It is not hard to account for that old-world dread of evil deities, and of the anger of the Supreme, which was and is so fearfully manifest to superstitious minds in the action of the raging element.

But is not Fire the saviour as well as the consumer of the earth? Is it not through fire that earth and air are purified, being rid by the activity of this fell destroyer of what would inevitably produce its ruin, were it not for the interposition of this awful deliverer? It is the lightning which destroys blight. After a thunderstorm the air is purer, the earth fresher, and all conditions of life healthier. The maximum result of the work of lightning is good, only the minimum is evil; and is it not so with those fearful city fires, which have brought desolation in their train to thousands? If thousands have been made to suffer, millions have been made to rejoice, and if either the many or the few *must* suffer, then humanity and wisdom alike dictate that it is better to sacrifice the few and save the many, than to save the few and let the many perish. If fires are evils, then they are among lesser evils, not among the greater ones. They are impossible in a perfect state of civilization, and only occur where dirt, danger, and instability *must* sooner or later be removed, to make way for cleanliness, safety, permanence, and all the other necessary appurtenances and results of a perfect state of society.

Historically speaking, the praise of Fire is written in undying letters of flame, in the records of all great peoples. The fire of London in 1666 burned a great deal of property, very valuable to the holders of it, and caused much distress all over the city; but the fire burnt the plague also. Fire is in a certain good sense very often a most intelligent and discriminating respecter of persons and property. Electricity, its wild state in the atmosphere, seems to strike haphazard,

but fires which break out in cities almost invariably burn down narrow streets of ill-built tenement houses. Wherever filth and disease are most represented, there the fire does its destructive work most quickly; wherever miserable shanties abound, and streets are so narrow that persons can almost shake hands with their opposite neighbours from the upper story windows, fires destroy most rapidly and effectually.

In America, the fires of Boston and Chicago have made both those cities much healthier, safer and more beautiful. The distress the fires occasioned awoke great sympathy with the sufferers, and did positive good, in awakening feelings of compassion for others in the breasts of those who were not grievous sufferers themselves; while, had those fires not broken out when they did, it is difficult to decide as to how far inferior in all respects those two great cities would have been to what they now are. Modern buildings, models of comfort, elegance and safety, almost perfect in their sanitary arrangements, now occupy sites formerly disfigured by wooden structures, which, had they lasted much longer, would have occasioned much disease and distress, and been great hindrances to the increase of commerce, unless they had been pulled down.

Some people will think, very naturally, that it would have been much better to have pulled them down, and built others before the fire broke out. Perhaps it would, but the fire had other work than merely to remove impediments to business, by destroying rickety buildings. Fire is a great purifier and transmuter, and has manifold uses to serve in the chemical changes produced in the vicinity of its activity. It is a well-attested fact among agriculturists, that fire so far changes the condition of soil, that plants and vegetables will grow on land where the soil has been burnt, which never could be made to grow there till after the fire had changed the soil, while other kinds of vegetation died out and could not be reproduced after the outbreak. Fire destroys many kinds of animalculæ, which are the floating germs of disease in the air, and which would attack many hundreds of persons, causing a fearful increase in the rate of mortality, did not fire consume them; while in addition to these purely sanitary facts, we must not overlook some curious instances, which have come under our notice, of the effects of fire upon disembodied spirits, who are yet dwellers upon the earth or in its atmosphere, owing to

the materiality of their states of mind, and the earth-bound character of their affections.)

Of course, purely physical fire cannot affect disembodied spirits, therefore, one of the arguments against a literal hell has been, that it would destroy a physical structure almost instantly, and then the spirit would no longer feel pain. But there are fire-resisting substances, and chemical substances may be applied to the human body, causing it to resist fire, but with these we have not now immediately to do, and it surely cannot be supposed that God has ordained the resurrection of all who die in sin, in fire-proof bodies at the last great day, for the express purpose of securing to them an eternity of torment. Such an act can hardly be considered possible, if God be an infinite tyrant. If he be a God of Love, Wisdom, Justice, or anything men unitedly pronounce divine, such an action must be impossible to him.

There is a most remarkable passage in the New Testament which logically teaches that there are, and in the very nature of things there must be, limits to Deity, and limits so arbitrary that they are eternal fixities involved in the very nature of the Divine Being. The Infinite is necessarily limited by its own infinitude. The passage to which we refer is to be found in the account given by Paul of his view of the immutability of God's covenant, and the fixity of the divine decrees (see Heb., vi., 18). After enumerating many of the consolations naturally springing from a participation in the covenanted blessings, which are secured to all who obey the prescribed conditions for obtaining them, he speaks of immutable things in which it was impossible for God to lie. Can a God of Infinite Truth ever tell a falsehood? Can he ever wish to tell one? Can a God of Infinite Wisdom ever be guilty of folly or know a foolish wish? Can a God of Infinite Love ever think an unkind thought, or a God of Justice ever will to do other than justly to the meanest as well as to the greatest and noblest of his creatures?

(It is impossible for God to be unkind, unjust, foolish or untruthful. He who is essential rectitude must do right. His Will is infinite in power, but that will can never be other than wise and clement, and it is just here that Theists throw overboard the infamous doctrine of everlasting torment, without even thinking it necessary to consider any fancied claims its apologists may think it has on the thought of the

religious world. Orthodox Christians beg us to remember that Jesus advocated it, and therefore it must be true. To this plea, in its defence, we give the following shockingly heterodox answer: Even if Jesus *did* teach it, we still refuse to admit its claims, as there is that in the nature of the doctrine itself, which awakens a thrill of hatred and disgust for it in the hearts of all really humane people, who think about it, even while they are themselves assured that they will never suffer its agonies. But Jesus did not teach it! At all events, the Gospels do not say he did, though we admit there are passages in the New Testament which appear to favour it, and it is our province in this Discourse to consider the most notable of them, as they bear directly upon our present topic: the Value and Use of Fire considered Spiritually.

Only a few days ago, we heard a lecturer say Jesus invented the frightful dogma of everlasting torments. He did not. He preached against it, if the Evangelists speak truly, and it would be far too great a concession to the prevailing idolatry to allow that such a hideous dogma was ever conceived in the brain of any good and pure-minded man. It sprang from human barbarity and terror, in a savage age, and wherever it has prevailed it has been a destructive parasite, blasting religions and civilizations alike, justifying the sword of Mohammed and the horrors of the Inquisition equally. It is at the root of the upholding of unnecessary wars, and the death penalty in so-called Christian lands. Eliminate it utterly from the creeds of Christendom, and you have slain a viper which Christianity has nurtured for centuries in its bosom to its own undoing, so that the very term "Christian" is to-day held in contempt by many devout Theists, who have a strong admiration for the character of its alleged founder, as represented by the Evangelists.

Any student of Jewish history will see, in the reference made by Jesus to fire and worms as constituting elements of future punishment, direct references to the pit of Gehenna, a pit in which the fires were never allowed to go out. To a Jew, living in or near Jerusalem, the metaphor was singularly apposite as an illustration of the nature of future punishment. Gehenna was just outside Jerusalem, a pit where refuse of every kind was deposited. The fires, of course, were always kept burning as a sanitary precaution; they were everlasting fires, while the image of worms was drawn from the fact

that worms were constantly found feeding on the rubbish which accumulated at the mouth of the pit. If the expression "everlasting fire" is used with reference to Gehenna, the allusion is very plain, the significance very clear. The fires are ever kept burning, not as a means of punishing the guilty with unending torment, but exclusively as means of consuming filth and keeping the city wholesome.

(Crematories have been established just outside the gates of ancient cities, as cremation was practised by many nations of antiquity, and in hot countries especially cremation is very far preferable to burial, and with an ever-increasing population, will soon be found necessary in England and the United States, as well as all over Europe, and in the thickly populated districts of the Orient, where cremation is a sanitary necessity. Cremation was practised by many of the most illustrious Orientals, and Lord Lytton in his descriptions of the "Coming Race," declares that they join in a very beautiful and impressive, but by no means melancholy, burial service during which the body is almost instantly destroyed by means of "vril," and that the ashes of the departed are preserved by the family. This is a distinct allusion to very ancient customs, and to the best of these the world is now turning in its almost frantic endeavours to improve upon existing imperfect modes of burial.)

In all allusions to cremation we find everything suggestive of purification, but nothing whatever of fire as a means of inflicting unending suffering. In the book of Psalms, you read the following words: "Thou hast tried us, O God, even as silver is tried; thou madest us to pass through the fire." Evidently the allusions are intended exclusively to refer to such corrective chastisement as purified the mind, and made the spirit of the warrior strong to encounter the difficulties and dangers of life, to which he would otherwise weakly succumb.

(The Trial by Fire was one of the greatest tests ever applied to the initiate into the Ancient Mysteries. If the candidate for honours could successfully pass the trial by fire, he was considered worthy of the highest office, and was revered as one under the special protection of the gods; while many legends, traditions and superstitions are rife in many countries, not excepting England, testifying to a feeling or belief, prevalent in greater or less degree in all countries, that

the specially inspired are impervious to the effects of fire. Thus fire-eating and fire-resisting are among the tricks of modern conjurors, intended to simulate the wonderful performances of the magicians of the East.

Since the advent of Modern Spiritualism, the fire test has been applied to several mediums, and well-authenticated cases, in which mediums have resisted this element, are now published, and are accessible to all who wish to read the record of such truly marvellous phenomena. A lady in Chicago, some years ago, had her hands washed and closely examined by eminent chemists, to make sure that no fire-proof chemicals were upon them, before she submitted to the fire test. Then in the presence of many competent witnesses, who bear willing testimony to the genuiness of the occurrence, she bared the flesh of her arm, thrust it into a mass of live coal, and her arm was not even singed or seared, ever so slightly. Her invisible protectors, being questioned through her entranced lips concerning the *modus operandi* of this startling miracle, declared that powerful spirits, acquainted with many facts in occult chemistry, unknown to the world at large, collected from the atmosphere and from the bodies of the medium and sitters, such material as when prepared by the spirits, in the form of an invisible preparation which they applied to the flesh of the lady, rendered her arm impervious to the flame. Spirits have declared on several occasions and through various mediums, whenever fabric has been protected against fire, that a similar process has been devised; and while the world is not expected to believe anything extraordinary without sufficient proof of its reality, it is surely unscientific, unphilosophic and, indeed, irrational to deny the possibility of that to which others bear testimony, merely because you yourselves have not personally witnessed the phenomena.

Fire-worship played an important part in the beliefs and ceremonies of the Ancients, and indeed the religion of the Parsees was so largely made up of the adoration of Fire, that they have quite commonly borne the name of Fire-worshippers. As it is now the custom to study rather than deride the worship of the Ancients, doubtless many of you are to some extent familiar with the peculiar tenets of the Parsees and others, who believed implicitly in Light as the expression of Deity, in the Sun as the home of the god of the solar

system, and in Fire as the vivifying and purifying flame, without which nothing could exist, be born or renewed. Doubtless among some nations fire, heat or warmth was regarded as the manifestation of the divine emanation, or the Holy Spirit, and it is a noteworthy fact that fire and flame are the chosen emblems of the Holy Ghost in Christian records. The baptism of the Spirit is called the baptism of fire. John predicted that Jesus would baptize with the Holy Spirit and with fire, signifying both inward illumination and the purification of the affections from all dross. Fire is the regenerator and renewer as well as the destroyer, and we venture to say there was never a more sublime conception of the work of preservation and destruction, proceeding from one and the same spirit, than that grand old Brahmanical idea of Siva, the third person of the Brahmanical trinity, who is called both Destroyer and Reproducer.

To apply these ancient beliefs to the doctrine of purgation after death, as taught in the New Testament, is not difficult, and when we remember that Jesus was speaking to Orientals, and that Paul preached and wrote to Orientals also, it is by no means unlikely that all the incomprehensible and seemingly far-fetched allusions in the Gospels and Epistles, really referred, at the time the words were originally spoken or written, to beliefs and practices so common and universally known, as to render the peculiar form of illustration adopted, that most eminently calculated to impress the minds of those for whose immediate benefit the teaching was given under that guise.

If, instead of denouncing, modern teachers would explain the dark sayings of old, the cause of spiritual liberation and true religious progress would make twenty times the headway it now does against blind and slavish idolatry of the letter on the one hand, and equally blind forgetfulness of all things spiritual on the other.

The simple explanation now given by almost all intelligent exponents of the Gospel, of the illustration of a camel going through the eye of a needle, is a sample of how very easily most absurd and misleading dogmas have been built upon a misunderstanding of some local reference. One requires to know something of the city of Jerusalem and its precincts, to understand how the eye of a camel can have anything to do, even figuratively, with a rich man entering the kingdom

of heaven, but when the camel's eye is explained, as a little gate leading into the city, through which belated travellers entered after the larger gates were closed, and when it is further stated that a laden camel had to be unladen ere he could enter through that narrow aperture, the illustration is peculiarly significant and apt. (Riches cannot be carried into the heavenly state. The ideal state of human society is communistic. Jesus taught equal rights and united interests. His early followers were practical communists: they did not allow ancestral privileges. They taught as did Paul: If a man will not work neither let him eat. They regarded it as a crying shame that some should possess vast acres of the country which they had not cultivated, and therefore not lawfully obtained except through the sanction of a partial, unjust and tyrannous law, favouring monopoly and crushing down the common people under the iron heel of the tyrannical aggressor. Jesus said these artificial distinctions must be dispensed with. Men must all be brothers, and so it is said, that when an early Christian church was formed, almost immediately after pentecost, the disciples had all things in common, and gave to every man as he had need. Henry George to-day might be a lineal descendant of the apostle Paul, and indeed of most of the early Christians, so closely do his views on "Progress and Poverty" agree with those of the great Apostle to the Gentiles, and the primitive Christians generally.)

There is perhaps no one passage of Scripture, certainly no parable, which has afforded a text for more frightful sermons than the story of the rich man and Lazarus, and yet no parable can possibly set forth the doctrine of future punishment, as a means of purification, more clearly than does that much misinterpreted and belied narrative of the only way by which an obdurate spirit can be brought to repentance in the life beyond. The Church of Rome has never endeavoured to teach the dogma of everlasting torment from this parable, but has always used it to justify the doctrine of purgatory. In the same way, the celebrated passages concerning fire, in Paul's epistle to the Corinthians, have been, and still are, brought forward by the Roman Church, to support the doctrine of purgatorial cleansing for all who do not die in mortal sin. Unfortunately, the Roman Church employs other texts of Scripture, as we think quite unwarrantably, to support the

heinous dogma of unending torment for all who die in what the Church calls mortal sin; and as it is a mortal sin to neglect mass on a Sunday, or holiday of obligation, you may easily perceive on what a slender thread immortal life hangs, for those who accept all the dogmas of the Vatican.

The parable of the rich man and Lazarus, illustrates perfectly the lesson we intend to convey in our present Discourse upon Fire, *viz.*, that as material fire is a purifier in the material world, so spiritual fire is a redeemer in the world of spirits; and in enforcing this lesson we feel we are not taking up your time in empty quibbling or vain disputation. (We are setting forth a principle of nature, which it would be well for every legislator, employer, guardian and parent to remember, *viz.*, that punishment should never be other than corrective. Whenever vengeance or the retaliative spirit is made manifest, means of correction are forgotten, and methods of cruel and foolish torture usurp their place.)

We are told in the Gospel of a certain rich man (Dives), and of a certain beggar (Lazarus), who lay at his gate covered with sores, to whom the Eastern dogs, a very low branch of the canine family, were kinder than the opulent man, at whose gates the dying beggar lay. It will well repay us to prolong our meditation a few minutes, by endeavouring to fully take in the situation depicted, and analyze the characters presented to our notice.

Some interpreters have understood the rich man to represent the wealthy Jews, who in the time of Jesus neglected the poor; Lazarus, their poorer brethren; and the dogs, the Gentiles, who were called dogs by the arrogant Hebrews, just as Christians are still called dogs by Mohammedans, dog being an Oriental term of reproach, signifying an unworthy person, the dog in Asia and Southern Europe being a very different animal from the sleek, pampered and well-fed creature who feeds upon the best of the land in London or New York, and is his mistress's favourite companion in her carriage at the most fashionable squares, parks, boulevards or avenues. To live a dog's life in England to-day, or to be compared to a dog, would often mean that you were preferred before all others, and were entitled to a very great amount of consideration; but go to Constantinople or Damascus, for instance. and make the acquaintance of the dogs there, and they will fill you, for the most part, with mingled feelings of pity and

disgust. They are mostly fierce, famishing, filthy creatures, almost utterly repulsive in their appearance and demeanour, but they are not destitute of fine feeling, however. Despite their degradation. they will be faithful to those who feed and succour them, and to the sick poor they are often extremely kind, and being possessed, as all dogs are in greater or lesser degree, of healing power in the tongue, they do to-day to the lazaroni of the South, what they did to the poor beggar, of whom Jesus spoke. (They give relief to the suffering by licking their wounds, and you will find in your own experience, that a dog's tongue will often heal a troublesome sore that no ointment will relieve.)

The dog of the East was a symbol of the poor, degraded and outcast, and also of the heathens, who were pariahs, or outcast from fellowship with the orthodox. Jesus took occasion to rebuke the pharisaism of the self-righteous Jews, and told them how their own poor were often ministered unto by the Gentiles, whom they called dogs or outcasts, while their own people neglected them. The consequences to the Hebrew race, of this inequality and injustice, he likened to the wealthy finding themselves in a lake of burning fire, tormented in a flame which nothing could put out. Not even a single drop of water could they get to cool their parched lips. They would, in the day of their dire humiliation, see Abraham, afar off, with the despised poor whom they had forsaken, in his bosom; Abraham's bosom being a Jewish figure of speech, a name for Paradise. To be with Abraham, the father of the faithful, was the goal of the Jew's most ardent expectations. The punishment of those who had had the wherewithal to relieve distress, and had not even relieved it among their own people, whom the law commanded them to treat as their own flesh, was that they should find the tables completely turned upon them in the future life. They would be filled with chagrin, remorse and anguish, realizing how utterly they were shut out from the covenanted blessings: not covenanted to the rebellious and the selfish, however, but to those who fulfilled the conditions of the covenant, *i.e.*, obeyed the spirit as well as the letter of the Law. (When the spirit is neglected, then even Sabbath observance and attendance at the Synagogue on solemn feast days become abominable in the sight of heaven, as it is a vain pretext and endeavour certainly to deceive men, and to deceive God

also, if it were possible to conceal the heart from the All-seeing.)

The rich man, who is a representative of the opulent classes who shut up their bowels of compassion from their needy brethren, is at first only conscious of his own misery and loss. He cries out in his pain for water, and requests that Lazarus may bring it to him. He is told that is impossible, between them there is a great gulf fixed, and yet locally they are so near together they can see each other; at all events the denizen of hell can see the happy souls in paradise, and that sight adds to his misery, as it taunts him with what he might have become, and where he might then have been, if, with his many advantages, he had led as pure a life as that of the beggar he despised. He asks that court may be shown him still. Though he has fallen thus low, it seems to him but natural that Lazarus, on earth only a beggar, should be sent with water for his refreshment. (But he had to learn that there are no class distinctions in the Unseen World, that there promotion is only according to merit, and that one, who on earth was a lowly beggar, may be far too high to be commissioned even to take his station by the side of one of the greatest lords of the earth, who has feasted sumptuously and apparelled himself gorgeously every day, while he cared nothing, and perhaps knew nothing, except by hearsay, of the starving mendicant dying at his gate.) It is said that the beggar desired the crumbs from the rich man's table, but it is not said that he got them.

In London, and all large modern cities, Dives lives in a palace and Lazarus starves at his gate. Aristocratic Belgravia ignores the very existence of the slums at the East end of the city. Harrowing accounts appear in the papers daily, of deaths through starvation, in the cold winter months, of poor seamstresses who make the shirts which many of the fashionable gentlemen wear, and never pay for, at their elegant fêtes and parties. Many and many a tradesman is ruined, compelled to go into bankruptcy, because of the unwillingness or inability of the rich, or seemingly rich, to settle their accounts, and many are the poor laundresses and seamstresses, who are sent away day after day without their hard-earned pittance, because the opulent, or at the least, the make-believe wealthy consider them miserable inferiors, who should esteem it an honour to be allowed to work for the

gentry and nobility, whether they get paid for their toil or not.

There are indeed many honourable exceptions: lords and ladies, earls and marquises, duchesses and counts, who not only pay all their just debts, but are positively benevolent, sympathetic and helpful to the poor, to the very farthest limit of their power. (And these, who are born to the purple, need not cast it off but wear it honourably; they do their duty in the exalted station to which they have been called, usually by circumstances beyond their own control. Were they to step off their pedestals, they might do less good than they are now accomplishing, and even Buddha, who left his father's house at midnight, and threw in his lot with the mendicant friars of India, might possibly have chosen the yet better way, and attained Nirvana earlier had he remained at home, faithful to his home, and fulfilled honourably and justly all the duties of exalted station.

There is an old parable in the Old Testament, about the trees choosing a bramble for their king, but they did not elect him to office until they offered the highest station to the olive and the cedar, and other beautiful and stately trees, more fit to represent them. The stately trees declined to serve, and therefore the bramble got in. There is a lesson for election times, and all whom the people want to serve as candidates for office. Somebody must serve; if a suitable person is not chosen an unsuitable one will be, so it is really hazardous and wrong for persons to cloak themselves with false humility, and refuse honours pressed upon them, by accident of birth, passing away of relations, or other similar causes.

They who trust in riches, and love them inordinately, are the only ones necessarily outside the Kingdom of Heaven. Not the possession of money, but the miser's love of it, is the root of evil, and only the miser or the egotist, who cares not who starves as long as he has his turtle soup and the best of wines, who cares not who goes naked so long as he is dressed in the latest style, in garments of the costliest material: only he who sneeringly asks the question of Cain, "Am I my brother's keeper?" refusing to take any interest in the welfare of others, ignoring the poor and the unfortunate completely; only he and such as he have a hell awaiting them in spirit-life. When death shall close their eyes upon all earthly

scenes, death will be to them the thief, that steals from them all upon which they have placed their love, the moth which corrodes, the rust which eats away their fairest treasures. Then despoiled of all their boasted rank and powers, their spiritual eyes sealed against the light of heaven, their ears deaf to all celestial melodies, a burning fire of fury, remorse and impotent despair consuming their very vitals, will lead them in their pain to cry out for one whom they despised on earth, to be sent unto them to relieve their pain.

Had the rich man asked to see Lazarus face to face, that he might crave his pardon for the wrong he had done him on earth, perhaps he would have been sent to him, with water in his hand to cool the rich man's tongue. But the rich man still thought only of himself; the love of self was still supreme within him, dominating the love of neighbour and the love of God, and no reformation would have been worked within him if the torment he was enduring had been lessened, before the cleansing fires had burned away the dross of selfishness, which was his deadly sin, and the occasion of his doom. The fires must longer burn, his request must be denied, simple though it be, in seeming cruelty, though really in love.

God works in all the hells; the flames are lighted by his love, and they at length remove the rust of that most crying sin of all, the sin of selfishness; so when the rich man had endured his pain a little longer, he begins to think of his brethren and forgets himself. He had never troubled to set them a good example when he was with them on earth, and now it must add fuel to the flame that torments him, to remember that had he acted differently toward them, they would not be in the danger they are now in, of sharing this place of torment when they leave the earth. Though the parable closes indefinitely as regards the future of the rich man, it leaves him on the upward track, for surely no theologian or religionist of any school, can possibly deny that when, through bitter suffering, a nature is aroused from the sinful slumber of consummate selfishness, to express a concern for others' welfare, indeed for their eternal salvation, that that soul *can* be beyond the pale of redemption, hopelessly lost to goodness and to God.

If there were no such a thing as hell fire, it would be indeed a sorry look out for those who die in their sins. If people

could be eternally satisfied with evil, or if God could be eternally satisfied with it, then all our confidence in the absolute nature and eternity of goodness would be destroyed, and not even God could be pronounced perfect. But all the traditions of the world point to one, and but to one, and that an inevitable conclusion, *viz.*, that all souls have deep within them something purer and better than the paltry self-love, which is often all that a spirit manifests during an earthly lifetime, and during a period of abasement in spirit-life, consequent upon misdoing.

Thank God for the fires of hell! Let us hope they are everlasting, if races of men are to be constantly born like unto ourselves upon this planet or any other. If there be an eternal succession of worlds, then everlasting fires are needed, not to make the everlasting punishment of any spirit in the universe a fact, but to render the everlasting evil, with which orthodoxy threatens the universe, an impossibility.

It is wisely said, that angels who kept not their first estate are the only devils there are. Innocence is forfeited during the battle of life, ignorance and wilfulness make unhappy combinations of things all good in themselves. Fire, the destroyer, reduces the state of evil to a pile of ashes, liberates materials from disorderly connections, breaks up the hells of strife and discord, fashioned by ignorance, and causes the Phœnix ever to arise from the pile of ashes, symbol of the Soul's perfect conquest over all that enshrouds and enslaves it.

Do not try to explain away the Eternal Fire which purifies the universe, for in doing so you may be trying to get rid of man's best friend and benefactor, the searching flame of Divine Love, which will utterly consume the tares of ignorance and vice, which grow now in the gardens of many lives, until at length, every spirit now in suffering will be able to say to the Eternal: Thank God for the discipline of pain! "Before I was afflicted I went astray, but now do I keep Thy Word."

IMPROMPTU POEM.

CLEANSING FIRES.

LET thy gold be tried in the furnace; let thy silver and gems be tried;
Let thy heart and thy mind be afflicted, that they may be purified.
If the stains of sin and error are all around them now,
Let the fire of correction cleanse them, and they shall be white as snow.

In the crucible of sorrow, God places many a heart
To cleanse it, and to purify, by the fire that makes it smart;
But men have vainly fancied, God places it in ire,
In an endless hell of torment, where his wrath lights the fire.

But 'tis not so, my brethren; ye who are suffering now,
'Tis not in anger that God sets His seal upon your brow;
But as on Cain, in old time, the brand was in mercy set,
So the brand of God's indignation, we pray you, ne'er forget,
Is a brand of loving-kindness, when seen in the spheres beyond,
A mark of God's pure endeavour to save you, a sacred bond
Which will draw your spirits unto him, however widely they strayed,
The cord, or the chain of sorrow, on your hearts in love is laid.

Sometimes on the one foundation, silver and gold ye lay,
Then, in the day of judgment, God recompense will pay
For the silver and gold ye have given, to ease another's smart,
Will bring you sweet consolation, and satisfy your heart.

The silver and gold, ye'll remember, are not from an earthly mine;
They are thoughts of pure loving-kindness, which clearer than diamonds shine
The gems, which shall sparkle brightly in heaven's illustrious crown,
Are born of your efforts for others, when ye've laid all selfishness down.

Sometimes, but hay and stubble ye place in God's temple seat,
Ye bring to him naught but rubbish—chaff for the burning meet;
Ye bring cowardice, hypocrisy, self-seeking, thirst for gain,
Falsehood, and many an error that cannot in heaven obtain.

Sometimes on the earth ye suffer the loss of all you love,
Sometimes in the fire of sorrow, which descendeth from above,
You lose, in an earthly trial, your love of the base and vile,
And then, ere ye leave the mortal, heaven's sunshine once more doth smile.

But many there be, who go outward to the Land of Souls, unblest
With any desire for heaven, without the sweet secret of rest;
Without love of God in their bosoms, without any care for his poor:
For these, when this earth-life is over, there remaineth God's threshing-floor.
He will purge his floor most thoroughly, will gather his wheat into barns,
Will burn up the chaff, as the fuel which keeps that Gehenna alive,
Which, ever outside of earth's cities, is burning, for spirits who need
To be cleansed, ere they enter those portals, which nothing but pleasure can breed.

Not in anger doth God send affliction, but Dives, in anguish most dire,
Is suffering only by reason of God's love, which lighteth the fire
Which parches his throat, and consumes him with sorrow and grief for his sin;
His selfishness dies in the bright flame, he cries: "Let my brethren begin
To lead a new life, lest they, also, to this place of torment are brought:
Send an angel, or send me, I pray you, that these sinners in time may be sought!"

"They will hear not the law nor the prophets," said Abraham unto him then:
"If one rose from the dead, they'd believe not," heaven's doctrines are far 'bove
their ken;
But their brother himself, he must seek them, undoing the wrong he has done,
Must return to the earth as a preacher, and preach till they've new life begun.

Are any of you clothed in purple? Do you sumptuously fare every day?
Do ye think naught of brethren in danger? Do ye drive the poor beggar away?
Then, surely, when earth-life is over, the fire in your bosom will burn,
And ye'll ask, when too late, how to succour the homeless, the sad, the forlorn.

Too late! yes, to you it will seem so, until all your selfishness dies.
And, then, when pure love of your neighbour lights up with sweet mercy your eyes,
A way will be opened, your spirits will see how to rescue the sad,
And, employed by some glorious immortals, through your work will others grow
glad.

The fire must burn on till all error is expunged from your inmost desire;
Bless God for the hottest furnace, for the fiercest, torturing fire,
For surely hell fires are reserved for all, who impenitent die,
But in mercy, not anger, they're lighted: not to doom, but to raise you on high!

BENEDICTION.

May the Light of God's Love burn brightly,
And enter your spirits below,
While yet upon earth you must labour,
Then, whenever from earth you go,
Your transit may be to regions
Where you need not the cleansing flame,
But where, numbered among the angels,
Heaven's radiance your souls may claim.

AMEN.

XII.

THE ASCENSION OF JESUS INTO HEAVEN, AND THE DESCENT OF THE HOLY SPIRIT.

IN our Lecture upon "The Resurrection," you will remember, we started a train of thought which we were not able to elaborate to any great extent on Easter Sunday. Now that we have been requested to give our views upon the Ascension, and also upon the Descent of the Holy Spirit upon the disciples after the ascension of Jesus into heaven, we shall endeavour to be yet more explicit in the expression of our opinions concerning the method of the Resurrection; as we believe the appearances of Jesus to his disciples after his physical death, to have been nothing other than ancient spiritual manifestations, recorded for the benefit of mankind by those chosen disciples and holy brethren, who were specially privileged to hold communion with the triumphant spirit of the great teacher and loving friend, from whose material form they had so recently been called to part.

There is a growing tendency among all really advanced thinkers, to spiritualize rather than to explain away Scripture narratives; and while recent Oriental discoveries have led many to abandon the name of Christian, and withhold their allegiance from a restrictive Christianity, which exalts one teacher at the expense of all others; while some have gone so far as to deny the personality of Jesus altogether, no one who is really a student of Oriental and classic history, can fail to be struck with the surprising fact that all the religious systems and sacred books of the world extant, have similar traditions and similar accounts of ancient spiritual marvels. The astronomical theory, and many other modern theories account for some things, but they do not cover the entire ground which must be covered before we can offer to the world anything like an adequate solution of the difficulties presented to students, and indeed to almost everybody, who

reads anything now-a-days concerning the mysteries of past ages.

Spiritualism can and does offer the only really intelligible and satisfactory explanation of the spiritual phenomena of past times, and it is a great pity when professing Spiritualists, instead of calling public attention to spiritual truths, imitate materialists who have no knowledge of spiritual things, according to their own declaration, and therefore cannot be expected to give it forth to the world—as to give what one does not possess is an impossibility—and indulge in scoffing assertions with regard to ancient marvels, which by reason of their purely negative character, add nothing whatever to a controversy, except fresh fuel for the inflammation of party feeling and sectarian strife.

We have no blind or superstitious veneration for the Bible, as you very well know, neither have we any foolish and unreasoning dislike to it. We wish to treat it fairly, but then we endeavour to treat every book fairly. Thus, the Bible, in our hands, receives no better and no worse treatment than any other literary compilation, and we shall rejoice to see the day when sacred anthologies are so common, that go where you will, you will have placed in your hands compendiums of the choicest literary and moral extracts, which wise and far-reaching minds shall have gathered from all available sources, ancient and modern. Moncure D. Conway in England, and Giles Stebbins in America, have done something in this direction, in the publication of two very valuable works adapted especially for reading in schools, and at public religious meetings, but much more remains to be done in this direction, and we only hope lovers of truly great sayings of truly great men, will ere long make some decided effort to place such works as those to which we have alluded, in the hands of all readers, and not at a prohibitory price, as expensive works of that character are scarcely needed, as only the rich can purchase them, and the wealthy owners of good libraries would find little or nothing unfamiliar to them in such a treatise. Still a portable volume of moderate size, filled with choice selections from the best ancient and modern authors, is always valuable, as large, cumbersome works can with difficulty be carried from place to place, and are often practically useless, except to the very few, on account of their bulk and costliness.

(We are often asked why we so constantly allude to the Bible narratives, rather than to others, in our Discourses, and also, why we usually preach from a Scripture text? Our answer is: It is the province, both of the pulpit and the platform, to teach morality and to unfold spiritual truths, and as we can just as well do this work as we are able, by taking up narratives with which the public are familiar, and expounding them in the light of universal laws and principles, as by alluding to incidents unknown to the greater portion of our audiences, we take the popular Bible, and preach from it, not to the exclusion of other works, but merely because by so doing we the sooner gain the public ear and arrive at desired results, *viz.*, the unfoldment of those spiritual truths which the Bible narratives certainly do set forth as well as any others. and better than many; while we add to this reason another, and that is this: the Bible is used as a weapon for the advocacy of the most pernicious doctrines. Once convince the public that the Bible itself does not teach what orthodox people say it teaches, and you have broken asunder the last link which binds many sincere though timid and rather superstitious people, to the now rapidly dying errors of the past.

Oh, but the Bible says so! is a phrase often used to silence any one and every one who dares to put forward an unorthodox doctrine. The user of the phrase means, of course, that the Bible says exactly what he says, and, therefore, the setter-forth of the strange doctrine is deluded, or an emissary of Satan. This foolish habit of endeavouring to silence every objector to one's own ideas of what the Bible enforces or substantiates, will be dismissed when the prevalent superstitions concerning the Bible are at an end; but they never will be vanquished until some one enlightens the public mind on the subject of inspiration and spiritual matters generally, to put to flight the old infallibility dogma, and all notions of plenary inspiration, in the old orthodox meaning of that term.

That the Bible is a record of the spiritual experiences of an important section of mankind, is indisputable. The Bible, indeed, is not the record of the spiritual experiences of the whole human race, but it does embody the most startling revelations made to Jews and the Gentile peoples also, from whom the Anglo-Saxon race has gradually developed. Orientals have their own records, somewhat similar and some-

what different, but these records are not, as some suppose, superior to the Bible; they are, if anything, inferior to it, probably because they are older, for one thing, and during the past several thousands of years the Eastern and Western parts of the world, north of the equator, have been slowly but surely advancing, every new race attaining to a higher stage of civilization than its predecessor.

Ancestral influences are acknowledged by all students of heredity, as playing a very important part in the development of races and individuals. Truly the modern student is very apt to ignore spiritual communion with ancestors altogether, but the very doctrine of ancestral influences, as taught by externalists who believe in heredity, is the outside shell of a great spiritual truth; yea, their conclusions are quite correct, only they go no further than effects and secondary causes. The first cause, in such instances, is always spirit influence, and when this is clearly demonstrated to all people, no scientific facts will be set aside, but the theorizings of scientists will be vastly improved and grandly supplemented.

The story of the Resurrection of Jesus is incomplete without the Ascension, and the Ascension is again incomplete without the Descent of the Holy Spirit, and it will be well for us to spend a short time this morning, in endeavouring to account for the marvellous events recorded by the Evangelist, on the basis of such spiritual laws as render them explicable, without the setting aside of any known law of nature. A law may be overpowered by a mightier law, as a strong man may be overcome by a stronger, but then it is the *law* that this should be so, and whatever takes place under the operation of law, must be, correctly speaking, a legal or natural event, though it be a supermaterial occurrence.

Supermaterial, superhuman, and superterrestrial are words that still convey some meaning to our minds. Supernatural we have outgrown, not because our views of spiritual action over matter have become narrowed, but because our conceptions of nature have so far enlarged, that we confess our inability to see beyond it.

Every miracle ever recorded may have taken place in obedience to some immutable law of nature, which rendered possible that which to most minds was strictly impossible. The mere plea that something is incomprehensible, is no

argument against its reality, and they are poor philosophers who cannot make room in their system for accepting the genuineness of many things, which to them are truly miraculous. (Marvellous, inexplicable, even though perfectly natural.)

The disintegration of the body of Jesus seems to us the only rational interpretation of the story of the Resurrection, when we consider it literally. If the record of his life be true, then for three years, at least, and for how much longer the New Testament does not tell us, he had been practising the most rigid self-denial, and had acquired the power of stilling tempests, multiplying loaves and fishes, healing all manner of diseases, delivering those suffering from demoniacal possession, and what seems even more startling still to some readers, there were times when he transported himself to a distant place, or changed his appearance, so that his enemies were powerless to lay hands upon him.

On one occasion it is said that because he offended the rulers by the plainness of his speech, they took up stones to hurl at him, and would have thrust him over the brow of the hill, but he eluded them and thus saved himself from his persecutors. It must be remembered, however, that this story, or a similar one, is not told of Jesus only, and therefore the application becomes more powerful and universal, as it cannot be said that only one man, and he the special son of God, was endowed with this extraordinary ability, or was subject to so signal an instance of spiritual power exerted over him on his behalf.

We are told that after Elijah was taken from Elisha, the spirit carried Elisha to a place far distant, and there was enacted the scene with the bears, which has excited such heated controversy in many quarters. The Acts of the Apostles informs us that Philip was carried a long distance by invisible agency, so without calling to our aid any of the records of the Orient and tales of the magicians, which would probably be regarded as spurious by a majority of professing Christians, we find in the Bible itself many accounts of such phenomena as are in rare instances duplicated at the present time, and which in connection with Modern Spiritualism have been vouched for by Lord Lindsay, and other notable persons, whose witness on any other subject would be accepted anywhere, and that without cavil.

That is a natural and very reasonable disposition of the human mind, which refuses to accept as true anything peculiarly uncommon, until the unusual phenomenon has been observed so often and under such circumstances as to render delusion and imposition alike impossible; but when the testimony of the ages and the records of all peoples agree, surely such testimony as this is worthy of the profoundest consideration of all thoughtful people. But had we no lessons to teach, no moral truths to gather and illustrate by a recital of the marvels, either of the past or present, we would let magic, mystery and miracle rest for ever; but as the supreme triumph of the Spirit over Matter is the object of material embodiment, and all initiatory discipline on earth and in probationary realms of spiritual being, we feel our subjects to-day are neither fanciful nor unimportant. They are of vital interest to all seekers after truth, and can be made the means of setting forth the object and results of many of those toilsome earth experiences, which many persons are inclined to think are as objectless as they are hard to bear.

It has been suggested by some that Jesus never died and came to life again, and indeed that no one ever rose from the dead. This doctrine has found favour with Essenes or Essenians, both ancient and modern, who account for the seeming resurrection in this wise: Jesus, say they, was an adept, a member of a mystic fraternity, the members of which had power to apparently lay down their lives and take them up again. Many of these brothers are said to have been buried in swoons and trances from which they afterwards revived. The Essenians would account for the resurrection of Lazarus, the widow's son at Nain, the daughter of Jairus, and others, all by reference to the powers of this mystic fraternity over seeming death; and so far as the explanation goes, it is adequate in some cases (though not in all), as it illustrates the powers of human will or psychological influence, and opens a very broad field of investigation into the mysterious power which highly developed and mediumistic people can exert, or be compelled or enabled by spirit power to exert over the minds and bodies of the afflicted and the dying.

Perhaps it has struck some of you that the early Christians built upon a false foundation, when they made all their system to hang upon the resurrection of the man Jesus. Suppose he never did rise in any literal sense, are all hopes of

immortality delusive, and is all preaching and prophesying on the subject of immortality vain? These are very great and awful questions for the orthodox, who repose their every hope of life immortal, on the testimony of those who declare Jesus had risen from the dead and reappeared to them, conversing and eating with them. The resurrection of a physical body, however, would be no proof of immortality, unless the immortalization of the body were a demonstrated fact. and when we read the account given in the first chapter of Acts, of the ascension of the body of Jesus, we are struck with the awful incompleteness of the testimony to the ascension there furnished; for we are only told that, as the disciples were gazing steadfastly up into heaven, Jesus vanished: "A cloud received him out of their sight, are the exact words used in the authorized version.

True, it is stated that angels said unto them, that Jesus had gone to heaven, and would come to earth again, but they (the disciples) did not witness the entrance of Jesus in a physical body into the spiritual world. The material body vanished; it became invisible, it was disintegrated, in our opinion, as physical bodies according to universal testimony do not enter the spirit world, and could not exist there, certain physical conditions being required for the sustentation of a human body, composed of matter, which are not present except within the atmosphere of the earth.

Jesus may have had the power to take up his body and lay it down at will, without having carried a single physical atom into the spiritual universe, and that he had this power is abundantly proved, if the records of his *post mortem* appearances are to be relied upon. It is not to the physical body and its immortalization, that the world looks for consolation in the hour of bereavement and the loss of all earthly things, and it was not to this the disciples were taught to look by Christ. The appearance of Jesus to Saul of Tarsus, as he journeyed between Jerusalem and Damascus, is one of the proofs of immortality which seems to have the greatest weight with that celebrated teacher and controversialist, who from a persecutor of the Christians became their warmest friend and foremost advocate, through the conviction brought to his mind by that singular apparition.

Renan, in his life of St. Paul, suggests that Saul was attacked with ophthalmia, a disease of the eyes common in

Asia, and frequently occasioned by exposure to a severe storm in districts where storms are both frequent and terrible, and that when struck by lightning he saw his past life pass before him, much as drowning people often are enabled to review their past. In that condition of helplessness, he no doubt experienced a change of heart and mind, and as suffering and fright often produce reflection, and bring one into a state of spiritual receptivity, this explanation is extremely feasible; while Paul's thorn in the flesh has been considered by many commentators to have meant his weak eyes and very defective sight, which made it necessary for him to employ amanuenses to write epistles at his dictation, as, when he writes a short epistle with his own hand, he calls it a long letter under the circumstances, suggesting the idea that it was written with great difficulty, and probably much pain to the writer.

Stephen, we are told, saw heaven opened, and beheld Jesus, but there is not a shred of evidence that in the cases cited either Saul or Stephen saw Jesus physically or objectively, for no one else is said to have seen anything except the changes produced by the visions upon the countenances of the seers. If you have had any experience, no matter how limited, with clairvoyants and clairaudients, you must have observed the peculiarly beautiful expression which the face of the somnambule wears when in the condition of trance, rapture, or ecstacy. For this reason it has been the custom for celebrated painters to study the psychologic art, and entrance their "models" in order that an expression of almost superhuman loveliness might be transferred to the canvas. But when faces are all aglow with heavenly rapture, and you know the expression of ecstacy cannot be feigned, you see and hear nothing which causes you to understand why the sensitive or medium should appear so wonderfully happy, while if visions of a distressing character are presented to the seer, you see nothing which enables you to account for the horror and fright, which will sometimes render the features of a medium positively livid. There are so many avenues of perception open to exceptionally-endowed persons, that are not open to the majority, that it is the height of folly for any one, no matter how gifted or widely experienced, to taboo as spurious or even unlikely, that which has formed no part of his individual experience. The world

progresses through the accumulation of facts and their application to religion, art and industry, and it is a safe position for everybody to hold to, that he will deny nothing but what is in direct opposition to some demonstrable reality.

We are often told that it is the part of every one, who makes an affirmation, to prove it, and that no one is logically called upon to prove a negative. Reasoning from such a premise, it has often been remarked that neither Materialists nor Christadelphians are under any necessity of proving that man is not immortal. That is a very one-sided way of looking at the matter. Such people do not satisfy themselves with anything short of dogmatic assertion, that man is mortal only; now in the face of almost universal testimony to the fact of human immortality, it is quite as reasonable to demand proof of man's mortality as of his immortality; and it is just here where all materialistic evidence breaks down. No one has ever been able to prove that the real essential life of man has ever become extinct. Bodies of flesh and blood we know have dissolved and corrupted, but it is impossible to deny the great probability of an ethereal and invisible condition of human embodiment, over which death has no power. If material substances can become invisible, and if the atoms of life are all invisible, then the statement that the essential body of man is invisible, does not appear fallacious to any true scientist.

The testimony of the New Testament is not really, as many have supposed, to the material resurrection and ascension of Jesus, but to the fact of many persons having been quite satisfied that they had communion with him after his material death. The concurrent testimony of many clairvoyants constitutes the bulk of evidence furnished by the New Testament, while a spiritual certainty possessed the minds of many, who do not claim to have had any such such vision of Jesus, that he was really alive and present with them; this spiritual certainty being so powerful a conviction of their minds, that they were ready to suffer martyrdom in support of their faith in the true resurrection.

Paul was far too great a scholar, had a far too philosophic mind, and was far too mediumistic a man to have hinged all his preaching upon the reanimation of an earthly body, which had once become a corpse. It is he who speaks of the witness of the spirit, of knowing Christ after the spirit and not

after the flesh, of a spiritual body as totally distinct from the material form, and of the impossibility of flesh and blood inheriting the Kingdom of Heaven. Doubtless Jesus did materialize for the satisfaction of honest doubters, as many spirits are materializing to-day as an accommodation to the gross materialism and arrant scepticism of the present time, but no matter how valuable and even necessary physical manifestations may be for the enlightenment of sceptics, there will surely come a time when they will no more be needed: they will have done their work, and will cease when the spiritualization of humanity renders them superfluous, as staircases and ladders may be dispensed with when people can fly or transport themselves through the air.

We have constantly observed that those Spiritualists who attach most importance to physical manifestations, with which they are never satisfied unless they can observe them under "crucial test conditions," are always seeking to impose new and yet more crucial tests, often cruelly afflicting and disgracefully villifying and insulting the sensitives with whom they experiment; and still they appear to derive less and less satisfaction from their experiments, the longer they continue them. Why is this, but because many of these medium testers are persons almost wholly destitute of spiritual perception. Phrenologically they are Materialists: they must handle the spirits as they would handle material merchandise. They would make mediumship a mere matter of buying and selling; they would look to nothing higher than the accumulation of worldly wealth; they would want the spirits to tell them who would be the winner of the Derby, how they could amass a fortune by gambling in stocks, and as for the mediums who are brought under such accursed influences, they soon become so morally corrupted that they do not care whether manifestations are genuine or otherwise, so long as they receive a handsome remuneration for legal or illicit transactions, as the case may be.

Now, were the disciples of Jesus and the early Christians a set of impecunious showmen, who went from place to place vending their wares,—was it their object to make money by exhibiting marvels before an open-mouthed public, ready to swallow the latest fiction got up for their pastime? The temptation to make merchandise of spiritual gifts may have constituted the third and last temptation the devil offered to

Jesus, called the temptation to worship the devil in order to acquire material wealth and power; but it was ever held in execration by the primitive Christians, who were an honest, self-denying company of spiritualized men and women, who communed with each other and with the spirit-world for the purpose of enlightening humanity on matters of the utmost importance to one and all of the human race. Therefore. Simon Magus, and the man who employed a damsel as a soothsayer to bring him wealth, were severely denounced by the apostles, for the strife was then as now between the conscientious and the avaricious workers in the Spiritual Movement.

We are told that Jesus promised his friends, that whereso-ever two or three were gathered together in his name, there he would be in the midst of them, but only when they were assembled in his name did he promise to bestow his presence. Ere he took his departure from the sight of men, he promised a Comforter, even the Spirit of Truth, which the world of orthodoxy and self-seeking would not receive. It could not embrace the Spirit of Truth, because that spirit would not sanction its intrigues or gloss over its hypocrisies, which are made to do duty for virtue. When he promises this spirit, he does not only say he will send a Comforter, he says he will come himself, and be their teacher and consoler, declaring it is expedient for his disciples that he should depart, because if he remain in material form among them, they will not be called upon to exert their spiritual faculties in clasping hands with a soul in immortality, across the borders of material life.

Truly the spirit-world stoops to earth: it stoops to conquer pride and prejudice, and man's benighted state of spiritual darkness; but the highest attitude of the receptive mind is that of desire to rise to a spiritual level over material doubt and strife, rather than to drag the spirit down to the plane of material things once more. Spiritual revelation is truly a Jacob's ladder, but the descending angels only stoop to earth that they may lift earth's children into communion with them on their high rounds nearer the summit. All communications alleged to be spiritual may be so, but if they are, then those which come in response to man's greed or lust, are only revelations from those hells and purgatories within the atmosphere of earth, where spirits, destitute as yet of spiritual

perception, are dwelling amid the murky shadows of the outer earth. The Hindoos were not wrong when they declared that one of the spiritual spheres was upon or within the earth itself, for peopling the earth's atmosphere are countless millions of disembodied men and women, who are ever ready to enter into converse with those upon earth, who seek communion with them.

The great question at all seances is: In what name are you assembled, or in other words, what motives and desires have brought you together? Are you, or are you not, with one accord in one place, as you are told those were who received the Holy Spirit on the day of Pentecost? If evil thoughts and vain desires possess your minds, if uncharitableness or selfishness are dominant within your breasts, then it is in vain that you sing sweet hymns and utter wordy prayers. Spiritual beings are attracted or repelled by your thoughts, and neither hymn nor prayer can be of any use in invoking the Spirit of Truth, unless such effusions are the honest expression of your inmost desires, or unless they promote charitable and loyal dispositions in the hearts of others.

When the Spirit of Truth came, how did it manifest itself? According to the second chapter of Acts, almost every conceivable type of manifestation was produced. The physical came first, to arrest attention and prepare the minds of those assembled for what was to follow. The rushing mighty wind, which shook the house where they assembled, the visible cloven tongues of flame, came before the speaking with many tongues; and when those many tongues were employed, they were not brought into play to merely startle or astonish the multitude, but because all could not understand one language, and the message of truth would be no message at all to the people to whom it was addressed, unless it were delivered to them in a language they could understand. A jargon of unknown tongues in an English-speaking audience, would be no evidence of the coming of the Holy Spirit; but if different minds must be approached in different ways, and different understandings require different versions of the one Gospel of Immortality, then the self same spirit, even the Spirit of Truth, makes use of divers instrumentalities, and as Paul says, in 1 Cor., xii.: "There are diversities of administrations, but one Lord."

The Spirit of God is ever present when divine results are

accomplished, and there is no other way of testing spirits or teachings, but by watching the effect produced upon those who embrace or give heed to them. In coveting earnestly the best gifts, one only needs to have pure motives, and be wishful to be made use of by the higher powers, for the benefit of the race; and then whether his gift be healing, prophesying, or any other gift, the Spirit of Truth will be his guide, his comfort, and his reward, in this and in every stage of existence.

IMPROMPTU POEM.

ASCENSION THROUGH SORROW.

CAN earth confine the Spirit, throughout eternal day?
Say, are we doomed for ever to tread earth's toilsome way?
Shall bodies resurrected imprison still the soul,
Even when it has conquered, and reached the wished-for goal?

Earth-bodies are to spirits, what earth is to the seeds
Of flowers and of grasses,—each one on matter feeds;
And in the dim, strange darkness, buried beneath the sod,
Each germ of life unfoldeth, and seeks the light of God.

How wondrous is the pathway! through which all spirits move;
How mystic are the lessons! which every heart must prove:
Ofttimes the anguished spirit cries out in grief and pain—
What is the use of sorrow? Oh! need I grieve again?

The lesson of life's turmoil—of all its pain and strife—
Is never fully learned, till on the sacred height
Of perfected self-conquest, your souls enchanted stand,
Viewing celestial mountains, from some fair Beulah land.

Along the toilsome pathway, the pilgrim-soul must speed,
Sometimes on fruits and nectar, again on griefs to feed;
Sometimes by flowing waters, where flowers brightly bloom,
Sometimes through arid deserts, as lonely as the tomb.

God leads his children onward, through sunshine and through storm,
Their brows oft kissed with radiance from Heaven's bright centres, warm;
But oftentimes the desert develops most that power,
Which sends a Christ to battle, to win the victor's dower.

Temptation by the devil, ye every one must know:
Tempted by avarice and pride, by passions, by each low
And selfish earthly motive, ye must to Satan say:
Get thou behind me, Tempter! and triumph in life's fray.

Oh! were it not for Olivet, for Calvary's sad cross;
Oh! were it not for earthly death, crowning all mortal loss;
The resurrection angels for you would never sing—
Another soul has conquered, and death has lost its sting!

Ascending 'mong the angels, behold the Soul arise,
The conqueror in triumph, through highest paradise,
Mounts on and up still higher, till realms celestial see,
Are opening to receive him, while angels chant with glee:

Welcome! oh, conquering Spirit; welcome! oh, Soul divine;
Welcome! to this your birthplace, the Kingdom that's now thine
Is empire o'er all matter, death's icy hand to thee
Henceforth will be a symbol of perfect victory!

BENEDICTION.

(May the Ascension of the Spirit over all material strife, be yours in blest experience now, and in fulness of glory hereafter. May Heaven's best blessings rest on you all, and may you become one with all true conquerors for ever!)

XIII.

A SPIRITUAL VIEW OF THE TRINITY.

IN our last Discourse, we led you up in some measure to where you were prepared to see (if you followed the drift of our argument) how without one making three or three making one, in any nonsensical manner suggested by way of ridicule by opposers of the doctrine of a Trinity in Nature and a Trinity in God, the idea of the three-fold expressions of the Divine Mind, prevalent all over the earth from immemorial ages, may not after all be inconsistent with Monotheism, or the most uncompromising declaration of the Israelites: The Lord is One.

Upon the question of the unity of the Godhead, Unitarians and Trinitarians are professedly agreed: they only differ as to what is meant by absolutely unity, and so mystifying have been the definitions of the Trinity put forward under the name of Athanasius especially, that it is scarcely possible for any person of ordinary mental calibre, to gather anything like a definite idea of what the Fathers of the Church really thought of the nature of God, judging by such a compilation as that called the Creed of S. Athanasius, yet that creed was laboriously compiled by many of the most learned doctors of the fourth century, gathered in solemn council to obtain from the Holy Ghost a clear and definite refutation of the heresies of Arius and his followers. So say all orthodox Church historians, while even the candid Unitarian feels compelled to credit some, though not by any means all, of those engaged in the Arian and Athanasian controversies, with at least a sincere desire to arrive at truth, and defend the true faith from all successful attacks in future.

The doctrine of the Trinity is certainly not one of those doctrines which are "plainly revealed in Holy Scripture," so that no one carefully reading the Bible can fail to come to the conclusion that God has revealed Himself in that Book as three in one or one in three. The three persons and one

God, of the Church of England litany, are certainly not plainly revealed as constituting the true Godhead, but quite the contrary is the case, for the word trinity does not occur even once in the whole Bible, and Jesus taught his disciples to pray to one only God, the Father, who is in heaven, whose personality must certainly be one, if the term Father conveys any idea to the human mind.

The most that can be proved from the New Testament is, what the Arians endeavoured to prove, that there is but one God, the Father, and one Lord or Master, Jesus Christ, and a Spirit of Truth, whom Jesus said the Father would send in his name. You may possibly make your case good by reference to Scripture texts, if you are Arians and believe in the superiority of Jesus Christ to all other created beings; but you must in that case regard him but as a creature of God, though the first and highest of all creatures. Arianism deduces, from the plain language of the New Testament, that we are commanded to worship God the Father, that our prayers should be addressed to God through Christ, for the Holy Spirit; therefore, Arianism, though distinct from Modern Unitarianism, is a purely monotheistic system, as it regards Jesus as only a finite being, even though a super-angelic personage; but the difference between God and any creature, no matter how exalted, must ever be the difference between the finite and the infinite, which is an infinite difference.

Arianism permits of a secondary worship being offered to Christ, much as the Roman Church allows of a secondary worship being paid to Mary, the mother of Jesus, and numerous saints and angels; but though their prayers and intercessions are asked for by devout Catholics, they are never adored in the Catholic Church as parts of Deity.

The creed of Athanasius is not only utterly unintelligible, but with its damnatory clauses it is one of the most objectionable and preposterous compositions ever palmed upon the world, as an embodiment of truth, while the damnatory clauses are strong presumptive evidence of its internal weakness, for whenever a position is insecure, it is necessary to fortify it by threats, so as to suppress inquiry. To the timid and superstitious, what can be more awful than questioning the veracity of a creed, which tells you if you do not believe it in its entirety, you will perish everlastingly? No

doubt multitudes have suppressed their honest convictions, from sheer dread that, perhaps if it were true, and though they thought it was false they were not absolutely certain of its falsity, they might be bringing upon themselves and others the terrible penalty of everlasting torment. Believe or be damned, is a very convenient motto for those, who having usurped power on false premises, desire to maintain their hold upon the people through fear; and as certain passages of Scripture appear to favour this dogma, it has been peculiarly easy for interested parties to twist texts to suit their own arrogant assumptions.

The New Testament is not a book which can be taken literally, from end to end, as a divine compilation, neither is it so plainly written that every one can understand exactly what it means. Again, no original MS. has yet been discovered, dating further back than the fourth century, the three oldest MSS. being the Vatican and Sinaitic MSS., traceable to the fourth, and the Alexandrian MS., only traceable to the fifth century. These three MSS. are not literal transcripts of each other, thus it is evident to any scholar, even of the humblest pretensions and narrowest opportunities, that it is absurd as well as cruel and unjust, to endeavour to decide any point of doctrine by reference simply to a few ambiguous statements in the Gospels or Epistles.

The declaration in the Epistle of John, that there are three who bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one, is considered an interpolation by students almost universally, while the damnatory clauses, apparently justified by the reputed saying of Jesus: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," is open to quite another interpretation than that usually put upon it. All such passages are true in a prophetic sense, especially when "condemned" is substituted for "damned," as it is in the Revised Version. In the old law, "Whosoever sheddeth man's blood by man shall his blood be shed," does not necessarily prescribe capital punishment as the doom of murderers; it makes a prophetic statement, signifying that those who wrong their brethren shall eventually suffer as they have made others to suffer; while David's prophesying against wicked men, declaring that their wives shall be widows and their children father-

less, when understood in the letter only, becomes offensive as a prayer.

We have no time to enter upon these topics now, as our subject is the Trinity, but as we have touched upon the law of compensation, or just retribution, we promise at no distant date to speak more fully upon methods of compensation in spirit life; showing, as far as we are able, how every act of life brings with it its own punishment or reward, not as an arbitrary act of divine sovereignty, but as a result of infinite wisdom, displayed in the natural law of cause and effect, which governs the spiritual as well as the material world.

The greatest objection which can ever be brought against the popular Christian view of the Trinity, is that it makes evil everlasting, and declares an opposition between different attributes of the Divine Nature. Take the attributes of Justice and Mercy, for example, as they have ever been the principal subjects of contention in the Church. Justice is always regarded as the especial attribute of God the Father, Mercy, of God the Son. Now, it is invariably stated by the orthodox, that the Son came into the world to appease the Father's wrath, but if Father, Son and Holy Ghost are all one, as the creeds of Christendom declare, then the wrath of God must be the wrath of the Son as much as of the Father.

Old pictures of the Trinity represent the Father as a stern-visaged, elderly man, the Son as a younger man, and the Holy Ghost as a dove: that is the popular picture of God, put into the hands of children by Roman Catholics and Ritualists, while Gustave Dorè, the celebrated French artist, in his celebrated Illustrated Bible, has intruded this distressing caricature of the world's belief in a Deity. Dorè's picture, as a work of art, is exquisite, and perhaps when spiritualized by the imagination of him who gazes upon it, it may illustrate some occult truth concerning the operations of the Divine Mind, but Madame Blavatsky, in her "Isis Unveiled," commenting on this picture, has to our mind given utterance to a far deeper meaning, doubtless in the artist's own mind, when she says, that to her and to all true mystics and deep students of divine things, the chaos in the background, dim, vague, awful though it be, is far more suggestive of the Eternal, whom no man has seen with fleshly eyes at any time, than the two men of different ages and the bird, in the engraving.

The very fact of the Son being represented as younger

than the Father, in the picture, shows that nothing can have been originally intended, than the Law as given to Moses, and the Gospel as revealed by Christ. Age may apply to divine revelations to man; one dispensation of truth on earth may antedate another, but one person of the Godhead cannot be of unequal age with another, if all three are alike eternal. Thus the Catholic doctrine of the Trinity, that the three persons are co-equal and co-eternal, is defied rather than expressed in many phases of Catholic art.

How extremely significant appear the grand old words of the second commandment of the Decalogue, as they recur to one's mind when gazing upon Christian pictures: "Thou shalt not make unto thee any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Knowing how prone to idolatry the people were, knowing how readily the Israelites would lapse into the idolatries of the neighbouring peoples, if they were allowed to have images and pictures in their synagogues, Moses sternly forbade them to cultivate what is ordinarily termed religious art. Col. Ingersoll and others have made much capital out of this prohibition, and have endeavoured to show how obedience to such a command robbed the Hebrew people of all the inspiration they might have derived from a pure and ennobling art; but the dangers are so great, of bowing down to the creature and worshipping it as the Creator, limiting Deity within the narrow groove of man's conception of some finite object, that after all it may be well to exert a wise, restraining power, and prevent as far as possible the introduction of objects, calculated to lead the mind astray, into places of public worship.

This is an age of *renaissance*, however. Puritan supremacy has despoiled cathedrals of much of their ancient beauty, and a work of restoration is now going on, by means of which painting and sculpture are being brought back into something like their old prominence, in places of religious assembly. We are not sorry that the tendency of the age is to artistic revival, but we do regret the craze which possesses the minds of those who desire to have everything mediæval. As in mediæval times art was crippled and dwarfed by corrupting and corrupt theological phantasies, the great masters were like chained eagles: they longed to soar, and the

Church doomed them to paint and sculp as it directed. The working of theological bigotry is discoverable in the subjects chosen and the manner in which they are treated, even when the workmanship is so perfect that no artist of to-day can rival, much less excel, it.

But what is a perfect skull or dragon compared to something intrinsically beautiful, outwrought with equal accuracy, care and skill? What is the perfect delineation of an emaciated misanthrope, compared with an equally perfect portrayal of some form radiant with beauty? In a brighter and freer age, Art will be again the handmaid of Religion, but even if the execution be not so grand in a hurrying age, as in one of loneliness and contemplation when years passed as months in the completion of some exquisite work of art. Art is destined not to live as a memory of the dead past simply, but, resurrected in more glorious apparel than any in which it has yet arrayed itself upon earth, it will take humanity captive, in a period of true *renaissance*, when it stands as the embodiment of the loftiest conceptions of Deity, the human mind can possibly attain unto.

In the art of the future, Christs, Madonnas, angels will multiply, but finite forms will never be expressive, to the true reader of the language of art, of the Eternal Infinite, but only of those real and ideal forms in nature, which express godlike powers, and enable man to see through the windows of the eyes of those, whose souls have most expanded the life of God within, which is the perennial spring of happiness, the fount of true greatness, and essential life for ever. Take the Christian's picture of Father, Son and Holy Ghost, along with Madame Blavatsky's suggestion as to the chaos illustrating, as far as can be illustrated, the unfathomable nature of the absolute Godhead, who is beyond all lords, angels, and messengers who have appeared to man.

In ancient Egypt, as we have previously reminded you from this platform, the ideas of Deity were three-fold as well as unitary, as among Christians, and indeed almost all ancient peoples have introduced triangles and triadations, to set forth their ideas of Eternal Mind; even the original Monotheism of Israel has not excluded the number three from the name given to Deity, as there are three consonants in the name Jehovah, J H V H, vowels not occurring in Hebrew writing, and the H being repeated, there are but three letters in the

name Jahveh or Jehovah. By many scholars these three letters or three syllables have been regarded as expressive of the past, present, and future of the Eternal.

Of course this Israelitish name for deity, gives no clue as to how the tri-personality of deity crept into the beliefs of the world, disfiguring all of them except the Jewish; for the Jews, in spite of their innumerable persecutions at the hands of Christians, wandering through all the Christian countries, have never renounced their unswerving fealty to the religion of their fathers, touching the unity of God. Here and there a Jew becomes a convert to Christianity, not generally with very beneficial results either to himself or others, and usually not until almost a fortune, collected from the credulous contributors to missionary societies, has been spent on his "conversion." Though the Jews never preached the doctrine of the tri-personality of the Deity, almost all the ancients were deeply imbued with it, but the original conceptions were nothing like the disfigured and distorted versions of the Trinity, which have made the Athanasian Creed possible.

In Egypt the Trinitarian idea was beautiful, poetic, and natural: God the Father, God the Mother, and God the Child. Osiris, the Father, was worshipped under the similitude of the sun; Isis, the Mother, under that of the earth; and Horus, the Child, under that of the atmosphere; but beyond Osiris, Isis and Horus was the Grand Central Sun, the centre of the Universe, around which all worlds revolve. To this supreme central orb, ineffable and eternal, all loftiest thought was directed, and if any outward form was ever introduced to symbolize the absolute centre, it was that of Alcyone, the centre of the Pleiades, and of the "sidereal heavens," because the most distant orb known to the ancient world.

In India, Brahma, Creator; Vishnu, Preserver; and Siva, Destroyer and Reproducer, expressed the three-fold powers of Deity to the Hindoo mind; but beyond the three was the one Brahm, the Divine Essence, the Unchanging Being, who had no visible forms, and was beyond all outward adoration. Nirvana is said to signify the perfect absorption of the mind of man in a contemplation of the Infinite, till the finite becomes lost in the infinite. To Brahm no altars or temples were erected: he was worshipped only in the heart of man, and was truly the spiritual Deity of the Ancients. Is it

not singular that the Church of England litany addresses three persons *and* one God, following, even if accidentally, directly in the track of those very Brahmans it sends missionaries to convert to Christianity? The enlightened Brahman cannot comprehend the mission of the Christian missionary, because, reading the religious text books of England in the light of his esoteric knowledge of the inner meaning of terms and symbols, he finds Christian conceptions completely analogous with those of the wisest and purest of the ancient Brahmans. But both Brahmanism and Christianity have become corrupt, so missionaries are needed both in England and India; but for the Brahman of to-day and the Christian of to-day, to try and convert each other, is truly a blind man leading another, and both falling into a ditch.)

The idea of divine incarnations, in the persons of Avatars or Messiahs, is extremely natural, because no one can fully realize or sincerely love the abstract. Abstract goodness to us is unintelligible. Impersonal being we can scarcely conceive of. The incarnation idea is an attempt of the human mind to introduce reality into the thought of God. Three persons are two too many, as they produce a confusion in the mind, and belief in them leads naturally to tritheism or polytheism, which certainly prevails to a large extent in Christendom, though all Christians most positively declare that they cannot endure the idea of more Gods than one. But who has ever joined in Trinitarian worship, without feeling the strange incongruity of addressing three separate persons, and yet maintaining that these three are but one.

The mischief which Trinitarianism always accomplishes, is the division of the thought of God into, at least, two irreconcilable parts. The Holy Ghost and Jesus agree very well together in the mind, as the fourteenth chapter of the fourth Gospel, which mentions the Holy Spirit particularly, so closely identifies the Spirit with Jesus, that the coming of the Comforter always seems to mean the coming of Christ in spirit, though his physical form is not present. The attributes of the Son and Holy Ghost are also in accordance. Both reveal truth, both breathe forth loving-kindness, and the mind very naturally associates the idea of Christ with the appearance of Jesus upon earth, and that of his holy spirit as the manifestation of Jesus to his disciples after his removal from the

external world. "Wheresoever two or three are gathered together in my name, there am I in the midst of them"; "I will not leave you comfortless, I will come to you"; "The Lord is that Spirit," and several similar passages in the Gospels and Epistles, favour the idea of the Holy Spirit being really a spiritual manifestation of the ascended Jesus; but between the idea of Father and Son there is no such agreement, unless we get rid entirely of every cardinal assumption of orthodox Trinitarians, with reference to the mission of Jesus and the attributes of God the Father.

The New Testament certainly does not teach orthodox dogmas. If we carefully note such passages as "God so loved the world, that he gave his only begotten Son"; "His name shall be called Jesus, for he shall save his people from their sins," we can trace a perfect unity of feeling between God the Father, and that Great and Holy Teacher, who said, "I and my Father are one"; but if God so loved the world that he gave his Son, then surely God was never so angry with the world that his Son was compelled to assume human nature to assuage his wrath, in order to deliver mankind from everlasting torment. If the mission of Jesus was to deliver his people from their sins, then it was not to save them from the penalty due to transgression, but from sin itself.

All orthodox views of the Trinity are built upon erroneous ideas of justice, sin and the consequences of sin. It is mere absurdity, insult to common sense, to indulge in fiery but meaningless rhetoric concerning the sin of a finite creature, committed in time, being an infinite transgression, meriting an eternal punishment. No human act can possibly be infinite; no human act can possibly merit eternal doom; neither can any act of man possibly merit everlasting happiness or glory.

Now we come to a point of issue, not only with the orthodox believers in everlasting torment, but almost equally with those kind-hearted Universalists, who have represented the God of Calvin without the devil of Calvin; for Calvin, like Mohammed, was really a reviver of the Persian duality, Ormuzd and Ahriman, the power of Light and the power of Darkness, though conjoined in one person. These Universalists, who have taken away the fear of hell and the wrath of God from their theology, have left us with a good-natured, easy-going Deity, who is too kind to damn any of his creatures.

and who takes them all immediately to a heaven of happiness when their earthly life, however short and unsatisfactory it may have been, is ended.

Universalism, as taught in America a century ago as a protest against Calvinism, was an excellent and necessary antidote to the harsh and bitter theology which it supplanted, but to the logical mind, thinking deeply upon the nature of justice, Universalism was a beautiful but unsatisfactory poem; and though the truths it realized have permeated all other denominations to a greater or lesser degree, Universalism itself, even in its sectarian form, has considerably advanced during the past half-century, till Universalism and Unitarianism are now almost identical in America.

Unitarianism is the stronger and healthier system of the two, though it often lacks the intuition, discernment and keen spiritual perception of immortal verities, necessary to make Unitarianism the prevailing religion which speaks to the heart as much as to the intellect. We have known many warm-hearted and deeply spiritual Unitarians, but we have known many extremely agnostic and sceptical. Their religion has seemed of the head rather than of the heart. Their discourses have been learned and extremely intellectual, but they have lacked spiritual power, and have failed to include a strong grasp of immortal life. It is on this account that Unitarianism does not keep and hold many of the greatest thinkers of the age, who are strictly Unitarian in their thought of God. No religious system is complete unless it has the clearest and fullest grasp of Divine Justice, and of the law of Divine Retribution, hereafter as well as here. Some Unitarians, indeed many, have this. Many of their sermons are full of living appreciation of the very highest truths which Spiritualism can possibly teach, and these men require no phenomenal evidences to convince them of the immortality of the human soul, and of progression after death.

The only satisfactory doctrine of the immortal world, which commends itself to reason and intuition alike, is that God is one, and his law is one. As the results of yesterday's activities appear in your condition to-day, as you are to-day preparing yourself to be to-morrow what you could not be, were it not for your having been exactly what you now are, so in the future state, every day prepares you for its successor. When your body dies, and your spirit is emancipated, it does not

find itself at the end of a journey, but only at one halting place along the road. Death only introduces you to another state of being, where you can gain fresh experiences, but in the spiritual world you must go on earning whatever you obtain, meriting whatever you enjoy, and thus perpetual misery could only be possible if a spirit were to go on incessantly committing sin, and thus bringing upon him constant punishment for constant sins committed. Immortal happiness is only possible to those who are everlastingly living in accordance with the divine laws of being, which ordain that true felicity must ever follow upon the performance of deeds of genuine benevolence; and it was this gospel Jesus taught, when his mission was to save mankind from the misery consequent upon wrong-doing, by leading persons out of evil and the love of it, into the green pastures of philanthropy, and beside the still waters of integrity.

Justice is to us the one complete and all-expressive word, which pronounces the sum of Divine perfections. Justice we regard as the perfect sphere, the absolute whole. Some people seem to think by employing the phrase—God is Justice, we take away all the softness and beauty of John's delightful declaration—God is Love; but when the poet Bowring wrote that hymn, which has found an honoured place in almost every hymn book, every verse ending with "God is wisdom, God is love," did he take anything away from the beauty and the poetry of the statement—God is Love, by prefacing it with—God is Wisdom? Do we desire to be governed by a being who is unwise, indiscreet, foolishly fond? A merely sweet-tempered ruler, who lacks force of character and true wisdom, may be amiable, but he will certainly be weak, and often make mistakes which will work disastrously to the governed. Perfect wisdom blended with perfect love—these are the elements which go to make up a perfect character, and to us the word Justice, properly interpreted, means love and wisdom in equal proportions. Love is one hemisphere, Wisdom is the other, Justice is the sphere, therefore, when we gain a true idea of justice, we do not mean anything distinct from love and wisdom: we mean love and wisdom both.

Thus the unity and the duality of the Divine Nature are not irreconcilable but perfectly in accord. Our Father and our Mother! should be the cry of every true aspirant to the

Divine. We need a *Mater noster* as well as a *Pater noster*, in our theology. We need new pronouns to express the thought of God. He and she, not he only, should be used when the Deity is mentioned. Let us make man in our image, after our likeness, said God to himself, or rather said the divine Fatherhood to the divine Motherhood, and man appeared, rational and emotional, spiritual and intellectual, male and female.

As we watch the organisms of the lowest types of animate life, we find they possess the organs of both sexes. Life starts with masculinity and femininity conjoined, and only as the progress of life is upward and onward through material forms, do the sexes appear in separate organisms. The grand old philosophers of ancient days followed nature's suggestions perfectly, when they taught the duality of the human soul: and told how the soul in its paradisiacal home, ere it came in contact with material substance, was male and female; and how, again, when earthly pilgrimages are over, it will be reunited, and form a perfect sphere.

The very highest spiritual truths are in such perfect accord with nature's material revealments, that we are convinced that in the New Dispensation, when knowledge shall be disseminated among the multitude, instead of being confined as of yore to a privileged minority, the deepest mysteries of spiritual being will be deduced from a study of external life; as nature's outward form is but the vesture of the Spirit.

Now, if we have a perfect Sphere as our symbol of Deity, if our conception of the Eternal Mind, be of a Being of infinite and perfect Justice, a Father and a Mother in whom Love and Wisdom are blended in eternal union; if we go one step further and regard all life, all creative and sustaining power throughout the universe, as an emanation from the Divine Centre, as the proceeding influence of God, then we have accounted, we think, satisfactorily for the world-wide belief in a Trinity as expressive and interpretative of Unity.

The Circle is the whole, the Triangle the expression of the Circle. God is Love; God is Wisdom; God is Power: three manifestations of Deific Life. God is Justice, one perfect unity of nature, one divine sum of attributes. Justice is comparable to the perfect ray of white light; Love, Wis-

dom, and Power are as the three primary colours. Say white, and you mean the whole; say red, or blue, or yellow, and you mean one of the three primary constitutive parts of white.

Such a view of Deity, while it utterly destroys the caricature of the natural and spiritual Trinity prevalent in Christendom, nevertheless explains the origin of the idea of three persons (properly manifestations) but of one God. In the future, as in the olden Trinity, it will be God the Father, God the Mother, and God the Child; and the Child (Son and Daughter), in essence like the Father and Mother, who gave it birth, is none other than the *Logos* or Word, the Divine Light, which is the life of man; the Divine Energy by which all things are formed and are sustained; the Divine Soul of the laws of Being, who is within you all; the Well-spring of your Immortality; the Divine Nature, deathless as the Eternal, which, having had no beginning, shall also know no end!

IMPROMPTU POEM.

OUR MOTHER WHO ART IN HEAVEN.

A LITTLE boy knelt at his father's side,
When fell the shades of even,
Repeating the old familiar prayer—
"Our Father who art in heaven."
And when he had ended his evening prayer,
And had chanted his little hymn,
Ere he kissed his father and bade him good-night,
He looked up with his eyes all dim
With unshed tears, and with quivering lip
Said: "Father, why may not I say—
Our Mother in heaven, whene'er I kneel down,
At morning and night to pray?

"Is God only Father? In his mighty heart
Is there throbbing no *Mother* love?
And if I shall see him in heaven so fair,
If I reach to the realms above,
Will God but appear as a strong mighty man?
Oh, tell me, dear father, I pray,
Why manhood is only expressed in our God,
While woman is purest, men say?

"I love you, dear father, you've always been kind,
And dear mother loved you when here,

But mother and father together are best,
  Two parents I want to have here,
And you were so happy when mother was well,
  It seems to me God cannot be
Quite happy in heaven, if he's all alone,
  Ruling worlds by his sovereignty."

The father made answer: "God's word has declared,
  That Jehovah, the God over all,
Is far beyond mortal conception and thought,
  His glory must mortals appal,
Unless they behold him in Jesus, his Son,
  And through him alone can ye trace
The tenderness greater than dear mother's love;
  Some day you will look on his face,
And when you are cleansed from every stain,
  From all earthly foibles set free,
The dear loving Jesus will be to you more
  Than the tenderest mother can be."

"But why," said the child, but half-satisfied yet;
  "Why is Jesus a man, why is he
To be ever expressive of God's inmost heart?
  Why may not my mother, to me—
The one whom I've loved, who has tended me here
  With all love's devotions so free,
Oh, when I'm in heaven, say, shall I not find
  My own mother nearest to me?

"You say that good Jesus atoned for my sin,
  Bore the pain which he bore on the cross,
To redeem me from sorrow and save me from hell,
  But still I remain at a loss
To know, why the Father of Jesus should send
  His Son to this dark world of pain,
That those who had wronged him might, freed from all sin,
  To the heights of his glory attain."

"Oh, child! 'tis a mystery, you must accept
  All that God in the Bible declares,
Or never in heaven, my child, will you sing
  God's praises; for he who dares
To question His Word, or to doubt that the Lord
  Is our Saviour from sin's endless night,
Shall never be found in the Lamb's book of life,
  Or be clothed in garments of white."

The child said no more but betook him to rest,
  He was tired with the heat of the day,
And his poor little brain had been heavily tasked,
  To try to find out God's true way;
His father had baffled him, caused him to doubt,
  When fain he would make him believe,
But the germs of inquiry were rife in his mind,
  And new truth he was nigh to receive.

As he knelt by his bedside alone in the dark,
He prayed that God's Spirit might come,
And reveal to his spirit the truth of the world,
Which his Mother oft told him was home.
He prayed that God's angels, who came in old time
To Joseph, in dead of the night,
Might come also to him, and reveal God's great law,
And into his spirit shed light.

Was he sleeping or dreaming? He never could tell,
Throughout all life's after years;
He only remembers a beautiful form,
Which still often in vision appears.
He thought he was standing on high table land,
Where the spice islands dot all the seas,
Where bright birds, with gay plumage, incessantly sing,
And melody make with the breeze.
There were hill-tops and valleys, and beautiful lakes,
The sky was than sapphires more blue,
The waters were emerald, sunbeams did shine,
Golden with radiant hue,
Beaming forth on the waters in colours unknown,
Unperceived by the flesh eye of man,
Till the landscape was covered with flowers which spoke,
As a friend speaks to his fellow man.

In the midst of that beauty an angel appeared,
But no wings on her shoulders saw he,
She was guiding a vessel, and onward she steered,
While the children on deck sang with glee;
Till at length, close beside him the ship sank to rest,
And the face of the angel beamed bright,
And when she came closer, and touched his dim eyes,
He beheld her, with spiritual sight,
As his Mother, transfigured, grown young, and grown free
From the wrinkles care traced on her brow,
And she whispered: "My darling, I answer your quest,
Come up into heaven, come now!"

She touched him with pressure more tender and mild,
Than mother on earth ever knew,
She took him on board, and presented him there,
As her son, to her beautiful crew,
Saying, "These are my children, who gathered from earth,
In infancy's earliest bloom,
Need guidance and training in spiritual life;
Look there at those flowers, whose perfume
Makes grateful the atmosphere, they whose bright forms
Are so matchless, so choice and so rare:
These are words, these are letters, in language of heaven,
Their voices sound forth in prayer,
In praise, and in answer; wherever we go
The flowers instruct us in love,
They are all living creatures, have voice of their own,
And their songs make sweet music above."

He saw one bright blossom, more fair than the rest,
Far fairer than flowers of earth,
'Twas a typical flower, which bloometh in heaven,
From breath of the angels its birth
Is perfected through stages of growth, which express
The efflux of heavenly truth,
And that flower is immortal, it sees no decay,
It lives in perpetual youth!

That flower ope'd its petals, disclosing its heart,
And that heart was as white as the snow,
As the white beams of pure light, in perfected ray,
Shines forth from the heavens, aglow
With the light of God's presence, this beautiful flower
Disclosed two hearts blent in one,
Two lives which were blended in perfect accord,
And together they shone as the sun.

The flower said: "You ask me of God and the Soul;
You say: Have I mother in heaven?
God 's father and mother to every child,
To whom his love life has given;
The angels are dual, and God is the same,
For celestial life doth display
The life of God's image, which feebly on earth
Is enshrined in your bodies of clay."

The flower ceased speaking, the boat glided on,
The Mother just kissed her child;
He felt the warm imprint upon his red lips,
He awoke from his dream, and smiled,
And knew that the vision had answered his prayer,
And, henceforth, he knew not doubt's carking care.

BENEDICTION.

May the light of God's perfect Love,
And His Wisdom, eternally kind,
Lead you all to discover His Justice divine,
And to the Eternal Mind.
May your praises for ever and ever flow,
In deeds, thoughts, and words of peace,
Till you reach those fair regions where griefs enter not,
And doubtings forever cease!

AMEN.

XIV.

WHAT IS PROPERTY?

THE subject with which we have to deal this evening, is one of paramount importance to the whole human family. Its importance, indeed, cannot possibly be over-estimated, as the proper distribution of Land lies at the very root of the question,—How can the ever-increasing population of the globe be adequately sustained, or if the increase continues to be as great during the next century as it has been during the past, how can man manage to exist at all?

There are some who think it safe and wise to leave everything blindly in the hands of fate, but these are not the reformers of the world, neither are they the men and women by whose activities the world makes progress. The true reformer is ever a genuine philanthropist; a whole-souled worker for the mass of mankind, caring for the race rather than for a few privileged members of it; therefore, the reformer is ever opposed by those who have vested interests in monopoly, and there are always to be found in abundance those who think their own personal welfare, and that of their offspring, is of so much more importance than that of mankind universally, that they most vigorously oppose every movement which is set on foot for the abolition of partisanship, clannishness, and all other narrow and exclusive frames of mind, which deny the right of all God's creatures to enjoy an equal share in the good gifts provided by the Eternal for all His children.

Of course there are those who believe in the divine right of kings, in the justice of the laws of entail and primogeniture, which yet hold sway in England, and some even go so far as to say that God has ordained some to positions of honour, and others to positions of dishonour in this world, and that it is sacrilegious to try to alter the divine decrees. But in precisely similar ways has slavery been justified, while polygamy has also been upheld as both sanctioned and com-

manded by the authority of Holy Writ. But advanced thinkers of all schools, in the churches and out of them, are now beginning to regard nothing as sacred or divine which contravenes justice or interferes with the equal rights and liberties of all sections of mankind, and so desperate are the people at large now becoming, that unless rights and liberties be allowed to the multitude, through the adoption of pacific measures, the passing and enforcement of wise, humane, and equitable laws, England will soon be convulsed with as fierce insurrections as have ever desolated any country of Europe.

The entire question of human emancipation from practical slavery—and the slavery of many nominally free-born children in England is worse than the negro slavery of the past—hinges upon a correct and decisive answer being given to the all-important enquiry: What is Property? If Land be Property, if private property in land be permissible and even just, then in course of a very short time, comparatively speaking, very few people will be anything but abject slaves utterly in the power of absolute and tyrannical masters. If land positively belongs to a few wealthy landowners, and these owners of the soil choose to deny all except their own particular favourites to tread upon their ground, then the bulk of mankind will be forced into the air or the water, in neither of which elements they can live, or even should they be allowed to walk the earth on sufferance, by what possible manner of means could they make provision for their simplest and most pressing wants, if they are denied the right to cultivate the land or build upon it?

The present terrible depression in trade all over England is consequent upon land usurpation. The monopoly of thousands of acres of valuable territory by persons who not only do nothing themselves to increase the value of the land to which they lay claim, but who veto the industries of all who improve it, by taxing the working people of the country so heavily for all improvements made, that it is in many instances impossible for persons to continue to live and pay the ever-increasing rates and rents, which go up as fast as the slightest addition is made to the value of the land claimed by nobles and millionaires who have perhaps lived out of England, or, if at home, far away from the scene of those industries which are daily increasing their revenues, though they have done nothing whatever to deserve the addition of

a single farthing to their incomes. There is surely something radically wrong in a system which allows property to increase to an unlimited extent for the personal aggrandisement of a few privileged persons, who are the drones, not the workers, in the great hives of human industry; and it is to the finding of a remedy for this disgraceful and dangerous crime, that the Land Nationalization Society has been established in all parts of England.

You have doubtless all read, or at least heard of "Progress and Poverty," and "Social Problems," two very valuable and instructive works from the pen of that earnest American champion of right and liberty, Mr. Henry George. Those works have been, as all such works are sure to be, most severely criticized, and perhaps they are open to criticism in many particulars, and we must, always remembering that no author is final or infallible, regard criticism as a compliment rather than an insult to an honest agitator, for it is the work of every reformer to set people to thinking for themselves, and we are convinced that whatever makes people discuss these great problems, these burning questions of the day, fearlessly and candidly, must lead, and that very soon, to so complete a revolution in popular sentiment with reference to these matters, that if the theme be only kept prominently before the public, the word Property in the next generation will have an entirely different signification to that commonly accepted at the present moment.

Property is necessarily subject to increase, and can increase without loss or injury, and even with constant gain, to those who assist its increase, as well as to the individuals who are said to hold, own, or possess it. Land cannot be property in the same sense in which the results of labour constitute property, because no one by his own exertions can add to land, except to a very small extent. Certainly there is such a thing as "made land" here and there, as may be instanced in the filling in of the Back Bay, in Boston, U.S.A., and the building of palatial residences, gorgeous churches, and imposing public buildings, where a few years ago it was all water. But the immense bulk of land upon the earth was simply found by man, and could in no possible sense be the property of the finder, as nothing can be rightfully any one's property unless it represent the result of his own personal industry. Still, it is quite just and reasonable to admit that all who

discover unoccupied or uncultivated land, have a right to take possession of it for building purposes, and have a right to cultivate it for the supply of their necessities. Therefore, property may consist in what is built upon land, and in what is produced by the cultivation of the soil, as every one has a right to the fruit of his own toil, to the reward of his own labour. But the assumption we entirely repudiate is that made by those who claim that land itself belongs to certain individuals, and that these persons have a right to hold it in perfect idleness, that they may practise cruel sport upon it, or simply retain it for their own amusement.

In many instances the land thus claimed has been actually stolen from its original inhabitants, and has been stolen in the most merciless manner, by usurping tyrants who turned it into a hunting ground, after they had pillaged it and driven the dispossessed inhabitants to starvation, or slain them at the point of the sword. The story of the Black Forest, in every child's History of England, tells the story most truly and graphically, of how the land was cruelly wrested from the people, and profligately spoiled by a company of heartless nobles. From some of these dishonest men, people of great gentility and family antiquity boast descent, and when we hear of people's ancestors having "come over with the Conqueror," and how they are numbered among the upper ten thousand, because their ancestors were ruffians who despoiled countries and put whole populations to death, we cannot but mourn for the false heredity and senseless vanity which allows people of any degree of common sense to glory in tracing their descent from men whose boast it was that by the triumph of might over right, by simple brute force and the use of barbarous and bloody weapons, they gained a foothold for themselves and their descendants on land which only became theirs through grossest acts of heartless tyranny and dastardly destruction of the means of others' subsistence.

This, we are told on every hand, is an age of progress, and so it is in mechanical invention and labour-saving appliances; but is not labour often so saved that the saving of labour in many instances means starvation to those who are dependent upon labour for the means of life? Formerly women could earn good wages as seamstresses, and there were many trades and industries at which they could earn a comfortable living, at which they can now scarcely earn a penny. Everything

is being done by machinery, and the machine has brought in its trail many a thousand evils, unfelt by your hard-worked though healthy, happy, and sufficiently-fed ancestors.

This is an age of luxury, and the wants of the people seem to be ever on the increase; but does human happiness or the prosperity of the multitude keep pace with this constant increase in visible signs of wealth? Ostentation and display are rife on every hand, but do we not come face to face every day with poverty, the most abject, crime, the most infamous, and misery, the most hopeless? Are not the streets of every town and city throughout the civilized world. pictures of the most frightful contrasts? On the one hand churches, public buildings, mansions vie with each other in magnificence and costliness. Splendidly-appointed carriages roll by filled with the devotees of rank and fashion, while across the way, the beggar covered with rags is as desolate in modern London as was he who lay covered with sores, with no friends but dogs, at the gate of Dives, in an old Oriental centre of mingled luxury and misery.

The great problem of the age is what to do with the ever-increasing number of those who are born, and who continue to exist unclothed, unwashed, unfed, unsheltered. Gospel Temperance Societies, Total Abstinence Leagues, and many other worthy organizations are formed to counteract vice and misery and put down the sin of intemperance, the prolific source of so much misery and so many abominations; but, was Mr. George, when he replied to a question in Leeds, not so very long ago, very wide of the mark when he declared that drunkenness was occasioned by misery and squalor fully as much as misery and squalor were brought on by drunkenness? The root of the matter lies far deeper down than the excrescences upon the surface of society, and while they do well who strive to banish intemperance, they do still better whose views and measures are yet more radical, and who, seeing a deep-seated cause for the manifold evils all reformers unite in bemoaning, and are endeavouring to suppress, are not content with paliative measures, but going to the very root of the matter, find in the Land Question the only real basis for practical, solid and effectual reform.

Dr. Watts was a sound philosopher, when he taught children to sing, that Satan always finds mischief for idle hands to do. He needs to preach to the sentimental advocates of

indiscriminate almsgiving to-day, who, while supporting the lazaroni, who make begging a profession, are also supporting the public houses far more than they support the poor. We do not wish to suppress any natural and spontaneous outburst of charity which any kind-hearted person, touched with sympathy at the sight of human woes, may feel. We do not say, never throw a penny to a beggar in the street, or give a gratuity to an itinerant musician; very often the poor are forced into the streets to beg and sing, because they can get no work to do, while they are both able and willing to work; but work is scarce, wages are low, and labourers are plentiful. Thus, many who would fain work, must either beg or starve; but as discretion is the better part of valour, and we all admire bravery and account it a virtue, though in these days it is not the only or even the highest virtue, as it was among the ancient Romans and the old Latin races, who had only one word for virtue and bravery, as there were not two ideas but only one to express, even charity may not be the less beautiful or sincere, because it is discriminating and has a brain as well as a heart. The goddess Love need not be blind or thoughtless, in order to retain her sweetness, her gentleness, and her poetry. She may well lose the mawkish sentimentality in which she often disguises and disfigures herself, but when people, who are really kind-hearted, add to their sympathy common sense, sound judgment, and real work for the poor, charity will not be the enervated, crippled goddess she often appears to-day, provoking a sneer rather than applause from many, who though they do not wear their hearts upon their sleeves for every daw to peck at, are nevertheless sound, practical, political economists, who though not characterized by sentimentality, are keenly alive to the sorrows of the world, and do all in their power to remove them.

We can never confine ourselves to the advocacy of any one system of reform, when we see so many springing up around us, all proceeding from sincere good will to mankind and earnest effort for the improvement of the race; but if there is one scheme more important than all the rest, it is the Nationalization of the Land, as this scheme enters into the cause of direct suffering, and while aiming at the immediate relief of present distress, as do all other and less radical measures, it aims also at preventing a recurrence of these disasters in the next generation.

Work is the sovereign remedy for every ill. Labour, which occasions suffering and painful exhaustion, may be traceable to the transgression of a divine law, or to human imperfection; but work itself is divine. All religions picture an active God, and all who tell of angels speak of them as busy as well as happy beings. Every child is born with a love of occupation, and no system of school education or home training is anything like complete, or even praiseworthy or worthy of recommendation, unless it makes provision for the employment of every faculty of mind and body. Mischief is the misdirection of energy. Never aim at the annihilation or suppression of a faculty, taste, appetite, or talent, but aim at harmony in the use of all. Aim at symmetrical unfoldment, aim at roundness of character, and remember that everybody is good for something, and, given a fair chance, every one may become useful if not great.)

Mrs. Weldon, whose name is now a household work to all readers of the daily newspapers, when conducting an orphanage, entirely her own enterprise, some years ago in London, says she found every child who could be picked up in the gutter good for something; and that brave, philanthropic and cultured lady, who loves children and makes them love her, has discovered means for calling forth their latent powers, so that every one may be an ornament to society, if his or her education is only persevered with.

Some reformers are Malthusians, and see no other way of limiting distress than by limiting the population, and while we are quite ready to admit that in the present state of society many children are born only to grow up as criminals and sufferers, we do not anticipate any evil from the birth of any number of sound, healthy children who, coming from good parents, and being themselves well educated, shall be able to fill useful and honourable places in society. The population of Great Britain, without Ireland, at the present time is about thirty millions in round numbers, and it has been computed that were it ninety millions, the country would be quite large enough to sustain the people were the land properly distributed and cultivated, and were monopolies abolished and political rings broken up. In America the land can sustain twenty times its present population, and then not be at all overcrowded. Australia, amply large enough to sustain hundreds of millions, is now occupied by just a few

millions of Anglo-Saxons and a handful of Aborigines. The land, not yet under cultivation in the British colonies and dependencies, can be made to sustain so great a number of persons in comfort and even affluence, that the overpopulation of the world is something so remote that it is quite useless even to discuss it. But unless the Land Question is decided, and that very swiftly, the world will be practically overpeopled with perhaps a twentieth part of the number which could be easily sustained, without any further improvements in agriculture or the practise of any superior economy than that which already prevails.

Turn where you will, and you are on somebody's land. Someone has set up a claim to private property in the very earth you tread, therefore, you are on that land by permission or on sufferance. It is not your own, and should you improve it entirely at your own expense, the bulk of remuneration would not go to you, who are the active, and, indeed, sole cause of the bettered condition of that spot of earth. The revenue derived from your labour increases the rent-roll of your landlord, who is very likely, at the present moment, on the Continent, spending his money abroad, and not adding even to the support of trade in his native country, or in any manner to the wealth and prosperity of the people whose earnings he is squandering on selfish luxury, at some fashionable haunt of dissipation abroad.

One of the greatest and loudest outcries against oppressive landlordism in Ireland, began with the protest against the Irish land-owner exacting higher and higher rents from Irish farmers, because they, his tenantry, improved the land, while he squandered their earnings abroad, and had a larger profit every year, if they were only industrious enough to keep on improving his property. Had they received the use of the land, with the understanding that improvements were to be accepted in lieu of rent, the scheme might have been fair enough, and have been an incentive to the tenants to work; but who cares to improve land to fill fuller still the already overfilled coffers of some peer or landlord, who cares nothing whatever for his tenantry, and appoints bailiffs and stewards to enforce extortionate rents, and evict all tenants who cannot meet his disgraceful demands? (Do you wonder at the present disorganized and dangerous condition of Ireland? Blame the Land League, and Mr. Parnell, if you will;

protest with all your might and main against the iniquitous outrages which the infuriated Celt has resorted to in his desperation, but be not hard on the sinner whom injustice has turned into a criminal, and then let the original offender receive your compassion and laudation, while you condemn to imprisonment, or even death, the lawless champion of freedom, who, though acting ever so rashly and unwisely, is still, in his rude way, uttering his protest against that tyranny and oppression, which you all, as Englishmen, affect to hate.

Home Rule may not be the means of saving Ireland, even if it is obtained. England has Home Rule, but here the condition of many of the working people, and of paupers generally, is little better than in Ireland. England has not been desolated by famine so much as Ireland. Englishmen are not quite so improvident and impetuous as Irishmen, but if things go on for another fifty years in England as they are going now, England will be the scene of as much fighting and desolation as Ireland is the scene of at the present moment.

America has Home Rule, and yet across the Atlantic the self same evils are threatening the nation of the United States, as are threatening England. There the Stewarts, the Vanderbilts and other monopolists and millionaires, are fast buying up all the available land, and if they are ever induced to sell, though they buy cheap, they are determined to sell dear, and, by controlling the stock markets, are the means of bringing frequent panics upon the country. These panics, of course, mean suffering to multitudes of innocent persons, and though these men are spoken of in many avowedly Christian circles as honourable and religious gentlemen, no thief or highway robber can really be more dishonest than he who, taking advantage of his neighbour's necessity, compels him to pay an extortionate duty upon the very necessaries of life, as is the case when railroads are under the control of indivdual monopolists. Rates of passenger travel and freight transportation are regulated by the arbitrary decree of the man or men to whom not only the railroad property, but the land through which the trains pass, belongs. By controlling railroads and steamships, freight can only be transported if the owner of the means of transportation gives leave, and his permission gained, he charges whatever he thinks fit. This makes the necessaries of life extremely dear.

Therefore, in the Eastern States, Western produce can only be obtained at fabulous prices, and though the States are nominally united, the monopolist does all he can to keep the union a fact in name only.

Co-operation has been suggested as the sovereign remedy for all these ills. Societary *versus* individual property has been advocated, as peasant proprietary in land has been suggested by many as the true solvent of the land difficulty. Now, as to co-operation, theoretically it is irreproachable. The ideal co-operative schemes, of which we hear so much, are well nigh perfect. So were the Owens' communistic plans, and the failure of either Co-operation or Communism, in an actualized state of society, is due, not to an error in the ideal system, but in the means of carrying it out. There is a danger everywhere from the tendency of large organizations soon coming under the dictation of a very few wealthy and influential men, and these are considered, by the country at large, extremely important because of their wealth. No matter how they got it, the vote of a man of immense capital is worth more, in the eyes of all aspirants to political power, than that of a labourer.

Make all votes of equal value, establish manhood, yea, and womanhood suffrage, too, and if there be evils accruing to the nation at first, from the adoption of so broad and liberal a policy, these evils will be but the excrescences by means of which the bad blood of the nation, the virus which inoculated its veins in the old feudal times, and has been lurking as a deadly poison within ever since, will be thrust forth; as the agitation, and even revolution, consequent upon the franchise, cannot be permanent, though for a while a sudden accession of liberty sweeps down like an avalanche upon the land, and the timid fear for the future, not knowing that the turmoil of the present is but the harbinger of happier and more peaceful days.

Co-operation, independent of officialism and party strife, will be a fact so soon as the great mass of men and women find it to their interest to club together, and stand shoulder to shoulder as one man, against a common foe. While individuals cannot easily become large capitalists, except in very rare instances, the accumulated and united capital of a multitude can be a power sufficient to offset that of any and every millionaire.

Now, should the great People arise in their might, and determine to counteract the existing evils, they must compete with the monopolies of the day, and can do so provided they can trust one another, and work together as partners in a common firm. A railroad built and managed as the property of a million, controlled by representatives chosen from the people, might leave undisturbed the manœuvres of monopolists, and yet at a cheap rate do all the business of the country, and leave the monopolists' enterprise to sink or swim as best it might. But the great question which arises is—How shall the people get possession of the land whereon to build and create wealth? For nothing can be done without land, and that is fast disappearing even from those who are ready to pay a fair price for it. It is in the hands of an ever-narrowing few, who hold it with a death grip, and who are starving the million to support the handful.

There is at present an old land tax of four shillings in the pound on all English land, a mere fraction of which is now paid. Enforce that tax as a step towards the absolute nationalization of the land, and the burden of taxation will fall, not upon those who make good, but bad, or no use of their property. If four shillings in the pound should be the tax levied upon the justly-estimated value of land all over the country, then those whose land was of little or no use to them need not pay the tax: they could at once allow it to become the property of the Government. Those who cultivated land, and built upon it, would be the means of employing many who are now idlers, able and willing to work, but without employment or the means of subsistence. Houses would become more plentiful, food would be cheaper, clothes would find purchasers, and by the proper employment of the unoccupied thousands, strikes and panics would be averted, and the country saved, and all through the settlement of the land difficulty. No one should be allowed to claim what he does not employ for the general good, and no one should be permitted to so underpay labourers as to allow the rich to be ever growing richer, while the poor are ever becoming poorer.

Peasant Proprietary has been suggested as a means of settling all the present embarrassing and pressing questions with reference to land, but while peasant proprietary may be an ameliorative or palliative measure, it does not partake of

the nature of a radical reform. It would temporarily reduce the evil, it would allay some immediate distress, it would split up vast estates and farms into many small ones, but it does not propose a radical change in the present system of land proprietorship. Private property in land is admitted by the peasant proprietor as much as by the wealthiest earl or duke, while the advocates of peasant proprietary, of course, cannot object on principle to the ownership of land by individuals, and until we clearly understand the injustice of any claim to the ownership of land, we shall not have solved our problem or settled our dispute.

The Peasant Proprietor says he has laboured hard to possess himself of a small estate, which he shall be able to bequeath to his children after him, and he asks, very naturally—Have I not a right to do what I will with my own, and is not that my own for which I have industriously laboured, year after year? Is that which I have earned to be taken from me? Am I to forfeit everything, and see my property distributed among the multitude? Our answer is—You can never have worked for or earned land, though you may by your own industries have rendered land valuable which was comparatively worthless before you took it in hand. You may have procured the right to the fruitage of certain acres of ground and to the buildings upon it, but the land itself does not belong to you, merely because you have discovered it, or brought forth its latent powers, causing it to yield a luxuriant harvest. But if you, possessed of this land as you think justly, should be compelled to deliver it up to the Nation, you must of course claim and receive compensation for what is reasonably your own. The Nation, or the State, having the right to take the land, has not the right to grasp the fruit of your toil. Now, you did not make the land, therefore, it is not yours. The ground is the property of God, and you did not buy it of the Creator. It has been decreed to you by no special gift from Him. The land belongs to all men equally. The Creator has given it to the inhabitants of the earth, without favour or restriction, and no one person can possibly say he has a greater right to land than another has.

But how will you divide the land from the results of the labour which has made it fruitful? How will you separate between the property of the man from whom you take the

land, and the land itself? The answer, to us, is very simple. If the State takes your land as it is, with all the improvements or buildings upon it, which are results of your industry, you must be compensated for all that is yours; as the State has no right with anything except the land itself. An offer may be made to you to retain possession of the land, by payment of ground rent to the State. You must pay your tax on the land instead of on the property, and we do not think if the taxation were shifted, if you were all obliged to pay for using land because the land is national not private property, and were then excused from all tax upon legitimate private property, that any one of you would be injured. A reasonable scheme of land nationalization merely forces all persons to pay the public for the use of land, which is public property, but does not extort money from any one because he improves the land, and thereby cheapens the commodities of life, and by increasing lawful competition benefits the entire community.

Now, the immediate advantages of land nationalization would surely be these. The nation claiming the land, but not its produce or the buildings erected upon it, would compel all who keep land idle, as pleasure or hunting ground, to pay dearly for the privilege of playing dog-in-the-manger, or devoting some of the best parts of the country to purposes of cruel sport. Fox-hunting, grouse and pigeon-shooting, and other sports indulged in by the nobility and landed gentry, are surely of no use to the country, and why should a privileged few be allowed to amuse themselves at the nation's expense, without paying, and that pretty dearly, for the privilege. Suppose the land tax of four shillings in the pound were rigorously enforced in every case, on the evenly estimated value of land, and the valuation were determined and fixed at a uniform rate by the chosen representatives of the people, assembled in convocation, then if any chose to pay this tax, they would be pouring into the nation's coffers an amount of wealth by no means inconsiderable, which could at once be utilized in many schemes of improvement. But those who make no use of land at all, and really receive no enjoyment from the nominal possession of it, would surely, in most instances, deliver it up to the nation, or else improve it or build upon it.

Now, if it were improved, cultivated, built upon, these

works could not be undertaken without the employment of a large number of men to do the necessary work. As the land became fruitful or covered with houses, which could be sold or rented, the wealth of the country would positively increase, as wealth is created by labour, and the enrichment of the masses does not necessarily mean the impoverishment of any body. If land cannot be added to at will, while capital can be increased by labour to a practically unlimited degree, as all property was originally the result of labour, we do not see that any one needs to suffer by the nation's claiming the land. If those who are now holding it unoccupied shall be obliged to pay the nation for their tenure of it, they will simply be forced to make it productive, or in some way remunerative, that they may still afford to hold it; and by making it fruitful, or building upon it, they enrich the nation, and have an opportunity of enriching themselves also, as labour creates capital, thereby adding to the wealth of all who work or furnish the means for the carrying on of any industry.

If this land tax were at once rigorously enforced in every instance, a very large amount of land would at once be given up, and that land could be utilized in providing bread for the starving millions, and clothing for the multitudes who now go naked in the streets. We want more houses, more clothing for the masses. Hundreds of miserable creatures are huddled together in foul, unhealthy tenements; thousands go supperless to bed, and starve in nakedness in the streets, while the cry is everywhere, that the warehouses are overstocked, that work can only be allowed half-time, that England is producing more than she can consume. Labourers and workmen of all trades are striking for higher wages. Many mills and factories are only working half-time, and others are closed altogether. A general panic seems imminent, unless some radical plan is at once devised and carried into execution for the remunerative employment of the masses.

England does not produce too much, she produces too little. Every unlet house is required as a home for many who are homeless, every unsold yard of cotton or linen stuff is needed absolutely, imperatively demanded, to cover the almost naked limbs of the many who wander from place to place without rags to cover their nakedness. The present condition of

England is as bad as that of old Rome ere she fell, and unless England be warned and repent in time, her place among the nations will know her no more. She will miserably perish, as did the great nations of the old world, who, when they were priding themselves upon their greatness, fell, not from the attacks of Goths and Vandals who swooped down upon them from the North like vultures eager for their prey, but because the plebians were many and the land was not theirs; they would not fight for the masters, who oppressed them in times of peace, and commanded them to take up arms against the invader in times of war. The patricians dug their graves with their own hands, they pulled down their houses about their own ears, and when they fell, the free world rejoiced as it ever must over the downfall of a tyrant.

If England were besieged to-day, how would she sustain herself, in the present disaffected condition of her children? Where would that union be found, which alone secures invincibility? England has so many vipers hugged close to her bosom, that she needs to set matters straight at home before she arouses the ire of all lovers of peace and justice, by seeking to add to her foreign dominion by aggression and bloodshed. The war with Egypt is a miserable fiasco, a wretched burlesque, calling forth the contempt and ridicule of all onlookers. England's present condition is not what it was in the eyes of other nations, and should the time arrive when England shall again become the scene of bloody conflict, how will she sustain herself, how breast the storm which even now seems gathering thick about her? There is but one means of prevention for coming disasters, but one means of securing to England a great and noble place and name in the annals of future history, that is—make Englishmen a unit, let the masses be so employed and remunerated that England becomes self-sustaining, not longer so miserably dependent as she now is on foreign countries; and this can be done in the course of a few short years, solely by employing her own subjects upon the land which now lies idle, and relieving the masses from the terrific burden of supporting a few land-owners in luxury, while the million starves as soon as it can no longer work, or starves, as is in many instances the case, while it is able and willing to work, but can get no work to do.

You will perceive that the scheme which we propose is

both an equitable and simple one; it is, moreover, a very practical and easy one. We do not wildly and quixotically propose to divide the land into as many pieces as there are inhabitants, and then give each individual a share. We propose to make the nation itself the steward of all the land, then if you wish to hire land the State is your landlord. You pay for the use of the land you occupy, not to a private individual, but to the nation, in the persons of its chosen representatives, who are bound to employ the national capital in national improvement. To-day the multitudes are working for tyrannical masters, many of whom hoard their wealth or squander it abroad. If you work for the State you work really for yourselves. The governors must be elected by you; they must represent you and use the money you contribute to the general fund for public improvement. Thus can the nation support itself, and you have no taxes to pay nor higher rents, because you are industrious and use the land. You pay for the use of land, if you claim it, whether you use it or not. If you cannot afford to hold it in idleness, you must employ it, and by employing it you benefit all who work for you, and increase your own revenue into the bargain.

Every one knows that if a thousand or a million able-bodied, skilful men should take possession of some unoccupied ground, and build upon it and make it fruitful, they would be adding to the wealth of mankind, without robbing anybody of a penny; and as this has been done abroad, and is still being done in the Colonies and Western States of America, why not turn the estates now lying idle into habitable and productive ground? By employing under Government a large number of workmen, who would work for the State instead of the individual employer, and be well paid for their labour, what results would accrue to the nation at large? Why, very shortly all the unbought goods in the warehouses would be upon the backs of those who at present are almost naked; work would become more plentiful and wages higher; the demand and supply would alike increase, and by this simple addition to the amount of work in demand, a panic would be averted, strikes would die out, and the working people would become self-supporting, and more, they would earn enough to live in comfort, and to make provision for a rainy day.

If parents can take care of their children and educate them, let them do so, but in cases where children are brought up to

beg and steal, and have no proper homes, the State might well step in (or better, private parties), and see that no child is allowed to grow up without an education, enabling him or her to earn an honest living at some useful trade.

We believe in the sanctity of Home as much as any one; we advocate independence and self-ownership as much as any; we do not believe in an abstract State swallowing up all individual homes and property, though the time will come when communism will be rendered practicable, and be found the highest state of society;—all we ask for now is that the one who works may have the benefit of his labour; that no dogs-in-the-manger be caressed; that justice reign supreme; and no one be allowed an undue advantage over his neighbour.

In these few and imperfect suggestions for the nationalization of land, we know we have not gone sufficiently into detail to make our views clearly intelligible to all; but in a single lecture, that is, of course, impossible. What we have said has been said merely in the hope of inducing you all to consider this great question, and to place before you our honest conviction as to what may and should be done, and that without delay, to minimize distress, and at length remove it from the globe.

IMPROMPTU POEM.

THE CRY FOR BREAD.

WHY are the children hungry? They cry for bread in the street;
Surely the earth produces enough for them all to eat!
I have seen the loaded fruit-trees, in the orchards all so fair,
I have gazed on the golden corn-fields, and, on resounding air,
Have heard the song of feasters, and seen them cast away
The bread, for which men perish in many a street each day!

Why are the children naked, or covered but in rags?
Why do they wander sadly? While each one lamely drags
His tired form from door to door, and through the bustling streets,
Petitions, with heart-rending cry, of every one he meets,—

Oh! buy my pretty flowers, all withering in the sun;
But if he cannot sell them, then, when the day is done,
He sleeps within some shelter, so hard, and cold, and rude,
Or, left out in the dreary streets, he starves for lack of food.

Why are the people homeless? since there are mansions fair,
Unoccupied, yet beauteous, and gardens sweet and rare,
Where flowers bloom but none see them, for high walls built around,
Fence in these sacred precincts, where luxuries abound:
The children freeze and hunger, the women faint and die,
With weary babes pressed to their breasts, in want and misery!

Shall no one feed the children, take off the beggar's rags?
Is charity so tardy that every day she lags;
While death and sorrow increase, while land lies idle still,
That the noble may but own it, though it should the peasant kill?

Have ye no homes made ready, to invite the children in?
Have ye no schools to teach them to build, to knit, to spin?
Have ye no food to give them—those waifs along life's way—
Those foundlings, whom the city swallows like beasts of prey.

Are there no empty homesteads, where children could shed light?
Are there none, tender-hearted, who'd make their own lives bright,
If they would take the children and lead them in the way—
The path of honest labour—which brings the triumph day?

The cry for bread goes upward; the angels hear the cry;
And when the children perish in want and misery;
Their loving arms embrace them, their loving voices cheer,
And the angels draw to heaven those who on earth are drear.

Are there no angels dwelling upon the earth to-day,
Embodied here among you, to drive this curse away;
This dreadful curse of hunger, this poverty so dread:
Are there no means of succour; can the children ne'er be fed?
The Angel of the Earth declares, that it can render bread
For all the starving millions: then raise such food, we pray,
By dint of honest labour, that all have enough each day!

If mighty lords and ladies control the land of God,
If wealth stalks by in purple, while pressed against the sod,
Are the weary forms and faces of those who long to die,
Workless and wealthless, striving in ceaseless misery;
Then pass good laws, we pray you, that all may sow and reap,
That all, through honest labour, may smile where now they weep.

Let loving justice guide you, let love for all mankind
Direct your every measure, till laws become refined
From ancient, feudal cringing to nobles, but in name;
Take ye the rich, broad acres which now the proud lords claim,
Take them by legislation, by voice, which raised for right,
Clamours for Justice only, for Freedom's pure delight!

Take all that now lies idle: there build, there reap, there sow
For future generations plant good seed, that will grow,
And call that man the noblest, who truthfully can boast,
That his work is the bravest, and does of good the most.

The barren lands rejoicing, the wilderness will sing,
Where now the cooped-up children, in dens which miseries bring,
Playing in fields and meadows, breathing the country air,
Eating the bread of honest toil, these will full shortly share
The blessings God is ready to freely shower on all,
Delay not to obey it—the spirit's urgent call;
But go ye and deal justly, let loving justice guide,
And the laws that are most loving, most stable will abide.

BENEDICTION.

May the light of love, so brightly,
  Shine on your every way,
That darkness, injustice, and wrong,
  Like clouds shall pass away,
Before the rising brightness
  Of the sun of the New Day,
Which rises (healing in its wings)
  To drive all want away!

AMEN.

XV.

TRUE SPIRITUAL MARRIAGE.

THE question of Marriage, is one ever recurring, ever interesting, ever important, as marriage is essential to the constitution of home and the rearing of offspring; and as you all very well know, the sanctity of home invaded, children neglected, the true union of man and woman annulled, necessarily leads to the disintegration of society, the destruction and overthrow of all that is most worth preserving in the social order. But a question may well be asked, and that is—Whether the prevailing ideas of the marriage covenant are the highest conceivable, or whether, in a further advanced and more perfect state of human society, the marriage union may not be one of greater solidity and felicity than it ordinarily is at present?

Unquestionably, Marriage is both a divine and natural institution. The union of one man with one woman is ever higher than polygamy, as it approaches nearer to the divine ideal of celestial union, which union is nothing less than the perfect blending of the two halves of one soul, in the perfect bliss of angelic association for eternity.

Swedenborg, when discoursing upon the loves of the angels and describing the married state in heaven, declares that angels are dual beings; that the highest degree of life attainable in this direction, is that marriage of the individual which makes two one. Within the human soul itself this union is consummated, and to this Jesus doubtless alluded when he said, that in the resurrection they would neither marry nor be given in marriage, but would be as the angels. This allusion to angelhood would be meaningless and vague, unless those addressed were familiar with the idea of angelhood, and knew what the teacher meant when he said, that all who participated in the blessedness of the resurrection would be as the angels.

The word angel, of course, literally and simply means a

minister or messenger, and it is said in the Psalms, that angels are spirits; in the Apocalypse angels are mentioned as having charge over the seven churches of Asia; and there are those who so interpret the angel in that connection, that they ordain ministers to take charge of congregations, and call them angels, as is the custom among the followers of Edward Irving, the highest minister in the "Catholic Apostolic Church" being designated an angel. This interpretation may be in no sense erroneous, as an angel certainly does mean an exalted minister and a divine messenger, and when in its highest sense it is used to designate those who in spirit-life have attained to the celestial degree, it signifies those who, having completely conquered every material temptation, and learned every lesson earthly experience can teach, no more require the discipline of earthly suffering and pain, neither the sorrows and separations, which may be encountered in spirit-life, until the spirit has become quite delivered from the bondage of all earthward desires and inclinations.

Plato, alluding to the inmost soul of man, declares that the soul itself is dual, and therefore no human life, as expressed on earth to-day, expresses more than half the primal life of spirit. Thus a soul is two spirits, as a globe is two hemispheres, and on account of this division of the soul on earth, it is not good for man to be alone. Every human life seeks companionship, all desire the complement to themselves, and this perpetual longing for companionship evidences the fact of the soul not being perfect upon the earth. Merely earthly unions are for time only, but that marriage which is the best you are capable of making at a given time, may serve a useful purpose in time, though no place can be given to it in eternity. Those companions, with whom you may have pleasantly and peacefully passed a portion of your earthly life-time, may greet you as dear friends in spirit life, but the earthly partner there may not be the conjugal mate.

No earthly law can bind except for time, no ordinance or statute of the Church or State refers to the life beyond the grave. Thus the minister of religion or the civil magistrate, pronouncing the marriage blessing over the husband and wife at the altar, can declare no further than that the union, which is there and then consummated, may last until death parts. Even the Church of Rome, most inexorable in the tying of the marriage knot, not permitting of divorce, allows widows

and widowers to marry again. If the Church sanctions second marriages, and yet believes in immortality, evidently the Pope himself admits that the marriage covenant on earth is a covenant for time only; and if any one reads the introduction to the marriage service in the Church of England Prayer-book, he will soon discover that that church has no idea whatever of the perpetuation of earthly union in the immortal world. Nevertheless, the Gospel says, that those whom God has joined together no man can put asunder. If the Church has joined you, the Church can divorce you. if the State has united you, the State can separate you. But if your union be a union made by the Eternal. then no earthly power, civil or ecclesiastical, has power to break the bond.

We have often alluded in your hearing, to the soul's priority to the material form, and have told you that the soul's consciousness, not ending with the animation of the body, has not begun with it, and is certainly not derived from it. The soul unembodied, in the paradise from which you came to earth, in that scarce-remembered home where you dwelt before matter attracted you to the earth, and caused you to take on a physical embodiment, was pure as the snow as yet unfallen, unsullied as the water from the clearest spring, ere yet it has encountered the dust of earth.

The old-time fable of primeval paradise, the Eden state of humanity unfallen. portrays in glowing Oriental allegory the purity and peace of the primal home of souls. The Soul itself, both primal and absolute, a unit of life, imperishable and uncreated, ancient as the Divine Mind, immortal as the Eternal Spirit, prior to assuming a material form dwelt as a perfect globe or ultimate atom of life, in that paradise of which the poets speak. When Schiller speaks of his spirit's reminiscences, when Shelley speaks of trailing clouds of glory accompanying the spirit earthward from its primal home,—these poets sing of that pure life of innocence and peace, which souls have left to tread the troubled round of earthly being.

Some ask—Why should the spirit fall? But then—Why should the seed be planted? Why should the infant lose the innocence of babyhood, and with maturity encounter the storms of earth, and buffet with the billows of a thousand ills and dangers? As every possibility of future glory is embedded

in the tiny seed implanted in the ground, as only what is involved in the typal germ can be outwrought through evolution in the full-fledged blossom, as the acorn enshrines, though latently, every possibility of the oak's fruition, so every babe holds in his inmost life every promise of manhood, womanhood and angelhood, which shall ever burst forth from out the infant being, as it progresses towards the perfection of eternal life.

Darwin may boast of having found the law of evolution, Spencer may follow him along his labyrinthine path, and seek the soul imprisoned in the dust, as though the dust first gave it birth. All the scientists, which the earth has ever produced, may enquire of protoplasm, of animalcules, of the lowest signs of vitality on earth, but the dust will never unravel the mysteries of Spirit, no material combinations evolve intelligence, no "evoluted" outward forms can ever prove the origin of spirit, though each one may register some attainment of the soul, which on its outward journey has fashioned the monad ere it formed the duad, and the jelly-fish and monkey ere the earth was ripe for man. Then when human life appeared, one half the soul was embodied in the form of man, the other in the form of woman.

The Spirit of God, working through all the processes of nature, formed man (humanity) at first, both male and female. How many human beings were first formed, or where they first appeared, the records do not say, but Genesis declares, when God made human life in the image of the Deity, he made that life both male and female. When first the soul approaches earth, the soul divides, and the philosophy of counterparts is, that one spirit is but half the soul. The two halves seek each other through earthly life, and through the spheres, until at length the celestial union is attained. The two discover that they are but one, and in the bliss of life eternal there is neither male nor female, but the perfect life in which the two are one.

Paul, writing to the Galatians, says, "In Christ there is neither male nor female," meaning that the divine life, and that of humanity perfected, is not single but dual; and when in Genesis God speaks to God, or angel speak to angel, saying, Let us make the human race in our image and after our likeness,—the allusion is to the duality of life. The half of the soul addresses the other, and in that is expressed the

true duality, which is the perfect unity of God. King David said, whenever he should wake up in God's likeness, he would be satisfied; and no soul is satisfied before the celestial marriage, for nothing short of it contents the spirit, and only to the extent that earthly unions resemble the divine, are they felicitous or spiritually lawful and enduring.

We do not deny that many unions upon earth are spiritually lawful and accomplish good, even though they may not be eternal. All human acts on earth can be but relatively right, as only a relative amount of light is given to earth's children, and if when at the marriage altar you can say to the man beside you—This man I love more than all others; I have singled him out from his fellows to be my spouse, not because of rank or wealth, but because of the love I bear him,—then your husband is such to you in more than name. But if for gold or lands you shall allow the form of marriage, submit to the outer rite, while the heart is a stranger to the ceremony, then though your bridal array be ever so pure, and you conform ever so perfectly to the laws of man, your marriage is but mockery in the sight of heaven. The earthly law is not clairvoyant, its representatives have not the power to read the heart, therefore earthly ordinances are often unavailing in the sight of heaven, because they are but cloaks, disguises, resorted to to cover shame and wrong.

No one can positively foretell the future, no one can know all that is in store for him. The best may be deceived, or may unconsciously, unwillingly deceive themselves: and if you find you have made a mistake, you are not a sinner; you are free from blame if the mistake be nothing more. Thus we do not say that all unhappy marriages began in sin or wilful deceit, but if they were free from this dishonour, they certainly took rise in ignorance, and can be nothing higher than painful and humiliating experiences, needed, to teach the spirit which passes through them, lessons which can be learned successfully in no other school than that of such experiences as these, painful though they be.

Those, who make such mistakes unconsciously, deserve pity, not censure. They suffer quite sufficiently in their own lives, without having to encounter the jibes and jeers and condemnations of their pharisaical accusers. Even if adultery be committed, the policy Jesus adopted was not to curse the sinner, but to seek her reformation. If those who follow

Jesus nominally would follow him in reality, instead of recrimination and abuse we should hear of sympathy and kindly exhortation, not condonence with iniquity, but the helping hand outstretched to enlighten the benighted and reform the evil doer.

Angels never indulge in harsh invective, they never censure those who are not as pure as they are themselves, for well they know that censure only drives the sinners deeper and deeper into the pit of degradation. Those who draw in their skirts and pass by on the other side, considering themselves too holy even to touch the garments of a fallen sister, may be the very first to fall when temptation is presented to them; while those who have risen superior to it, can afford to sympathize and uplift, not dreading the contagion of another's vice, then can safely seek the reformation of the offender.

The present deplorable condition of morals, both public and private, in all centres of modern culture, is due not only to the weakness of human nature, as is often said, but in very large degree to the extremely faulty and incomplete training of girls. This defect in their education, coupled with the false notions of woman's rightful sphere, instilled into the minds of girls almost from infancy, is one of the most fruitful causes of woman's degradation, where vice flaunts itself unblushingly in the streets of all your towns and cities.

Man is styled the lord of creation, woman is to be his vassal, the creature of his will, the child of his caprice, the toy that he may play with to-day and ruin to-morrow. The man who blasts a woman's name, deceives her when she has confided in his honour, is said to have been "indiscreet." He "sowed wild oats" in youth, but all men are alike. He is received with honour in society. He may pick his bride from among the fairest in the land. He may lead a spotless virgin in her teens to the hymenial altar, and is considered a suitable partner for the flower of some illustrious flock of pure and trusting maidens; while the woman whom he has deceived, whose life he has cruelly blasted, is no fit company for such honourable gentlemen as he.

Far be it from us to wish to degrade women to the level of fashionable society men; far be it from us to do other than seek to secure in its fullest beauty the purity of woman; but, in common justice, let there be but one law for man and

woman, and let not that be accounted excusable in the stronger which is condemned as inexcusable in the weaker vessel.

According to the present law, woman is inferior to man, no matter what her mental power or moral excellence may be. Because she is a woman, she is therefore man's inferior. A drunken and illiterate man of brutal habits enjoys the franchise; he can go to the polls and assist in electing a member of Parliament, or a member of the Senate, but should a woman be ever so talented, ever so worthy, ever so qualified to vote intelligently, she must be denied a voice in the affairs of State, merely because she is a woman.

It is both nonsensical and unjust for the opponents of Woman Suffrage to say that woman's rightful place is home; it is equally unjust to deny the ballot to all women, because some say they do not want it. Some men do not vote, and no one can compel them, but suffrage rightfully considered is a duty as well as a privilege, and as right laws affect women as much as men, and women can earn property as well as men through their own industry, what can possibly be a grosser injustice than taxation without representation?

Of course, if women prove themselves incompetent for certain kinds of work, now undertaken by men only, those particular fields of labour must ever be the scene of man's undivided operations. Truly, woman does not go to battle, and is not often fitted for a soldier's life, still there have been women who, like Joan of Arc, have headed armies and displayed a bravery on the field of battle, which if man could imitate he has never been known to surpass. But we have had too much of warfare; we need not to deify those who can excel only in works of slaughter. It is not he who drives the knife into his brother or shoots him dead with a revolver or slays him on the battle field, who will be accounted worthy of renown in coming days.

It is Bright, the advocate of peace, who, even more than Gladstone, powerful and eloquent though he be, is looked up to as the greatest statesman of the times, by those whose spiritual vision is least beclouded. The altars of gods of war are fast falling into decay. It is not the god of battles who is adored by the most refined and spiritual of earth's inhabitants to-day. Thus woman's disinclination for cruel sports and cruel battle, will be her passport to honour in the

coming days, for she who renders strife impossible, is surely greater than he who engenders it.

It is to woman that all the world looks, as the bringer-forth of the Redeemer. A virgin must conceive, and bear a son, and call his name Emmanel, which means God with us. The virgin-mother of Christ, Mary immaculate, brought forth a sinless babe, according to the records, and because of the purity of her conception it was styled miraculous. A miracle, indeed, it must have been, if ever wife or maiden brought forth a child unpolluted with hereditary taint, in the days when Israel, sunk in degradation, was a vassal of the profligate and declining Roman Empire! Not to be wondered at, is it, that a legend passing strange was woven around the history of so remarkable a mother and her child.

But whenever an unusually-divine result has been obtained, the world has attributed it to a miracle, deeming it necessary that the laws of nature should be set aside, that a child should be born without the stain of sin. But it is not obedience to the law, but disobedience thereunto, which brings sin and sorrow to the world. God's laws, the laws of nature, are not themselves impure, and when the time shall have arrived that they are thoroughly obeyed, every birth will be a divine incarnation, every mother will be pure as unpolluted maid, and God's sons and daughters will people the earth, and life celestial shall at length be ultimated upon earth.

The dreams of sage, poet and prophet, concerning the Golden Age, are not too bright and hopeful to be real. No picture of the future of the world is any too highly coloured. Isaiah's prediction of the perfect people, whose swords are converted into plough-shares and into pruning hooks, will yet be perfectly fulfilled; and when that day shall dawn, the age of harmony shall be heralded by such divine messengers, as with the dual voice of man and woman, the blended powers of mind and soul, of intellect and of affection, shall demonstrate that perfect union of all faculties of mind and spirit, which are never truly understood or rightfully applied till every organ of the brain and conception of the spirit fills its own distinctive niche, and contributes its own peculiar part to universal harmony.

The highest life must be a symphony; the powers of human nature must play together like many instruments in an orchestra, or many voices in a choir: as in the Book of Reve-

lation, the perfect life is symboled in the woman, whose diadem shines bright with the blended lustre of twelve stars. Twelve and its multiples ever signify completeness. The head adorned with diadem of twelve stars, is an allusion to the twelve-fold glories of the perfected reason, while the clothing of the body with the sun, means that the inner light of love, with all-encompassing sheen of golden glory, must robe, as in a vestment of perpetual and unsullied light, she who is to bring forth the Male Child, who is to rule the earth with Rod of Iron, signifying power and might invincible, strength adequate to accomplish the final overthrow of ignorance and wrong; while the moon beneath her feet, emblem of all material desires and all external wealth, signifies the ultimate conquest of the soul over matter, and the complete subjection of the material to the spiritual being.

Have you never pondered over the story of the Sphinx, grim and hoary with years, with woman's head and lion's body? This mystic figure stood in ancient Egypt, propounding her question to every passer-by. What was the riddle of the Sphinx, but the query of to-day: How shall power and gentleness, how shall love and law, how shall intellect and affection, how shall science and religion, how shall man and woman be so united, that there be no more conflict between the material and the spiritual realms? If any one can answer that interrogation, the veil is rent in the midst of the temple of human life, the glass, through which truth is but darkly seen, is broken, and, face to face, is the vision of truth discerned. The destruction of the Sphinx is but the end of mystery, of conflict, of all gloom and doubt, the unveiling of the secrets of eternity, the acceptance by man on earth of truth in the celestial degree. The letter killeth but the spirit giveth life.

How shall justice be merciful and mercy just? How shall infamy be slain, society protected, the criminal reformed, and yet the death-penalty be abolished, and dungeon cells give place to light and airy schools of industry, reformatories and hospitals for the morally sick and mentally deformed? How shall more than Plato's dream of an ideal republic be made practical, and a state of society be attained where the weak are made strong, the crooked straight, no one harshly dealt with, and no one slain?

The voices of the angels of the New Messiah are on the air: their songs upon the breeze proclaim deliverance to the

captives, emancipation for all in bondage; and this New Dispensation of truth, even now dawning, is the age of man and woman, of reason and of love, the age of reconciliation and mutual understanding, when neither science nor religion, the brain nor the heart, man nor woman shall be unduly exalted, the one above the other.

True marriage means equality. Woman is to be man's helpmate, and a helpmate is not a servant or an inferior, but an equal. We often hear men speak of their wives as though they were less than themselves intellectually. If that be so, and sometimes it is, the woman is either superior in her intuitive perceptions, which removes the inequality and balances the temperaments, or the marriage is an unhappy one.

It is often said, that a couple cannot agree: they are too much alike. Though that expression sounds strange to unaccustomed ears, and the prevailing idea has usually been, that persons must be very nearly alike in order to blend well, there is great truth in the expression—they cannot agree because they are too much alike. No one is perfect, no one has all the elements of greatness within himself, and it stands to reason no one will be satisfied with a mere echo or repetition of himself, unless he be so insufferably conceited as to live in perpetual thirst for flattery, able to conceive of nothing more delightful than the heaven of the egotist, which would be a hell to all sensible or unselfish persons.

Good contrasts are always better than bad matches. Colours which are very dissimilar offset each other, showing each other up to the best possible advantage. But a very brilliant red or blue close beside the same colour, a shade paler, is not usually an artistic success. Either one colour must reign alone, or when there are but two, those two must be such contrasts that the one helps the other, so that a pleasing harmony of blended effect is produced.

Now, with regard to the blending of temperaments. A great deal has been said about positive and negative being brought together, and the prevailing idea has been that a strong, proud, masterful man should marry a gentle, docile, confiding, and simple-minded woman. Some such unions have been relatively good, and the outward results have been apparently satisfactory. There are some men, and women also, who are never happy unless they are playing the part

of king or queen, master or mistress. They have a greater desire to be obeyed than to be loved; they want some one to control, some one to look up to them, and follow their lead unquestioningly. A man or woman of this type wants a servant rather than a companion, a pupil rather than a confidante. Then, on the other hand, there are those who are never happy except when they are ruled. They love to look up to someone else, and are seemingly unable to originate any ideas, or take the lead in any enterprise.

We know men who have absolutely ruled their wives, and wives who have absolutely ruled their husbands, and have yet been extremely happy and well-suited to each other. But these unions are not the highest; they are certainly not the closest earthly approximations to the blessedness of celestial oneness of life, for in the angelic state, one is as positive as the other, one as negative as the other, only where the one is positive the other is negative, and where the one is negative the other is positive. They both are equal in all the elements which go to make up character. They may be likened to a world in which land and water are equally divided. They are never wearisome to each other, can never exhaust each other, for the one has what the other lacks, and in such exact proportions, that the two really make one. That is the spiritual theory of counterparts; that is the prophecy of future marriage; and whensoever you have attained to so well-balanced a state of mind, that you are equally poised and have found your equilibrium, there will be no stronger and no weaker vessel, no masculine superiority, no feminine inferiority; for wheresoever one is superior to the other, one is a mystery to the other, and one is a disappointment to the other.

Similarity of tastes is necessary to a happy union, and yet similarity in occupation may often be a mistake on earth. Nevertheless, in the case of the poet and poetess, Mr. and Mrs. Browning; in the case of those eminent and noble Spiritualists, Mr. and Mrs. Howitt, or Mr. and Mrs. S. C. Hall, both have been literary, both have taken up the pen, both have worked in the same field, yet there has been no rivalry. They have always spoken affectionately and approvingly of each other's work, and, though engaged in similar pursuits, the one mind has suggested what the other could not have perceived, and so they have complemented

each other's labours, and given the world a glimpse of what true marriage union may be, will be, and must be.

But when the outward work is not similar, the appreciations and sympathies of the pair may be united. The man, for instance, may be a great statesman, a man of letters, a politician, or he may be a physician, a surgeon, a lawyer, or a minister of religion. The woman, who is his wife, may be a poetess, an artist, a singer, one who spends her time entirely with the muses, yet she has a fine brain, quick intellectual perceptions, a keen, analytical mind. She is far more intuitive than her husband. She looks at matters from the other side, but she is no ignoramus; she is no soft, simpering woman, who writes silly sonnets, sings sentimental songs from morning till night, and goes into hysterics at the slightest disappointments. She is a brave, strong, sensible woman; musical, artistic, poetic, æsthetic; and yet her husband can discuss with her the merits of Gladstone's latest speech in Parliament. She can read his law books with him, and help him to solve a knotty problem in theology. Perhaps she could not take his place, and he certainly could not fill hers; but she is charmed with his discourse, her mind gladly drinks in the wisdom he imparts, while he, tired with unceasing mental strain, finds in her love of the beautiful and cultivation of the arts, the very balm he needs to soothe his weary brain, after the struggles and turmoils of his professional or business career.

Without extending our observations further along this line, we have said enough to illustrate a principle, and that is, that true equality does not mean that one shall be in all things exactly on a par with the other, but that one shall always be able to fill the void, or supply the defect in the life of his or her companion.

Women should be brought up to fill any place in society which man can fill, not that they may need to fill it, but they must be ready for it in case it is opened to them.

The duties of motherhood are often so pressing, that women who have families of young children cannot, in duty to their offspring, leave home to appear in public; and, indeed, their time may be so occupied with home duties, that to neglect them, even for important literary work, would be a sin. A woman who intends to entrust her children to the care of hirelings, should never become a mother. Her own

child, not a dog, should be a mother's constant companion wherever she goes; as a child needs to imbibe a mother's life by constant contact with her, if the mother is to become really the parent and guardian of her offspring.

But if some of the very best years of a woman's life are spent in rearing children, is that any reason why she should not be a highly-cultured woman, capable of filling the highest place in Church or State, should occasion demand? No qualifications can possibly be too great, to render one a pattern mother, and if, when she has leisure from domestic duties, she devotes herself to the improvement of society, by efforts of tongue or pen, instead of spending her spare hours in foolish and unhealthy dissipation,—will not the world at large, and her own husband and children in particular, be immensely benefitted, if the wife and mother, instead of striving to be a fashionable belle, a queen of society, endeavours to work with heart and brain for the improvement of the race?

Alas! for those husbands, sons, and brothers, who feel that the women in their families are their inferiors. Alas! for those who cannot confide in the wife or mother, feeling that only a man can understand them, and have sufficient common sense to pass an opinion worthy of their consideration. Superior women make superior men, and that woman alone is fitted to be the wife or mother of a man of real power, who can be in all things his confidante and bosom friend.

The present system of training girls, leads to the desecration of home, the support of men's clubs, where husbands learn to forsake their wives, fathers to neglect their children. The education of girls, not simply in accomplishments, the training of daughters to be useful more than ornamental, and the throwing open of the doors of every hall and college in the civilized land to woman, is imperatively demanded, to open the way for the purification of society, and the breaking up of those infamous assemblies, where man rules alone to oppress woman, and where no other means are devised for the healing of the nations than that warfare, strife, and aggression, which sooner or later, unless it be abolished, must lead to the overthrow of any nation which allows it.

Not to render women unfeminine, not to disqualify them for the duties of wife and mother, but to render them the

better able to perform these duties well, do we advocate the acknowledgment, before the law, of man and woman as the perfect equals of each other.)

IMPROMPTU POEM.

TWO HEARTS THAT BEAT AS ONE.

BEFORE the World from Chaos was brought forth!
Before the sea or air or sky were known!
Before yon glorious orb of light portrayed
The glories of that light which suns have known!
Before God's Spirit breathed upon the slumbering clay,
And woke man into being by His mighty word,—
In realms afar, beyond all mortal ken,
Two human spirits tidings of God's plan had heard!

At that far-distant time they were as one,
Had never known a separate life, for there,
In paradise, before material birth,—
Knew not how souls must human bodies wear,
To unfold their powers, and bring into relief
The native graces of that life within,
Which unto God for evermore must turn,
As it in God for ever must begin!—

These spirits—cherub, seraph, two in one—
Were like two children happy in their play,
Like two sweet infants who, in babyhood,
Can know no shadow of life's dark dismay;
Obeying all God's will, they sweetly moved
Like two Æolian harps, who aye respond
Unto each breath of air, which reaches them.
In closest union were these spirits, fond,
United in such true, seraphic bliss,
As in the paradise unforfeited, those beings know,
Who have not yet heard matter call to them,
And earth appeal to draw them into clay.

But one day came an angel, radiant, bright,
With golden crown upon a lofty brow,
Where wisdom sat, while from her eyes sweet love
Shone forth, such as God's servants show,
Who, through life's pilgrimage of trial and pain,
At length to homes of perfect bliss attain.
So, soon as she approached, these spirits said:
"Oh! why are we not beautiful as thou?
We are content in our pure innocence,
But then we have no crowns upon our brow,
No palm of conquest, and no victor's dowers:
Oh! say, how can such bliss be ever ours?"

"My children," said the angel, bending down
In tenderest fondness o'er that childlike pair;
"I am a guardian sent to you, that I
The mystery of life's unfoldment may declare.
Ye have just felt the pain of strong desire,
To be more beautiful, more fully blest:
The earth attracts you downward unto it,
And ye must needs descend, then enter into rest.

"But if ye follow these impulsions, strange,
Then through long ages ye must separate be,
Endure all earthly ills, and wear all earthly chains,
And, for a while, of heaven forgetful be.
Ye needs must dwell apart, and union crave,
But when ye meet in heaven for evermore,
Then, beautiful as I, will ye appear,
And sing the angel's song, upon celestial shores."
"Oh! let us go," the spirits answered; "we
Can bear a little parting, though 'twill be such pain,
If in the future ages we, like you,
Can such transcendent height of glory gain."

"Then, be it so," the angel then replied;
"And, lest ye wander all too far, I'll be your guide;
Ye will not always know that I am near,
But, though unseen, your every cry I'll hear;
And when ye think you're all alone, I'll be
Beside you, ever watching faithfully."

* * * * * * *

Into a quiet garden came an angel form,
So beautiful and bright, it startled one who knelt
In lonely prayer and anguish inexpressible.
A yearning in her heart for love she felt.
She had known honour, wealth, and power and state;
Had been caressed and feted, made to taste
All that the world calls sweet and most desires:
But still her heart for something more aspires.
Suitors had she, and those who loved her well,
Yet in her heart a burning prayer did swell
For one, she felt most sure would some day bring
All she desired, upon life's rosy wing.
This was her guardian angel who drew near,
One whom she loved and trusted, and felt near;
E'en when her earthly eyes were holden most,
She felt the nearness of her brighter sphere,
And while thus weeping, musing upon love,
And what would fully satisfy her heart,
This angel said: "Go quickly to a scene
Of pain and woe, where, in death's sharpest smart,
One lies in suffering, calling on the name
Of some dear maiden, whom he seems to see
Before him always in his every dream:
She only soothes him in his misery!"

* * * * * * *

Beside a solitary couch a woman kneels:
A man is dying, in his palid cheek
No hue of health is left, and in his eyes
There is no lustre; but, with love so meek,
So saintly, so angelic, doth she look
Into his fading eyes, while he in hers
Gazes, until his deepest soul, within,
With tender memories of distant ages stirs.
His voice is faint, his eyes can scarcely see,
But yet he murmurs in his broken tone:
"We were together once, in some sweet paradise,
And when we both from this dark world have flown,
Then once again together shall we move,
The depths of wisdom and of love to prove!"

* * * * * * *

'Tis summer-time, and over hill and dale
The sun shines brightly, and the flowers are gay:
But in one grave two hearts, that beat as one,
In peaceful quiet, softly, calmly lay.
They passed together from these scenes of care;
They both had suffered, both through pain grown strong;
They were prepared for the angel's crown,
Ready to join in heaven's triumphant song.
And when their eyes were opened, in the life above,
They knew that theirs was an eternal love:
Its birth in paradise they then discerned,
And the two mortals to one angel turned!
One in so far, that every thought agreed, and yet
Companions were they and for aye will be;
And when ye all have fully vanquished sense,
And over earth gained final victory,
Then will some beauteous angel unto you
Make known the dual mystery of the spirit birth,
And teach you how two hearts that beat as one,
Though long times sundered while upon the earth,
At length *must* meet, and will for ever prove
The eternal sweetness of the soul's abiding love;

BENEDICTION.

May the light of the Spirit of Truth be your constant guide through earth, leading you day by day ever nearer and nearer to that Divine Estate, where no life shall be sad or lone or solitary; but where all bask in the fulness of joy immortal, and are satisfied for ever in the likeness of God! AMEN.

XVI.

THE SPIRITUAL SIGNIFICANCE OF THE APOCALYPSE.

The Woman, the Male Child, and the Beast.

THE book of Revelation, though one of the books of the canonical Scriptures, is so mystical and abstruse to general readers, that it is anything but a revelation to the majority of Bible students. To Martin Luther this book (the Apocalypse) was so incomprehensible, that he rejected it, refusing to allow that it was a divinely-inspired document; but to Emmanuel Swedenborg it was, with the book of Daniel, the most fruitful source of spiritual instruction and delight.

In his "Apocalypse Unveiled," Swedenborg undertakes to unfold the esoteric or inner meaning of the book, in the light of a spiritual history and prophecy concerning the earth as well as the spiritual world; and while we do not intend to confine ourselves to any particular methods of interpretation, we certainly intend to treat the Apocalypse, not as a mythical history of a golden Rome, which is all it appears to be to many modern critics of the sceptical type, but as a figurative embodiment of those essential truths and principles of being, which the Ancients were ever wont to set forth in Kabalistic form, for the enlightenment of all who were sufficiently advanced spiritually to comprehend the metaphorical language which, while it hides from the uninstructed, reveals to the student of the figure-language of the ancient Orders of spiritual scientists and historians all over the world, not only the past but also the future history of the earth and its inhabitants.

Time was when but one language universally prevailed among the learned, and even now that language has not become obsolete, though it is understood only by the comparatively few, as masonic signs, emblems and pass-words have no meaning to those who are not Masons.

The confounding of tongues at the time of the building of the Tower of Babel, doubtless alludes historically to a period when diverse written languages were substituted for the simple, universal and expressive language of numerals, adopted by the Grecian sages in latter days, as well as by the Egyptians, Chaldeans, and others at much earlier periods of human progress.

You have doubtless most of you heard of the Pythagorean system of Numerals, and of how Pythagoras, the sage of Samos, was wont to convey spiritual ideas to his pupils by means of numbers. Almost the first thing which strikes the reader of the book of Revelation, is the constant reference to numbers in that book, and no one carefully perusing it can fail to see how persistently the same numbers are employed in similar connections. In order to make the way plain for what is to follow, it will be well for us to give you the generally-accepted significance of numbers, only reminding you at the same time that there is always room for some differences of interpretation, as it is not every Order that subscribes to the original formularies of the most ancient Spiritual Orders upon the earth. We would further remark, that these numbers have a definite place and value in nature, and that whether you turn your eyes to the starry heavens above your heads or to the flowery sward beneath your feet, you are constrained to allow that nature herself, or the power that maps her out, is versed in the kindred sciences of mathematics and geometry. Nature mathematizes and geometrizes at every step of her way. The number of stars in a system is fixed, the number of petals in a flower is fixed, and these perfect expressions of exact principles in geometry, go on from age to age, duplicating themselves, with no power to guide them other than that law, immutable and eternal, the law of nature which is the law of God.

Behind all phenomena, mind may be traced by those who have ability to discern it, but not by those who are so utterly engrossed in the senses that their spiritual perceptions are too dormant to be employed. The idea of a Divine Mind to-morrow will be far clearer than it is to-day, even as the doubt of to-day is healthier than the unreasoning credulity of yesterday. But doubt is only transitional: revolutions in popular sentiment are always accomplished by the demolition of much that is old and something that is beautiful; but revolutions and reactions are not permanent, uncertainty and doubt are not ultimate conditions of the human mind,

and thus the progress of mankind has ever been through periods of sorrow, difficulty, doubt and strife, which have at length resulted in the establishment of kingdoms or republics, of greater harmony and justice than any which have been overthrown at the time of a political crisis or social inundation, which has dethroned despots but uplifted the mass of mankind.

You must have been forcibly struck, if you have ever attentively read the Apocalypse, with the remarkable recurrence of certain numbers always in similar connections. 7 is always applied to things divine; 12 and its multiples to a completed gathering, in which all states and conditions of life are represented; while 6 is the number of the Dragon, the Beast, False Prophet and Accuser, which from times immemorial has expressed its baneful power in all institutions founded upon selfishness and supported by oppression, injustice, tyranny and strife. The number 1, of course, signifies perfect and eternal unity; it may mean the essential primary or ultimate atom of life, whatever that may be, or it may mean the Eternal Spirit, or the perfect whole of God's Kingdom may be intended; but whenever and wherever introduced, it always signifies the sphere of life unbroken and undivided.

The Circle was the most ancient symbol of Deity and of the Soul itself, and must ever be the perfect symbol of unity, in heaven or on earth. All suns and worlds grow spherical as they advance towards perfection. The ultimate condition of the earth, will undoubtedly be perfect sphericity of form, and when it shall have attained to its ultimate estate of progress as a globe, then will it describe a perfect circle round the sun, and be itself perfect as a globe of equal land and water. All temperaments and temperatures will be blended into a harmonious whole; the race of man will be unitary, languages will have lost themselves in one perfect and expressive tongue, which all will speak and all will understand; while Science and Religion—the one employing the intellect chiefly, and the other making the more direct appeal to the emotions or affections—will traverse the beautified earth, hand in hand as a perfectly united pair, the one complementing the other, but with never a word or thought of discord or division between them.

The number 2 is, of course, expressive of duality. It divides the Circle into two equal halves, breaks the Sphere into two equal hemispheres, as justice, we told you in a previous

lecture, was divisible into love and wisdom, and the Divine Spirit should be adored as our Father and our Mother, the infinite Two-in-one, even as the soul of man is also essentially dual; and yet duality and unity are in such perfect accord, that the one is dual and the two form a unit. The number 3 carries you just a step further outward from the Circle or centre, and as the Triangle perfectly breaks and interprets the Circle without detracting from its essential oneness, so the figure 3, in all masonic and ecclesiastical emblems, means not only fatherhood and motherhood, but offspring in addition. Thus Justice may be the one, sovereign, all-inclusive attribute of the Deity. Love may be the one hemisphere and Wisdom the other, so that love and wisdom form a compound when perfectly blended, and that compound is justice; love being one half of justice, while wisdom is the other half; and then when this perfect justice operates, it fills the universe with life and light and law, so that the Divine Word goes forth, the *Logos* is embodied, only you must ever bear in mind that prevailing notions of the Trinity are mistaken, because they separate the Child from the Holy Spirit, and call the Child the Son only. The Child and the Holy Spirit are one and the same, the offspring of Deity; and the offspring or proceeding influence of a unitary and yet dual parent, must necessarily be dual also. The Son and the Daughter must constitute the Child of God, while the sole-begotten of the Father and the Mother, must be the perfect number of all souls in the universe, who in their primal and ultimate estate must be all pure and immaculate as the soul of that great teacher, whom all Christendom adores as the brightness of God's glory and the express image of his person.

The personality of God can never be fully explained to human thought or understanding, by reason of man limiting the idea of personality to that which is circumscribed, and has definite size, form and strength. Perhaps *individuality* is a clearer and better word than *personality*, and conveys to the mind a clearer idea of persistent and unchanging unity and self-conscious identity. In man outward personality has no stability, only the soul which is the primal unit is immortal, and while no one has approached the soul through the avenues of any one of the five bodily senses, as the soul cannot be seen, heard, tasted, touched or smelt, and is therefore ignored by Materialism altogether, as it requires intuition or interior

perception to ascertain that there is a soul, even as it requires an eye to discern colour, an ear to detect sound, nostrils to distinguish odours, a palate to appreciate flavour. and bodily sensation to know how objects feel, whether they be rough or smooth, hot or cold; and as it is easy to imagine the possession of four senses without the fifth, or even of only one without the other four, so it appears to us quite logical, in the absence of demonstrated proof of a spirit or a spiritual world, to accept it as not unlikely, that those who hold interior communion with the spirit world, are simply possessed of more than ordinary quickness of perception, in specified directions, or may have the use of some subtle, discriminating sense, called intuition, which transcends the bodily organs, but never denies what outward perception can positively reveal.

The mystery of God is no greater than that of man. To account for a universe without a Supreme Spirit, is far more difficult than to admit the existence from eternity of a self-conscious and all-controlling Will; and surely if atoms may be regarded as eternal, if motion may be thought to be eternal, you can logically proceed one step further and admit one more proposition. and that is, consciousness and will are eternal. If this admission be not made, than nature is all blank, chaotic, meaningless and void, and the order of the heavens and of the earth is the result of a blind force, to believe in which requires far more gullibility than to admit the existence of Deity.

But time warns us that, if we diverge in any measure from our subject, we shall have to finish our discourse without having explained, ever so slightly, those mysterious personages who figure so prominently in the book of Revelation, with which you will naturally expect us somewhat to deal. We must, therefore, hasten our explanations of numbers and their significance, and at once proceed to giving you, in the light of the values ascribed to numbers, the meanings we attach to the characters introduced upon the stage of this profound and glowing allegory.

We have finished our allusions to the Deity and to the Soul when we have passed beyond the number 3, for 1, signifying unity, 2, duality, and 3, trinity, exhaust the figures which are consecrated to the embodiment of the idea of God, and the first principle of nature. 4, which stands next in order, is, as you all know, indicative of the Square, and this is the basis of all equitable rule, of all true masonry, of all fellowship

between men and nations, of all propagation of truth, or evangelization of the world. Upon the Square, the Great Egyptian Pyramid, and all minor pyramids, built later and after its pattern, repose. The Square is the base of the Triangle, and with its 4 corners, one directed to each separate point of the compass, eloquently describes the perfect thought of Universal Brotherhood. To act on the square is a common expression, signifying to deal fairly with each other. 5 signifies Government, or the hand of power, the active employment of that ability and intention which the square embodies. You have all heard of the five points of human fellowship in masonry, and to those who are Masons, it will be unnecessary, if they are at all indoctrinated into the mysteries of their craft, to do more than allude to this emblem, while to all who are not connected with any Secret Order, a further explanation of the symbol would be scarcely intelligible. 6 is the one number out of all, which distinctly indicates failure and incompleteness. It is the Number of the Beast, and of the Man of Sin. It is never mentioned in the Apocalypse, except in connection with the seeming triumph of ungodliness. Following next in order after the 5 of Government, it indicates government in which the spirit has no part, for 7 is the number of the Spirit, and of all spiritual things.

There are 7 golden candlesticks, 7 spirits of God, 7 lamps of fire burning before the throne, while you are constantly referred to 7 spiritual spheres beyond the earth, as signifying the completed number of the states through which all spirits on their road to perfect purity must pass. 7 days or epochs of creative power are mentioned in the Genesis. The seventh day must be the day of rest, and while Geology and Genesis apparently conflict, and in the letter Genesis is faulty, and so written that it suited the childish comprehension of the Hebrews, in a period of their history when they needed to be led and could not walk alone, still the institution of the Sabbath as an imperative necessity remains to-day, and will be needed until the time arrives when men and animals are alike so constantly, agreeably and yet no longer exhaustively employed, that all days will be Sabbaths, because all will be times of rest even though all are periods of ceaseless activity. True rest does not mean something synonymous with idleness, but when the faculties have been overstrained or too severely taxed, then a temporary cessation of active work is positively required,

to fit the jaded form or mind for another encounter with the struggles of existence.

The French Revolutionists endeavoured to substitute one day in ten instead of one in seven, as a period of rest and respite both for man and beast; but the old Jewish legislators had probed more deeply than they into the needs of human nature, and one day in seven had to be restored as a period of rest, because the Sabbath is a hygienic, a sanitary, a physiological necessity, necessary for ox and ass, for horse and mule, as well as for son and daughter, man-servant and maid-servant; and when in olden days the Sabbath laws were most severe and were most unsparingly enforced, the wise Hebrew rulers sought to put into execution only such statutes and ordinances as contributed most effectually to the general maintenance of health and order. Their methods may sometimes have been unnecessarily severe, but times have changed since then, and we doubt very much whether the bungling politicians of the present day, could have devised better and wiser laws for the government of a people, most difficult to rule, had they been obliged to legislate in an Oriental, slave-holding country, for a people who were always prone to rebellion, and whose culture and opportunities were immensely inferior to those of modern nations, whether Jew or Gentile.

8 is always significant of good, and by many interpreters is considered as the Square raised to superior power, and therefore illustrates the two-fold idea of Brotherhood and of the Promulgation of Truth. 8 following upon 7, which signifies the spiritualization of mankind, and the attainment of perfection morally, coupled with enduring success, must have reference to such brotherhoods and methods as have for object the dissemination of spiritual knowledge; while 9 is never mentioned except with reference to angelic life, 9 choirs of angels being spoken of; but this sacred number never refers to mundane or external states of being.

The Number of the Beast is 6, and the three sixes in the entire number 666, allude to failure physically, intellectually and spiritually. Thus it is stated Kabalistically, when 666 is given as the Number of the Beast, that the powers of darkness shall not eventually triumph, though they reach to so elevated a condition, that they are apparently on the very verge of absolute conquest, but ere the moment of anticipated victory arrives the Beast is put to flight.

You have doubtless, all of you, been struck with the remarkable way in which the Beast, the Serpent, the Old Dragon and the Devil are identified. The Man of Sin, and the False Prophet, are mentioned as emissaries of the Beast, and seem to go before him, as John the Baptist prepares the way for Christ, and Elijah is said to come before the installation of the King of Glory, upon his throne of undivided power upon the earth. The dragon, serpent or beast is a very interesting subject of study, as he is identified with the devil, and hearing so much of the devil, as you all must if you are accustomed to Christian teaching, it may be interesting and profitable to enquire: Who or what is the Devil, and how best can we withstand his assaults and protect ourselves against his cunning?

Genesis says God created the heavens and the earth, all forms of vegetation, animal life and man. We are told he formed the greater and the lesser lights which shine in the firmanent above, but no hell, no devil did he create. But we are told God had made a serpent, and that serpent was more subtle than all the beasts of the field, and that serpent apparently walked upright and had the gift of speech, before he made, first Eve, and then Adam to fall into sin, and thus to forfeit paradise.

Now, a talking snake or walking serpent would be a curiosity, which would draw great crowds to a menagerie, and we are sure, if one could be found, it would be most eagerly sought after by the naturalists all over the world. Persons would even be willing to take long journeys in the interests of science, to minutely observe such a remarkable phenomenon. If there had been such a creature at Corinth in the days of Paul, surely it would have excited considerable attention, and been mentioned in contemporaneous history; but Paul tells the Corinthian Christians to beware lest the serpent which tempted Eve likewise tempt them.

What is this mysterious Serpent? It is a type of the sensual nature of man; its voice is heard in all lustful desires; the fruits of which it desires the race to partake are fruits which, like apples of Sodom, are fair to look upon, but turn to ashes in the mouth. Let every child be taught to flee from this seducing reptile, this disturber of man's peace, by holding the carnal appetites in check, and chaining the lusts of the flesh in bondage to reason and the soul. Never tell your

children there is a devil outside of them, whom they need to fear; never picture the roaring lion, as the enemy of souls, seeking his prey, lurking in every corner to catch the unwary, as an external foe; but rather explain to all under your charge, that there are two natures in every human being; the one of the earth earthy, seeking to drag the spirit down to the level of the dust; the other pure, spiritual, holy, ever seeking to lift the animal nature into such union with itself that every material instinct obeys the mandate of the soul, and all material things become subservient to the sway of mind, the supremacy of Spirit.

The Serpent is evidently an ancient symbol of the material universe, and among olden philosophers it was customary to divide the universe into the Kingdom of Light and the Kingdom of Darkness: the Kingdom of Light being good, and under the dominion of Spirit; the Kingdom of Darkness being evil, and all Matter was considered evil by some philosophers. This doctrine of the goodness of Spirit and the vileness of Matter crept into the Christian Church in very early times, and was notably advocated by the Manichæans and others, who espoused a corrupt philosophy, which taught duality in quite another sense from that in which the purest and most enlightened philosophy inculcated this doctrine.

We have often told our hearers of the duality of the Soul, as something entirely different from the old Persian dualism, which tried to support the idea of rival deites, and taught of Ormuzd and Ahriman as co-equal gods; but it must be remembered that the Zendavesta declares that each of these divine persons had power to create only six gods each, and 6 is the number of the Beast, and never of the triumphant Spirit of Good. In order to divide 12, the symbol of completion, numerically speaking, into equal parts, you can only attribute failure to both contending parties; but should you grant perfection or find victory to one, allowing that its power attained the sevenfold degree, 5 would alone remain for the opposing party, and thus there would be no equal division. These old allegories, with their weird and fantastic illustrations, are all fraught with the deepest interior significance to those who have acquainted themselves with the modes adopted by the Ancients, to set forth the constant struggle incessantly waging between the powers of good and evil. But good only is eternal, primal.

absolute: good had no beginning and can have no end; evil, beginning in time, may cease to be.

Theodore Parker owed much of his success to his unfaltering faith in the essential goodness of human nature. He never looked upon any life as useless, or any condition of being as irreclaimably and absolutely bad. Thus he won the hearts as well as the ears of the multitude, and caused people to feel the truth and beauty of his philosophy, as well as to think upon what addressed itself to their intellects.

To say that there cannot be two Almighties is merely to assert a truism. How confident the author of the 139th psalm, must of been of this, when he exclaimed, "If I make my bed in hell, behold, Thou art there." Truly, that hell may have been but *sheol*, the grave, as the hell in which the soul of the just one was not left was only *hades*, or the place of departed spirits. But then there are no other hells ever mentioned in the Scripture than these two, the one, *sheol*, the grave for the body; the other, *hades*, the place where spirits yet unprepared for heaven must remain, until they are ready for the inheritance of the saints in light.

Milton sings of Lucifer, the star that fell from Heaven, and Milton became a Unitarian before he passed from earth. His own works, "Paradise Lost" and "Paradise Regained," so opened his eyes to the fallacy of the prevailing idolatry which divides the universe between God and the Devil, that he threw belief in the devil overboard, and was satisfied to trust in one only true Almighty Source of life, who can be best described in Lord Lyton's phrase, which he puts into the mouth of the Vril-ya,—The All-Good!

Astronomers may point to the asteroids between Mars and Jupiter, and imagine them to be the fragments of some disrupted orb, and there are those who have taught that the inhabitants of that lost planet are now embodied upon earth, and doing penance here for crimes committed on that other earth, which fell a prey to destruction because of the wickedness of its inhabitants. This idea has been prominently brought before the public of late, in a book entitled "Spiritual Manifestations," by Rev. Charles Beecher, a brother of the famous Brooklyn preacher, Rev. Henry Ward Beecher; and also in Allan Kardec's recently translated "Genesis." These views are considered purely visionary by many, and they are certainly of a highly speculative char-

acter, but whether right or wrong, they are an immense improvement on the old idea of a future eternity of evil, and the irreclaimability of those who have once forfeited their original paradisiacal estate of innocence.

We do not say that we fully endorse those views, but we do regard them as evidences of the progress of thought in these days, and find no fault with them on moral grounds, as their moral tendency is not objectionable; the moral tendency of every theory, which teaches the remedial nature of punishment, being upward in its tendency.

Certainly the real "Beast" or "Dragon" which we have to combat, is one we either make or encourage for ourselves, and the beast which to-day usurps the place of Deity in many quarters, even among highly-civilized and Christian peoples, is the Golden Calf, which Aaron made, symbol of that love of gold and worship of material power and state, which has caused the downfall of many an ancient people, and threatens to destroy all modern nations which feed this Beast in their midst to-day.

The Dragon, no doubt, originally signified *Draco* or *Scorpio*, the autumnal sign of the zodiac which heralded the on-coming of winter, supposed by the ignorant among the Ancients to be the season when spirits of darkness held empire over the earth. The Great Dragon, a mighty constellation or group of stars, was also greatly dreaded, and supposed to be the throne and seat of the powers of darkness, as the *Pleiades* were always described as the homes of the gods.

It is not extraordinary that people imagined day to be the work of God, and night the work of his Adversary. It is not wonderful that summer inspired men's hearts with the sense of the goodness of the Eternal, while winter suggested to their minds the thought of an avenging rival of the Infinite, who sought to frustrate his designs. Nor is it wonderful that Matter should have been considered evil and Spirit good, while the sensual nature of man is ever prone to sin and folly, and the spirit is ever urging the mind to resist the tempter.

Human nature on earth is ever poised between the powers of light and darkness, the forces of good and evil: but there can be neither positive evil nor positive darkness anywhere in the universe, as if one be absolute, infinite, and eternal, the other is not, for there can be only one Sovereign Deity: either God or Devil you may believe in, but you

cannot believe consistently in both. Evil or the devil is for you the sum of whatsoever in the material world your spirit has not yet subdued or conquered. Everything in itself is good, but nothing is good relatively, when out of place, and the purpose of life is evidently not fulfilled until every material desire is completely under the dominion of the spirit.

When man is perfected on earth, then will every material propensity be legitimately employed; then will all that animal force, which now runs riot and makes such havoc in society, be reduced to order and employed in obedience to the wise dictates of the soul; then will men understand why they are on earth, and why they have been compelled to endure such manifold temptations, and in the final estate of man on earth will celestial life be expressed in material form; and if the earth is ever destroyed, unless it be by some catastrophe not in the ordinary course of planetary events, it will be with the earth as with the human body: the life will be transported elsewhere, and back again into the primal chaos or original cosmos will all the substances which now compose the earth return, until in unborn ages Spirit will again operate upon the slumbering ether, and bring into newness of being that matter or force, which ever it be, that only becomes invisible when mortal forms dissolve, and destruction seems to ensue to the eyes of man, not yet acquainted with the cause of those transformation scenes in nature, which seem to imply creation and destruction in the most absolute and arbitrary sense.

The Number of the Beast, 666, signifies the partial and apparent triumph of the power of darkness over man's physical, intellectual and spiritual nature. Before a great light breaks upon the world, how gross is the darkness which it dissipates! In the old-world centres of civilization and power, how black was the darkness which the dawn of a new era drove away! Religion was falsified and even became a sin; priests vied with each other in the perpetration of the most horrid crimes for selfish ends; faith was lost in doubt; the knowledge of immortality was lost in the darkness of an overwhelming scepticism, well nigh despair, while morals were at their lowest ebb, so that in cultured Athens, Rome and Ephesus, there were indeed beasts in the form of men who preyed upon their fellows, and perpetrated unblushing immorality, while they gloried in their superiority above the

citizens of all other cities on the globe. Though a few were cultured, the many were in intellectual night, and those who possessed knowledge carefully veiled it from others, that they alone might fill honourable places, and trade upon the weakness of the ignorant, whom they purposely kept in darkness; while the neglect of sanitary laws reduced the bodily health of the people to disease, and called down upon the ungodly race what has been called the vengeance of heaven, in the shape of direst pestilence and plague.

Is there not a Beast at large in the civilized world of to-day? Are not vices being nurtured in the very cradle of modern culture? Are not the rich becoming richer and the poor poorer, under the dominion of those monopolies and governments which bend every appliance of modern genius to their own profligate and selfish ends? No country of the modern world is unstained with the Mark of the Beast. Either that mark is in the forehead or in the hand. It is in the foreheads of those whose expanded brows betoken intellectual might, unsoftened by the sweetness of love, and unmoved by the tender emotions of mercy for their less fortunate neighbours and compatriots. It is in the hands of those who do business usuriously, seeking to keep just inside the pale of civil law, while the moral law they utterly disregard.

Usury is one of the crying sins of the times. Money-lending is an abomination, as at present practised, for what is the present mode of transacting business on the market place or on 'Change, but a practical and well-considered scheme to fill the full yet the fuller, and send the hungry empty away? If one has money and needs no more to supply him with every comfort and luxury the heart can wish, he, because he has enough, can buy and sell to suit himself, can get things cheap and sell them to the poor as dearly as he pleases.

The ten kingdoms of the modern civilized world are even now, commercially, under the dominion of the Beast. It is predicted that no one shall be allowed to buy or sell unless he have received the mark of the beast. What is this but monopoly, as at present permitted by so-called Christian governments? The time has come when science has been perverted to overturn all hopes of immortality, and to devise means whereby men may oppress one another yet more cruelly, than when in barbaric times warfare was less deadly than the polished arts of war known to civilized people. The

Beast has gained dominion in the Church, wherever an established religion has meant the establishment of a favoured few, in places of emolument and power, regardless of their qualification for office, which ought to be most sacred and important. What with the hunting clergyman, who preached other people's sermons and took scarcely any interest at all in the welfare of his parishioners, by no means an uncommon feature in the clerical life of England a short time ago, and the modern minister who looks upon the ministry only as a profession, and is never anything more than a hireling wanting to divide himself between God and Mammon, and never ready to give to God even half of his energies, thinking even a tithe of the heart is too much for the Eternal,—it is not surprising that the Beast in the Church has delivered many people over to unblushing infidelity.

The present condition of many professed ministers of the Gospel, is terrible to contemplate. They dare not express their honest doubts, they dare not give up the ministry and turn to other employment, because of the influence of friends and the salary so indispensable to the maintenance of their assumed position in society; while in America the state of things is not much better than in England, for though there is no established church, no revenues derived from Government, and all denominations are on an equality before the law, still, where pews are sold at auction to the highest bidder, and men must please the fancy of the wealthy in order to retain their lucrative, and, from worldly standpoints, most enviable positions, church patronage and the sale of livings have been equalled if not exceeded in immorality, in the iniquitous system which makes worldly prestige and power the measure by which religious enterprises are to be valued.

The Beast, or the Scarlet Woman of the Apocalypse, is not the Church of Rome nor the old Roman Empire. Babylon, the Beast, the Scarlet Woman, the Man of Sin, are all typical of conditions of society which belong to all nations and societies equally, in so far as tares and wheat grow together in every field, and righteousness and iniquity stand side by side throughout the whole civilized world. Turn out the Beast from your every Church and Chapel, turn it out of your every Spiritualistic or Secularistic Society, turn it out of Synagogue, Mosque, and Pagoda alike, and when the Beast goes, mercenariness and selfishness will have to be

dethroned, yea, utterly exterminated. The Beast in politics is neither Conservative, Liberal, nor Radical especially. The Beast always votes for whatever candidate is the fancy of the hour, and sees that personal and exclusive privileges are not interfered with. Whatever Mr. Bradlaugh may be as a man or an Atheist, and however we may disagree with him in his religious views, we cannot honestly refrain from pointing to him as an impersonation of a new spiritual power, which intends to level class distinction, abolish perpetual pensions, and destroy those infamous rings which hold the working classes in worse than negro slavery, in many parts of England. Bradlaugh may not be the coming man, but he is one of his heralds. Bradlaugh's work is to pull down rather than to build up, but for the uprooting of tares he is peculiarly well qualified, while Disraeli was employed by the spirit of justice, in enfranchizing the Jews and liberalizing Conservatism; and Gladstone seems moved upon to stir up strife and lead to a hatred of warfare unparalleled in the annals of history. Bright is the prophetic soul, who sees beyond war to its abolition, and esteems it a crime to take human life unnecessarily. But the present war in Egypt, disastrous and humiliating though it be, is undoubtedly one of those conflicts which has long been predicted as incident to the passage of the earth from the dispensation now closing, to that emblematized by the King's Chamber, beyond the tortuous and difficult passage-way which divides that regal chamber from the Grand Gallery, in the Great Egyptian Pyramid.

It is an old statement and a very true one, that history repeats itself. Thus, whatever may have had 1800 years ago a literal application to the downfall of Rome and the dispersion of the Tribes of Israel, may equally refer to the present crisis through which the earth is passing. The very cholera, though a scourge, is a remedial agent. The beast of disease, the beast of tyranny, of monopoly, and of every form of evil, adopts a suicidal policy. Evil is self-destructive, and thus every Apocalypse must end with the coming of a New Jerusalem, new heavens (a new spiritual order) and a new earth (a new social state); and when the power of the Beast in modern lands to-day shall have attained to such proportions that its imposing magnitude leads all who are allied with it to expect a speedy and final victory, then will the number 666 appear significantly on its every banner,

which, translated into English, means what Mene, Mene, Tekel, Upharsin, meant in the days of Daniel, at Belshazzar's feast: Thou art weighed in the balances and found wanting. Thy kingdom is divided, and given to the Medes and Persians.

And who shall the successor of the Beast be? Who shall reign, when the Beast is wounded unto death, but the Child with iron rod, who shall control all nations, whose mother is the Woman clothed with the Sun (emblem of perfect spiritual light and sanctified affection), the moon (symbol of all earthly desires) under her feet, and a crown of twelve stars (the completed glories of the mind, its twelve resplendent powers in full and harmonious exercise) upon her head.

This Child, who shall rule the earth, is an impersonation of Intellectual Power, conceived in pure affection, the might of knowledge universally disseminated, not under the dominion of avarice and lust, but as the child of pure benevolence, and truly enlightened affection for all mankind.)

IMPROMPTU POEM.

THE OPENING OF THE SEALS.

TRUTH, from earth's foundations, verily, was sealed!
When the ancient Prophets only have revealed
Fragments of its glory, raylets of its light,
But its native splendour, in the heavens so bright,
Is beyond man's vision, far too bright for eyes
Trained to earthward gazing. All around you lies
A rich field of knowledge, wonders everywhere,
Could ye but discern them. But, what eye can dare
Gaze upon the glory of the noon-day sun?
It is all too brilliant: so, when day is done,
Lifting tired eyes heavenward, gazing at the stars,
Mortals ever welcome, through the misty bars,
Which conceal the heavens from the eye of man,
That mild, borrowed radiance, which, since earth began
To be fit for mortals, through the Queen of night,
Greets your straining vision, with a partial light.

One by one, the bright stars are to man made known;
One by one, the barriers are by man o'erthrown;
Nearer, ever nearer, to the perfect day,
Man is slowly treading, life's mysterious way.

John, alone on Patmos, saw an angel come
From that world of glory, which will be man's home,
When he's learned life's lessons, conquered all the clay,
Risen at length victorious into heavenly day.
One of th' ancient Prophets, was this herald true,
One who once was mortal, toiling as do you;
One who won the battle, and who wears the crown,
As ye all may wear it, when ye've earned renown.
John supposed this teacher was the Lord divine,
And would fain have worshipped at that spirit's shrine;
But the angel truly told him, man must bow
Unto God, Him only must ye serve; though now
Idols are uplifted, as in olden time,
And men worship mortals, thinking men divine;
Not rememb'ring homage must to God be given,
Who reveals himself to man, through the soul which comes from heaven.

When the Seals were opened by the angel strong,
And God's mighty purpose was revealed in song,
Sung by choiring angels, with their harps of gold,
John fell down awe-stricken, for to him was told
How fierce tribulation should to earth draw nigh,
Ere the Beast was vanquished, and the Lamb gained victory.

What means many a figure? asks the student now:
What is the Lamb's life-blood, sprinkled on each brow
Of God's chosen people? They whose names are found
In life's glorious record, where the true, renowned
In eternal story, though on earth in pain
They have cruelly suffered, crowns of glory gain.

Blood is truth celestial, and the Lamb within
Is that loving-kindness, which doth surely win
Purity's best record; they their God will see,
Whose lives are all kindness; true love is purity.

When the Seals are opened, and the Vials disclose
What men think is vengeance, God's wrath bringing woes
On a guilty people, is but wisdom, love,
Blended well together, in the heavens above.

Bright angels guide the elements, angels control the sea,
And Nature's forces are not blind, but, with vitality,
Born of the Spirit's presence, forever are they rife,
Not with the force which killeth, but brings from death to life.

The chaff may be consumed, alloy be purged from gold,
In crucibles of sorrow, the noblest hearts grow bold;
The epidemics raging, which now ye so much fear,
The pestilence, disaster, the wars ye think so near,
Are all but God's wise measures, of leading man at length,
To where, in golden ages, gentleness joined with strength,

Shall rule with rod of mercy, and yet as iron strong,
Shall be the sway of Spirit, when all the poets' song,
And all the prophets' vision, shall realized be,
In that new age immortal, when Truth gains victory!

BENEDICTION.

May the Spirit of Truth open your minds, so that every Seal of error, and darkness, and ignorance shall be shattered, and ye shall know the Truth, and the Truth shall make you free! AMEN.

XVII.

THE SPIRIT SPHERES ATTACHING TO THE EARTH,

AND THE MISSION OF MODERN SPIRITUALISM TO HUMANITY, AS AFFECTING ALL INSTITUTIONS AND CLASSES OF SOCIETY.

WHOEVER first suggested our speaking upon the theme announced for the present lecture, must have had a rather exalted opinion of the amount of information which can be condensed in a single lecture of an hour's duration. It is needless to say that time most peremptorily forbids our doing much more than skim the surface of a subject, or rather group of subjects, which affords matter for almost infinite consideration.

We are glad the questioner has limited his desires for knowledge, concerning the Spirit-world, to the planet earth and its environment, as the immediate influx of spiritual influence now felt by mankind, certainly does proceed from those states of spiritual being which are intimately connected with the earth itself, and indeed nearly all the communications of average interest received from the Spirit-world, reach you through such intermediary minds as, by reason of their proximity to your own mental states, can easily play upon your sensibilities, and conduct their thoughts through the channels of your brains. The law of sympathy, or, as it is sometimes called, affinity, is the one great and sovereign law which renders spiritual communion possible; and neither on earth nor in the Spirit-world, can there be any communion or intercourse between spirits, unless they are in some sense kindred minds.

You all know that sympathy, or spiritual affection or union, is not dependent upon external associations, and is not governed by laws relating to earthly consanguinity. The very fact of marriage with one who is not a member of your own family circle, and the possibility of loving your wife or husband more than your brother or sister, even more than

your parents, is a proof that there are ties of spirit deeper than any unions of sense. In alluding to a true and happy marriage, we are saying nothing whatever concerning those unions which are for time only, and exclusively of the senses. We mention the true marriage union as the highest, closest, holiest and most enduring of all, and all other unions. true friendships and intimate acquaintanceships, which are consummated in oneness of mind and thought, these are all practical exemplifications of the sublime fact of spiritual relationship and lasting accord.

Upon the earth the spirit is perpetually hampered and fettered by purely physical limitations, and thus scarcely any one appears as he really is. Death is the great revelator and emancipator in all instances, it strips you completely of your assumed robes, which you are often compelled to wear in the transaction of earthly business; for is there not a disguising of the true character, which cannot properly be called deception or hypocrisy? Are there not veils which you are obliged to throw over your inmost feelings, lest you should wound and annoy those around you; and does it not happen frequently that perforce you must labour at uncongenial tasks, for you are dependent upon the labour of your own hands for the bread which sustains your bodily life?

Now, the great difference between material and spiritual life is this: on earth, while in the body, you have to be actuated constantly by purely material considerations. You must have shelter, food, clothing, and money with which to purchase these things. The labour market may be in such a condition that your talents are not recognised, and the work you can best perform is not in demand. Thus very often a poet works in a coal mine, a philosopher drives a coach, a born politician is a waiter at a hotel, while persons of scarcely any qualification for the offices they hold, are drawing large salaries, and filling responsible positions, because of personal or party influence unduly exerted in their favour. One of the most painful and distressing anomalies of earthly existence, is this crowding to the front of persons who have nothing but cheek and cunning to recommend them, while the noblest, the purest, and the most talented are in numberless instances kept in the background.

Were it not for disclosures from the spiritual side of life, life would not be worth living to, at least, half the pop-

ulation of the globe; and so strongly is this conclusion emphasized by the experiences of the race, that we find millions upon millions of Orientals protesting that they want no immortality. Consciousness after death is not what they desire, they prefer to contemplate annihilation of individuality, for in the cessation of conscious being can they alone find rest from the troubles and woes of existence.

This condition of mind is morbid and unhealthy, and is not in accordance with Oriental philosophy, at its highest and best. It is the pessimistic hope of those who have had no experiences calculated to make them optimists. Life to them has been one long, uninterrupted round of prosaic drudgery, toiling for material necessaries only, finding no enjoyment except in sleep or indolent repose. Possessed of constitutions not naturally robust, subject to the enervating influences of a trying and unhealthy climate, they very naturally desire no prolongation of life, as they understand it. The view they take of life is, perhaps, the only one they can take, as they have no spiritual insight into the life beyond, and their religion is so mystical in its allusions to the hereafter, that though it may satisfy a metaphysician, it offers no consolation to the ordinary toiler in life's vineyard, who from day to day is doomed to the same humdrum round of labour, in which he evinces no interest, and which, in the very nature of things, is not calculated to inspire him with a sense of the value or beauty of life.

Some persons are, phrenologically speaking, incapable of looking upon the bright side of nature or taking a hopeful view of affairs in general, unless radical changes, most difficult to accomplish, are effected in their mental development; while, so long as the spirit dwells within the body, the condition of the physical frame has a great deal to do with the feelings of the individual, on the mission and purpose of his existence. A sound mind needs a sound body, just as a good performer needs a good instrument on which to display his powers; and in order to so revolutionize society, that the world shall be as close a pattern of the higher spiritual spheres as possible, it is high time that workers in the spiritual vineyard endeavoured to afford better conditions for a brighter display of spiritual light, by improving, as far as they are able, the tools and instruments which the spirits have to use in their communications with mankind.

Up to a certain point Spiritualists and Secularists can and ought to work together. Secularism maintains the necessity of physical culture and mental improvement. Many Secularists are striving earnestly to better the moral as well as the intellectual and physical condition of those around them, and it is anything but spiritual or liberal-minded to refuse the right hand of fellowship to any honest toiler in the vineyard of reform. If there is to be a great spiritual awakening in all parts of the world, and that shortly, the abolition of slums and rookeries, the cleansing of filthy alleys, the sweeping away of dens of infection and infamy, the taking of sanitary precautions against disease, the study of physiology, and the equalization of mankind, that there be no longer unjust and fictitious distinctions claimed between race and race, class and class, or man and man,—all these are works in which persons of widely different religious views may unite; and setting aside all difference of opinion on other points, it should be the steadfast aim of all noble souls, intent upon benefiting mankind, to set about the work of the reconstruction of society, in accordance with the best methods they can devise, and aided by the highest inspirations they can receive.

Spiritualism is a revelation. The facts it reveals are great and most important discoveries; but Spiritualism does not create or invent the Spirit-world, or bring its denizens to earth from far-off realms in space, where they would for ever remain disconnected with the earth, were it not for the evocatory power of Spiritualists.

Mediumship does not call up spirits from the vasty deep, or summon them from distant heavens; though it is true there is a kind of mediumship which does possess a summoning and attractive power, but that mediumship is not confined to those who go into trances, hear mysterious sounds, or see spiritual visions. You may have no mediumistic power whatever, in the ordinary acceptance of the term, and yet be a greater medium, in every practical sense, than those whose clairvoyance, or any other acknowledged spiritual gift, is a household word wherever they are known; and it is to this intuitive, impressional mediumship that we wish to turn your especial attention, when dwelling for a few moments upon the invocatory power and nature of desire, and the ability of thought and will to hold communion with the unseen spheres.

Thought-reading is now the latest craze in fashionable circles. Almost every popular newspaper devotes a considerable amount of its space to discussing the pros and cons of the theory. Mental telegraphy is admitted by many of the greatest scientists of the age, who, while they will not compromise themselves with Agnostics by admitting Spiritualism, are quite prepared to avow their belief in some subtle means of thought transfer, which Cumberland, Bishop, and other travelling thought-readers and conjurors bring into prominence before the public. Of course, such men as Bishop, Cumberland, and others are acting very foolishly when they attempt to destroy the nation's faith in spiritual communion, by their clumsy feats of legerdemain. Even when some of their tricks are cleverly performed, they do not touch the borders of genuine spiritual manifestations, as there can be no proof or test of spirit-power unless there be a display of intelligence.

When these conjurors and pretended exposers of Spiritualism, undertake to counterfeit genuine spiritual phenomena, they render themselves ridiculous in the eyes of all who know anything of genuine Spiritualism. Mr. Cumberland pretends to show how spirits materialize. by putting glycerine and muslin on his face, and dressed in a white robe, with a lamp in his hand, imitates "John King." But let him, and all who endeavour to unmask their own ignorance on spiritual matters as he does, remember that numberless spiritual manifestations have stood the closest scrutiny of eminently-scientific and highly-qualified observers, who could not possibly have been taken in by so silly and clumsy a subterfuge; and when it is remembered that persons are satisfied only with something which appeals to their inner nature, when they have solid grounds for their confidence in spiritual communion, the evidence against the conjuror as an exposer of Spiritualism, becomes stronger and stronger with every fresh investigation, until at length he is forced to retire from the field, ignominiously defeated, or become himself a convert to Spiritualism, and explain to his audiences how his own performances have compelled him to relinquish his former untenable premises.

Thought-reading is the entering wedge, the partly-opened door, which leads to a knowledge of spiritual science. Mr. Labouchere, the Editor of *Truth*, and many other popular

journalists, may as yet refuse to call themselves Spiritualists, but recent articles in their journals prove them to be considerably baffled in their endeavours to explain thought-reading. If it is not a trick, then what is it? If it is an evidence of the power of minds to communicate with each other without the aid of the ordinary senses, then it goes a long way to prove the communion of minds with one another independent of the physical organism.

Thought-readers are of two classes. One class may be said to be composed of adepts, the other of mediums. Adepts are really mediums, but they are persons of unusual strength of will, and though under the influence of spirits they are not controlled to the same extent that persons of weaker will are; thus there is a difference between them, as between mesmeric operator and subject, or psychologist and sensitive. No operator is so positive that he can be operated upon by no one, still he may be beyond the reach of the mental power of his audience and their surroundings; thus though under spirit control himself, he is controlled by beings of greater will power than those in attendance upon persons whom he can subject to his will.

Theosophists and Spiritualists make a great mistake in opposing each other. It is a palpable error to suppose that either Theosophy or Spiritualism may be true, but both cannot be. A great deal of nonsense is no doubt often given off by would-be mystics and occultists, concerning Himalayan Brothers, elementary spirits, dopple-gangers, shells, astral bodies, &c., &c., but there is a very considerable residuum of sound, common sense and practical knowledge in the *Theosophist*, and other periodicals and writings which treat of the occult sciences. These sciences are not the phantastic and ephemeral absurdities most persons ignorant of the real nature of Astrology and Alchemy imagine them to be, but even Theurgy, Palmistry, and all the curious so-called superstitions of mediæval times, were founded upon a knowledge of the hidden forces of nature, and gave expression to facts relative to spirit influence which comparatively few people, even to-day, are competent to deal with, much less to explain away.

Spiritual Science must be added to material science. The supra-material sciences are as natural as the material: Theology is as natural a science as Geology; and until the public at large is willing to consider the claims of Spiritual Science,

as it deals with Astronomy or Botany, Spiritualism will never be fairly treated, and the invisible world will never be intelligently understood, as a natural, objective, substantial, real world, in which force there does duty for matter here; and force is only a higher and more potential condition of being than matter. Both force and matter are emanations from Spirit, and both force and matter are at length resolvable into Spirit; as Spirit, self-conscious, self-intelligent, and eternal, is the only primal, absolute, and ultimate existence or substance in the universe.

It is customary to speak of things as real or substantial, to the extent that they are discernible by the external faculties of man. In the Spirit-world what is visible on earth is invisible, and what is invisible on earth is there visible. Thus the lens is completely reversed, and to a spiritual body matter offers no resistance, just as to a material body neither force nor spirit offer resistance.

In a recent number of *Morning Light*, a Swedenborgian weekly, the editor, while admitting that we have said many things both useful and suggestive concerning correspondence and the work and illumination of Swedenborg, charges us with having unduly confounded the natural with the supernatural. We spoke of the Science of Correspondences as a natural science. The editor of *Morning Light* says it is not a natural science, but a divine or spiritual science; and to him all things spiritual are supernatural.

It is clear to any thinker, that a great deal of such quibbling is only verbal. We think all Swedenborgians are willing to allow that there is but one God, and that everything has been created and is being upheld by his divine power. Then, if there be but one God, and the earth and the physical body are parts of his work, why make a distinction without a difference, and assign part of the universe to one class of laws and another part to totally different laws? The law of God is the law of nature: there is but one law as there is but one God, and the sooner the oneness of the universe is admitted, and the oneness of the laws that govern it, the better both for science and religion, which will always be opposing instead of friendly and allied powers, so long as things spiritual and physical are spoken of as though one were divine and the other something quite the reverse.

No more favourite mode of dealing with death is extant in

orthodox circles, than that which represents the "last great change" as one which completely and forever dissevers the spirit from all connection with the earth. And yet Jesus, whose resurrection according to Christianity brought immortal life to light, promised to be ever with his people, so that whenever two or three were gathered in his name, they might enjoy communion with his spirit. "Prepare to meet thy God!" is reiterated so constantly in connection with man's passage from earth to spirit-life, that people are all unconsciously accustoming themselves to the belief, that the future life is so entirely different from the present, that many deem it positively sacrilegious to speak of the Spirit-world except as some golden Rome or Heliopolis transferred to the unseen spheres, where Halleluiahs are to be shouted eternally by the redeemed in glory, ransomed through the blood of the lamb, from all pain and penalty forever.

This investment of the Spirit-world with such a degree of unnaturalness as to make it appear unreal and even uninviting to the majority of aspirants for immortality, is one of the most prolific sources of doubt and denial in the present day. The step from orthodoxy to infidelity is a very simple one. To give up the idea of a heaven, never more than vaguely realized, to lose faith in records and traditions, and to treat the testimony of the Ancients as a myth, is easy to many minds. Thus, from extreme orthodoxy to hopeless infidelity many pass without having realized that they have really given up much that was worth preserving. The heaven of orthodoxy is so deeply shadowed by its hell, that unbelief is a positive comfort to many deeply sympathetic natures. A God who cannot save all, cannot be Almighty; a God who will not if he can, is unworthy of our love; and the thought of spending an eternity with such a being, even though under his smile, is awful rather than satisfying to the deepest longings of the human heart.

Spiritualism has done what neither Theism, Unitarianism, nor Free-Religion could accomplish: it has effectually naturalized the Spirit-world, and has made countless human hearts rejoice in living realization of an immortality which is theirs here and now. Its phenomena appeal to the senses, while its philosophy satisfies the astutest intellect; and we need a combination of phenomena and philosophy, to reach different sections of mankind, and solve the great problem of

man's nature and destiny, adequately to the comprehension of all.

We regret a tendency among Spiritualists to exalt one phase of spirit-communion above another. This tendency is no doubt natural, and is easily accounted for and explained, but it is not healthy, neither is it calculated to promote harmony or unity among common believers in the cardinal verities of the modern spiritual revelation. One person will visit London, and write to a newspaper underrating physical phenomena, and, perhaps, over-estimating the importance of philosophical addresses; another person speaks coldly, almost slightingly of what appeals to the intellect, and exaggerates the importance of sensuous demonstrations. All such comparisons are mischievous, invidious and unfair. They are, moreover, hasty and short-sighted, and do not evidence a well-balanced mind.

The needs of human nature are so varied, that all the different modes of spiritual operation now extant, are essential to the reaching of all classes of intellect, and the satisfaction of every type of enquirer. Rivalry, jealousy, these cursed tempters, are utterly out of place in a movement where all true workers help each other. Every honest medium helps every other honest medium, and those poor sensitives who are too weak to resist temptation, and so pliant that they echo the thoughts of all around them for the time being, instead of being held up to ridicule, execration and reproach, should be so kindly and tenderly dealt with, that they be induced not to err, or fall in future, as they have done in the past.

We have often heard and read the remark, that when a medium has once been caught in deception, he should be abandoned to the mercy of the cold world. Spiritualists should refuse him countenance, turn their backs upon him, show him the cold shoulder, write against him in the papers, and straightway commence vilifying him among all their acquaintances, and warning the public against him. How suicidal must such a policy be to the best interests of truth and rectitude! If you throw an easily-tempted sensitive upon the mercies of an unsympathetic world, and do nothing whatever to shelter, reform and uplift him, you are not destroying an evil, ridding society of a nuisance, or removing a stumbling-block or rock of offence out of your neighbour's way.

Unkindness never reforms, unmerciful punishment never uproots iniquity. The one you trample under foot remains the sinner he was: he is not strengthened or reformed by your cruelty and cowardice, but becomes an easier and easier prey to the wiles of those unprincipled hoaxers, who are ever ready to make use of tools for the accomplishment of their own unworthy ends. And is it to be wondered at, that when earth is constantly pouring into the Spirit-world troops of liars, thieves, adulterers and blacklegs, that these unreformed characters should still hang round their favourite haunts on earth; and as dwellers on the threshold, or earth-bound spirits, continue to infest those neighbourhoods and places of assembly where they perpetrated their crimes and follies while in the material form? Every infirmity, which is but an infirmity of the flesh, is overcome when the body dies, the weaknesses incident to an imperfect body, and the manifold temptations to which you are unwillingly exposed, are shaken off at the entrance to the immortal world. But desire is fulfilled, and wherever there is aspiration toward any state of existence, links of affinity bind you to that state, and you are, as Swedenborg has said, a denizen of hell, only, if you choose hell instead of heaven.

The visions of Swedenborg, and those of Dante, need not be called in question, because the Lutheran and Roman Catholic dogma of eternal punishment is set aside. Swedenborg was brought up a Lutheran, and Dante a Catholic. Their ideas of the everlasting perpetuity of evil were modified by spiritual revelation, but not overcome, as there are states of existence beyond the grave which temporarily answer to every mortal conception of the hereafter. The sensualist finds his harem in the invisible world, and as the Koran states, the places filled on earth by women are there filled by paradisiacal angels. Mohammed was a seer, but he saw those heavens which only answer to human avarice and lust. He dreamed a voluptuous dream which chorded well with the voluptuousness of the Orientals among whom he dwelt, and to whom his religion most forcibly appealed. The heaven of Mohammed, however, becomes a hell eventually, for those who go out from earth with no higher aspirations than those which, if fulfilled, will gratify the senses, find that at length all libertinism cloys upon the spirit, and satiety not satisfaction is the ultimate of sordid dreams of animal enjoyment.

The sensualist may hover round the earth, and still engage in midnight revelry and song. Troops of spirits, who on earth led dissipated lives, may be witnessed by clairvoyants in every haunt of gaiety and dissipation. There are their worlds, their spheres are within the atmosphere, on earth. If they have not intentionally wronged their fellows, then they are numbered among the frivolous and vain, and while their lives are most woefully empty and unsatisfactory to the higher nature, they are not in torment, neither do they experience that loneliness and depression which those must undergo whose selfishness has been such that they have never bestowed a thought except upon themselves and their own advancement.

Would that the misers and egotists of the earth could see what we have seen of the darker side of spirit life! Such revelations would surely lead them to repent of their follies ere it is too late, and sow, while here on earth, something better than wretched tares for their reaping at the harvest hour of mortal dissolution. But those who live entirely on the plane of the senses, are so steeled against warnings of every kind, that should visions ever so startling be shown to them, they would dismiss them from their minds as quickly as possible, refusing to accept the teaching they conveyed. We have known many who have had countless spiritual experiences, and have attributed them all to ill health or over-excitement, and have taken ardent spirits and sleeping-draughts, and all kinds of physic, to prevent a recurrence of those unwelcome disturbers of their peace. Among those who determinately refuse to give heed to messengers from the unseen world, no matter how vividly they make their presence known, are to be found the nineteenth-century brethren of a modern Dives, to whom it would be useless to offer a revelation, as they would not repent though one rose from the dead.

There seems reluctance to send a messenger, on the part of Abraham, in the story of Dives and Lazarus, but a close analysis of the allegory will let us see that all that its author intended to convey, was the existence of states of mind to which spiritual truths could only make a useless appeal, and because of the fruitlessness of the task it was not undertaken. The mistake is only in supposing that the task would be eternally fruitless, whereas the condition of a spirit or mortal at any given time when he may be interviewed, is no just crite-

rion of the state he will be in, say a century, or even a year from now.

The Hindoos, who said there were fourteen spiritual spheres, of which the earth was one, correctly located the earth-bound sphere within the atmosphere of the earth itself; though, if they inferred that there were seven degrees of spiritual existence below the earth, they were astray in their calculations, so far as human spirits are concerned; for there is no retrogression in nature, and no spirit really deteriorates when passed from the body, though apparent deterioration may result from the inability of a spirit to withstand new temptations, by which he has been hitherto untried.

Spiritualism may apparently prove the deterioration of some minds in the hereafter, but in all cases where deterioration seems evident, one of two explanations will serve to show how baseless may be the assumption. There are many on earth who live outwardly respectable but hypocritical lives. They pass current in society as virtuous, but their virtue consists in nothing more than conformity to certain external requirements of a superficial state of society; polished manners, a smooth tongue, a little easy, affected charity, some degree of attention paid to religious observances, and the world caresses you with its sweetest smile. You may be a caluminator or detractor if you will, you may blacken reputations without mercy, you may amass wealth in ways that will bear no honest investigation, but so long as you keep within the bounds of the letter of human law, you are free from censure, and are indeed accounted a most exemplary member of society.

Now, in spirit life, everything goes by motive, intention, desire, thought, will; these are the realities which go to make up character; and by interior standards are you judged in the hereafter. Some one may have been badly born, scarcely educated at all, allowed to grow up like a weed without any culture. When a child he may have been surrounded with a whole host of adverse circumstances, and the power of evil pitted against his feeble strength, may have been so overpoweringly great, that it was impossible for him to withstand the power of so great temptations. He may have striven a million times to resist; he may have succeeded over and over again, but the world only knows when he has fallen. It chronicles his failures, it makes capital out of his mistakes, it holds up its hands in holy horror when the name of so great

a culprit is mentioned, and yet if those who pride themselves on the easy, negative, automatic fashionable "virtue" they think so praiseworthy, had been subjected to a hundreth part of the temptation their "fallen" brother has endured, they would have sunk unmentionably lower than he, in the pit of degradation.

Your young men and women, who have never been away from home, and have known nothing of the world's seductions, are in no position to offer contrasts to those who have fallen into sin, when exposed to temptations the mere names of which the carefully-nurtured and vigilantly-protected may have never heard. It is for no man to judge his brother, and if there be one vice more hateful in the eyes of angels than another, it is that spiritual pride which so often goes before the deepest and most disgraceful falls.

In the Spirit-world every circumstance of earthly life is taken into account. When the old Egyptians graphically painted the scene in the Judgment Hall, before Osiris, they were not at all astray in their conception of the true spiritual judgment, when they weighed the actions of the departed from earth, in scales adjusted with accurate nicety. But after all, the acts are not so important as the motives, and yet from pure motives, pure acts must ever spring, so the outward and inner life must to some extent correspond, but as all have not equal light, and many sin in ignorance, the command is lawful—Judge not that ye be not judged.

We have never yet come across any one who was healthy, who enjoyed idleness, and we are certain no healthy child likes to be doing nothing. No picture of heaven can be more disheartening than that which paints it as a world of monotonous ease and listless indolence. The incessant music of heaven must be a figure of the incessant motion and activity of those who are in heaven. True music is harmony, and the perfect harmony of life within and without must ever constitute the bliss of the celestial world.

Many persons seem to think that Spirit Spheres are arbitrarily located around the earth, within a certain radius of its circumference, and though there are earth-bound spirits who are thus confined, spirit spheres, properly speaking, are strictly individual. Spirits travel in their spheres. If their spheres are bright and comfortable, then, wherever they may be, they are in happiness and peace. If their inward condition is dark

and doleful, then can they rest nowhere; and should they dwell where others are in bliss, the contrast to their own condition would but add misery to their already pitiable state.

Take, for a moment, the condition of a man on earth, who owns a thousand acres of ground, possesses a stately mansion, superbly furnished and decorated; has horses and carriages at his command, and, in a word, everything the eye or ear or any of the outward senses can desire. He may be afflicted with some distressing malady, which baffles the skill of the ablest physician. He may have some secret sorrow pressing upon him, he may possess a churlish and unhappy nature, which forbids him to enjoy. Of what use are all his fair fields to him? Can his money make him happy? He who wears a diadem, surrounded by every sign of prosperity, may be far more wretched than the beggar on the roadside, who sleeps on a door-step or in a hay-loft, and dreams of angels, to wake refreshed for another day's wearisome search for bread, with an eye open to the beauties of all around him.

No place or rank can make happiness. Could mortals enter heaven through the intercession of Christ, or Mary and the Saints; could Peter be induced to open the gate of heaven, and let the suppliants in, they would not know heaven from hell when they got there, unless they developed heavenly-mindedness while passing through the gate.

Christ went to paradise, to hell, to prison all at once. He went among the dark and wretched sufferers in the earth-bound sphere, who needed his preaching and his sympathy. Could he be unhappy on a holy mission of self-denying love? Could he be thinking of the darkness and the gloom, while divine light was welling up within him, and shedding its celestial refulgence an all around? The glow-worm is never in the dark; it carries its own light with it. If your heaven be within, if your happiness depends upon what you yourself are, and not upon where you are, then you travel in heaven, and heaven travels in you, and your constant enjoyment springs from the fact of your shedding brightness wherever you go; so that if your mission be among prisoners and the distressed, you are not partakers of their misery, while you are lighteners of their woe. You are perfectly happy, just so soon as you are perfectly absorbed in works of benefaction. When the spirit really awakes to a true sense of its condition, it sees

around it the results of its own labours, and for every tear that it has caused, it must needs shed one; while for every joy it has conferred, it must needs feel within itself an answering echo of pure content.

We have now just a minute in which to express our views upon the true relations of Spiritualism to all existing Institutions. That there will be a coming Religion, and a coming Church, we do not doubt; but Spiritualism, as a sectarian movement, we are convinced will never prosper, if the advocates of sectarian Spiritualism desire simply to add another to the numberless divisions into which the religious world is already unhappily divided.

Oahspe, the new bible, is one out of many endeavours on the part of the Spirit-world to effect a reconciliation between sectarian spirits, as well as among sectarian mortals. That singular compilation is the work of intelligences who now have gravitated to a common centre, from the many restrictive Oriental heavens, which for a while hold spirits estranged from each other in rival parties, as sects and parties create and perpetuate estrangments upon earth. There are Catholic, Protestant, Jewish, Mohammedan, Parsee, Confucian, Zoroastrian and numberless other heavens near the earth, and the influx from these upon receptive minds tends to build up those earthly institutions, which are counterparts of those invisible spheres. With the advancement and liberalization of the spirits forming those societies in the Spirit-world, they blend into common fellowship and become organized into communities of kindred souls, where, seeing truth from a higher standpoint than that of any of these sectaries, they comingle till they become universal in their sympathies and regard.

When Spiritualism shall have swept away the dark accumulations of error and bigotry from the Churches and Colleges of earth, then will come a day when all schools will blend in amicable union. Some may prefer the plainness of the Quaker Meeting-house, others the sumptuousness of St. Peter's at Rome: but, eventually, every Temple of Religion, of Art, of Philosophy, of Science, will become a SPIRITUAL TEMPLE, and Spiritualism will be the agent employed by the Angel-world, in bringing about that much-needed and longed-for reconciliation, which will at length make all Religions, Languages, and Peoples one.

IMPROMPTU POEM.

THE GOLDEN AGE.

THE Prophet bards of every clime
Have sung of a Golden Age;
The Prophets have seen in a glorious dream
The time, when the earth, grown sage
Through her lengthened discipline of strife,
Of pain, and weary woe,
Shall lay her weapons of war aside,
And peacefully forward go.

In the Golden Age shall the lion and lamb
Lie down together and feed,
While the little child shall guide them both,
And together shall sweetly lead
The strongest and gentlest, the brave and weak,
Till the nations shall bliss have found,
When old Tubal Cain makes them swords no more,
But plough-shares o'er all earth's bound.

From the far-off distance of buried years—
From the cities of those plains,
Where now but the rubbish and arid sand
Mark the seat of those old remains—
There cometh a voice, for the stones cry out,
And make mention of days gone by,
When both hemispheres were alive at once,
With a light that has seemed to die.

From old Egypt, now wasted with wars and years;
From that mystic Hindostan,
Where the sacred city, Benares, remains
As a mark of primæval man;
From Persia, Chaldæa, where buried lie
The Soothsayer's mystic arts,
And the Magian's power to foretell events
By the pulsing of heavenly darts;
From the buried cities of Greece and Rome;
From Columbia's distant clime,
Where buried beneath the wigwams rude,
Of the Indian tribes, do chime
The mystic bells of a far-off year,
When Atlantic waters were rolling clear,
Engirdling an island of vast extent,
Whose treasures to East and West were sent;—
Come mingled voices, with clearest tone,
Saying—The Past did most truly own
All your modern knowledge, and might, and power:
'Twill deliver it up at no distant hour.

Are not the nations, with one accord,
Preparing for fatal war?
Is not your own land, even now, engaged
In conflict with realms afar?
Are ye not on the verge of a struggle fierce,
In which evil will surely die?
For the hand of Justice uplifted is,
To redeem from tyranny.

Ye may sigh o'er those Nihilistic waves,
Which sweep o'er Europa's sod;
Ye may tremble awhile 'neath the pestilence,
Which seems as the frown of God;
But the thunders and lightnings clear the air,
Volcanoes they ease the earth,
And diseases and sorrows, and deadly wars,
But make way for sweet Freedom's birth.

The earth is in travail, and cries in her pain,
Her deliverance draweth nigh;
And where now are the corpses of fallen slain,
Will peaceful homes, by-and-by,
Rise, marking the spots where the warriors fell;
Men shall point to them soon, and say:
Lo! there, through the horror and din of war,
God made for new light a way.

In the Golden Age, which is coming apace,
Shall men to make war forget;
They shall all be brothers, and form one race,
For all peoples will become yet
One concrete Nation, wherein shall live
The Roman, the Greek, the Jew,
The Anglo-Saxon, and every race,
In the Race which shall earth renew.

Lay aside your weapons, O men of strife!
And learn to control by will,—
By the power of mind, and by love's mild grace;
Then higher up life's steep hill
Will ye mount together, as brother's all,
And the Golden Age ye will see,
When forgetting your quarrels ye work as one,
For Light, Truth, and Liberty!

BENEDICTION.

May the Light of Truth supernal, made manifest in Love, so infill your minds with an appreciation of true Equity, that working for each other's weal, with pure hearts and intelligent minds, ye may hasten the Golden Age, and do God's Will on earth, even as it is done in Heaven. AMEN.

XVIII.

THE LOST CONTINENT, ATLANTIS; AND THE CIVILIZATION OF THE PRE-HISTORIC WORLD.

HERODOTUS, who is popularly styled the Father of History, may indeed be the first great historian who has attempted a systematic and consecutive history of the post-diluvian world; but the history of antediluvian times is still shrouded in such deep gloom, and invested with such transcendent mystery, that very few, until quite recently, have attempted to tell the story of the world before the great and well nigh universal deluge, reference to which will be found in the histories and mythologies of all peoples.

You are probably all of you aware that the Bible is by no means the most ancient record in existence, and it does not profess to deal in any way particularly with all the differing races or varying sections of mankind. The first chapter of Genesis is a prologue, and the prophet Malachi, an epilogue to the Old Testament, while the Law and the Prophets, and the history of Israel's wars and kings, all deal exclusively with one nation (the Jewish), only telling of other peoples as their history collides with that of Israel. Every nation has its own record, and while records may dispute the palm for antiquity with one another, it is almost universally conceded by students, that the Hebrew bible is not anything like so ancient as the Vedas and other records of the far Orient.

The first chapter of Genesis may or may not be interpreted in accordance with modern facts in astronomy or geology, according as the interpreter construes the narrative. It is in its letter so vague, and deals so entirely in generalities, that nothing can be said to be plainly taught therein, beyond the general declarations that all things were created by God, and that the lower forms of life preceded the higher in their order of appearance on the earth, while man came last of all.)

Surely no one can have read this introduction to the Pentateuch, without remarking upon the saying, God made man in his own image, male and female. The simultaneity of the creation of man and woman must strike every reader very forcibly who pays any heed to what he reads, while the following chapter localizes an Asiatic paradise, as the birthplace of one peculiar and distinct race of human beings, the original progenitors of the House of Israel. With Adam the Adamic race had birth, and this race, distinct from all others, was forbidden to mingle with any other peoples. When Cain slew Abel, and wandered far from home, he found the earth peopled in those parts to which he journeyed, and these, other inhabitants than the descendants of Adam, were undoubtedly the offspring of those men and women, numbers and place of abode not supplied by Genesis, whom God created on the sixth day, mentioned in chapter one.

We merely call attention to these biblical statements, because there are not a few among our hearers who are much interested in the case of Genesis *v.* Geology, and a lecture we recently delivered in this hall, on "Evolution and Involution," called forth many comments, not only from those who heard it, but from persons across the water, who had only seen mention made of it in a few paragraphs in a London newspaper. The editor of the "Banner of Light" (Boston, U.S.A.) commented in his columns upon those paragraphs, and went so far as to say, probably they were erroneously reported, because the statement was made that Genesis and Geology were not irreconcilable. He pointed to the fact of their being two distinct accounts of creation in the first two chapters of Genesis, and styled one the Elohistic and the other the Jehovistic account. Bishop Colenso thought these accounts gave evidence of a double authorship, and that opinion is shared by many students to-day.

It is not our intention to enter into any controversy in this discourse on the authenticity of the first book of Moses, neither shall we at any time tell people to read Genesis if they wish to become acquainted with the facts of geology, or any of the natural sciences, for the Bible is no scientific textbook. Still, there is a moderate and common-sense view of the Bible, which, unfortunately, is not taken by the majority of Bible interpreters of the present day, and that is, that though the Bible came into existence in a purely natural manner, as

did all other books, it was impossible in the days when it was written for any book to be produced except by the learned, or those who were singularly inspired. The Bible is the result of ancient scholarship and inspiration. It is emphatically a Jewish history written from a Jewish standpoint, chronicling those events which influenced the national life of Israel, and leaving the history of other nations alone, when that history did not run in parallel lines with that of Israel. We think we may fairly assert that the wise men of old, the most learned among the rabbins, for instance, never denied the existence of these scientific facts, known to the Egyptians and embodied in their architecture, but they did not attempt to reveal them to the people under their charge, who, for the most part, were quite unready to receive them. For a curious and interesting dissertation on the Adamic race and its origin, we refer you to the pages of a work, entitled "Genesis," by Allan Kardec, recently translated into English, and obtainable of any dealer in spiritualistic literature in England or abroad. But we must not dwell any longer upon this introduction to our subject, or we shall never be able, if we allow these considerations to divert us, to say anything we wish to say on this occasion, upon that wonderful centre of ancient learning, which fell a prey to the destructive force of the waters about 12,000 years from the present time.

A few years since, Ignatius Donnelly, of Minnesota, U.S.A., published a work of thrilling interest, entitled "Atlantis," in which he undertakes to prove that that mysterious island, mentioned by Plato as having lain in the midst of the Atlantic waters, beyond the pillars of Hercules, at the entrance to the Mediterranean Sea, was not a mere fancy of mythology, but a veritable solid reality, as much so as is the Australia of to-day.

What we have already remarked concerning a plurality of races, and all human beings not having sprung from one common forefather, Adam having been the forefather of one race only, is amply borne out by the facts of physiology, which go very far to prove this position beyond question, among students of the natural history of man. The Negro, for instance, with his thick features and woolly hair, has not only these peculiarities to distinguish him. He has a cuticle under the skin, which makes him a negro. Children born from other races, who have not intermingled with negroes, will never have this cuticle, no matter how long they may

sojourn in the tropics, or how dark their offspring may become through exposure to the climate. The Malay and the Caucasian are evidently distinct races of mankind, and though they may blend in the future, and all races may at length become one, a common race, to inhabit all the earth, is rather a prediction for the future than a history of the past. But a study of races is fast leading the student to conclude, that there was a closer bond between the eastern and western hemispheres, in very ancient days, than has ever been imagined until very recently, except by a few such remarkable men as Solon, Plato and others, whose knowledge of ancient history and of the occult sciences led them to conclusions based upon actual facts with reference to the past of man on earth, which were impossible to the multitude, whose knowledge and means of obtaining information were necessarily far more limited.

Before the destruction of the Alexandrian library, under the Turks, there existed in Egypt, at Alexandria, a collection of MSS., probably the finest the world has ever known, and in these books, accessible only to the learned, intelligible only to the very few, was contained the history of the earth from the earliest times; and the history of Egypt not only 6,000 or 7,000 years ago, which is now being unearthed by modern students, but the history of Egypt contemporaneous with that of Atlantis, pre-historic America, pre-historic Australia, and pre-historic South Africa and parts of Asia.

We must now refer you to a fact in the history of the earth, *viz.*, a change in its polar axis, gradually brought about through long periods of time, and reaching a culmination at the close of every grand cycle of over 25,000 years. These vast periods of time, during which mighty changes and upheavals are outwrought, were computed by the Ancients with the same accuracy as that which attends your determining the length of the solar year, which you know to be between 365 and 366 days. The grand year of the Pleiades occupies nearly 26,000 years of earthly time, during which the sun accomplishes its journey through the twelve zodiacal signs. During this vast period, the sun's rays strike the earth vertically at different degrees of latitude, and while there is always an equator, and while there are always poles, and these poles are each 90 degrees from the equator, and while the equatorial line is always the centre of the earth, and that

spot upon the earth's surface where day and night are of equal length all the year round, the equator changes place, though so slowly as be imperceptible to all save special observers.

During half the cycle, the south pole advances and the north pole retreats; during the other half, the south pole retreats and the north advances. At the present time the north pole is slowly, but surely, creeping toward you, while the south pole is retreating. The equator is travelling southward, and, therefore, in northern latitudes the climate is steadily becoming more and more inhospitable. Certain sciolists deny this. They had better save their own reputations for scientific knowledge, by accounting for facts now transpiring which prove the truthfulness of this theory, before they deny the only natural and rational explanation of phenomena transpiring under the eyes of every one, by refusing to admit the truthfulness of any theory not sufficiently small to be included in their theories, which stand them in the stead of fact.

No one looking at a map of the world, can fail to be struck with the immense preponderance of land north of the equator, and of water south of it; and no one can see the name "Greenland" applied to a desolate patch of country in the northern part of North America, without wishing to know the origin of the misnomer. Greenland was once a fertile country; while all the northern part of Asia, now called Siberia, was once a fruitful and hospitable region. The Persian records, the Zendavesta, inform you that once there was an earthly paradise, where now there are but fields of ice, and that the tradition of a forfeited earthly paradise in Asia, owes its historical value to this circumstance. Certain it is that in the northern hemisphere the climate of many lands once salubrious, is now becoming more and more inhospitable, while the heat is becoming more tempered in southern latitudes, and this because of the changing aspect of the earth to the sun.

As it would require a discourse of considerable length to fully explain this problem in science, and we have no time to deal with it now, we must refer you to the studies of specialists in this direction for further information; contenting ourselves for the present, with giving you a vague outline of the world as it was prior to the culmination of that last grand cycle of time, which must have culminated fully

11,000 years ago, the present era now closing being the fifth dispensation in the present grand cycle of time, the new era now commencing being the sixth epoch, and that during which one-half the world will attain to a civilization matchless in its importance and results.

The new era now commencing marks that period which will give to the northern half of the globe, a power and supremacy unknown save to the most privileged among the the Ancients, who were however not the recipients of the boons of culture and inspiration on so large a scale as the Anglo-Saxon and allied nations will be during the coming age, which will witness in the eastern and western hemispheres conjointly, an attainment far transcending aught that you anticipate, unless you give credence to Homeric tales, and stories of Arabian enchanters, who have filled the brain of age and youth alike with glowing pictures of a distant past, in which gods and goddesses mingled freely among mortals, and the occult sciences were something more than idle dreams or fanciful imaginings.

The modern world still believes in a golden age departed, while it also looks for one to come. Milton was not a Calvinist when he wrote his matchless verse, and sang of earthly paradises long since destroyed. Tinctured with the Puritanism which filled the very air he breathed, he doubtless was, but he echoed Hesiod and Homer, he pictured the constant strivings of deities and devils, and personified the forces of regeneration and decay in his inspired songs. To him "Paradise Lost" was a sad truth, but "Paradise Regained" was the yet truer dream. Like all great poets he was a thorough optimist, and was sorrowful and astonished at the pessimism of the world, which criticised his verse but could not understand his prophecies. The critics admired his story of a lost Eden, and greatly preferred it to his glowing prophecy of a future golden age. He lived more in the past than in the future when he wrote the "Paradise Lost," he lived in the future when he wrote his "Paradise Regained"; and he loved it best, as all true poets must, for he is not a poet but a misanthrope who sees only death. The true poet sees beyond death to the New Jerusalem, and across the Jordan, which, whelming all earthly treasures, traces, capped with living light, the glorious summits of the mountains of the Celestial City.

There is something inexpressibly sad in gazing upon a ruin, if you must feel that all the life and beauty which once woke it into birth, have gone out into the rayless night of an eternal oblivion. A buried city rising up from among piles of rubbish, the accumulations of centuries, is sad beyond comparison, if you cannot realize the truth of immortality. But when the very air around you is peopled with the impalpable forms of the departed,—when you can wander through the desolated halls and ruined temples, where once art, science, and religion adorned themselves in their most beautiful array, and summoned multitudes from far and near to witness their imperial triumphs; and wandering, musing upon these dead and gone glories, talk with the emancipated spirits of those who once woke those solitudes into every conceivable form of loveliness and grace,—you are no more despondent, for you realize in the ethereal hosts around you the victor spirits who, having done with earth embodiments, are now rejoicing in diviner worlds, reaping the fruits of their former labours, and gazing fondly on the ruined school-houses where once they gained their education; but knowing all the while that they shall each one be rebuilt, and employed by future generations for the advancement of spirits then requiring education like unto that which these ascended ones have long since gained. They can admire the dignity and utility of that law which, while it ordains the destruction of naught, makes provision that all things serve some useful end, so that when they are no longer needed in some particular form they have once assumed, they are thrust back again into that void or chaos, whence they sprang in former ages to serve the needs of Spirit. there to lie seemingly dormant and useless, but all the while undergoing marvellous transformations, until they shall be called back again to witness new scenes of labour on the part of mind, and be in some yet undreamed-of age the very tools wherewith immortal spirits, awhile embodied in material clay, shall develop those latent energies, which only conflict with lower phases of existence can ever adequately express.

The old Jewish Sabbatic law, as it bore on the question of land, is a striking illustration in minor degree of that great law of nature which renders certain lands peculiarly fruitful for a period, and then compels them to lie waste for needed purposes of recuperation through rest. The sabbath was in-

tended not to flatter God, but to benefit his children. The land was to be cultivated six years, and then lie fallow during the seventh, that it might again be fertilized and bear all that was needed to support life, and keep the nation in a continued condition of active prosperity.

Over-production is always the precursor of want and distress. Poor wages, little work, and general dissatisfaction always follow in the train of an overstepment of the law of prudence in matters pertaining to labour. Work yourselves incessantly without rest, year in and year out, and you disease your bodies till they are unfit for further exertion, or you paralyze your brains and end your days in a madhouse, or as a drivelling idiot, harmless, indeed, but utterly incapable of enjoying any of the blessings which would have accrued to you had you taken a less feverish and more common-sense view of life, and the number of hours that should rightfully be devoted either to physical or mental labour.

Not only does man need periodic rest, but all sentient creatures need it, and they suffer accutely when deprived of it; and not only do all living creatures need it, but the earth itself needs it, for whenever a land has been peculiarly prolific, and has been the scene of unparalleled achievements, the time surely comes when it becomes unfit any longer to bear the strain of such high pressure, and enters upon a state of senility, and ultimately apparent death. Having passed its meridian, it begins slowly yet surely to decline the hill which it once ascended.

But what is one's loss is another's gain. When the sun shines brightest in England, through the long summer days, the winter reigns at the Antipodes. When it is high noon in one hemisphere it is midnight in another. There is never a withdrawal of light and heat from one portion of the globe, without a conference of the same upon other sections of the world. It is always summer somewhere, and it is a beautiful thought, entertained by many optimistic philosophers, and in no sense disputed by the facts revealed by strictest physical research, that every summer is in some sense more beautiful than its predecessor, that with every succeeding year the world becomes more widely adapted to human life in its highest forms, and that the ultimation of the world will most probably be something far different from the catastrophe predicted by theology. For instead of a final conflagration, while yet it is

inhabited, the hope of the true philosopher, founded upon reason, observation, intuition, and spiritual revelation alike, is that the time will come when every form of life will be perfected on earth, every noxious and ravenous form of life outgrown, and where now the deadly upas tree sheds its fatal shade, the healthful fruit will hang ripe and rich on the bending boughs of the trees, which will then be in its place. Where now nations are embroiled in perpetual conflict peace will reign supreme, and where now life is felt a burden almost too heavy to be borne, want, wretchedness and despair will have taken their final flight, and the earth will have reached its meridian splendour, and bask in the noonday-glory of its long-promised golden day.

The world is still young. It is only a growing child; it is still in its adolescent period; and has not yet settled itself to enjoy a maturity of peace and prosperity, of which there is ever promise and indication in the nature of the earth itself, despite the wailings of the pessimism which to-day is possible because optimism is true, rather than from any other reason. The general cry of to-day is: the world is getting hopelessly bad; things are going from bad to worse; immoralities and crimes are on the increase; and we shall soon be hurried into perdition. The storm-clouds of God's righteous anger are gathering thick about our heads, and unless we instantly repent we shall all miserably perish. Such lamentation as this shows nothing more than a quickened conscience, a yearning for something higher than is yet attained; while the voice of conscience ever spurs us on to nobler achievements, by making us discontented with our present, leading us out of evil by impressing upon our minds the hideousness and danger of all evil courses.

England is not now what Atlantis was in the palmiest days of her most brilliant and glorious career. She is not in specific directions even what Greece and Rome, Egypt and India, were in their brightest and now far-distant days. But we seriously doubt if there ever was a time in the history of the earth, no matter how old the computations of geologists may cause it to appear, when there was a prospect of so rich a harvest of literature, science, religion and the arts as there is in the modern Europe and the modern America, with which you are all more or less familiar.

No student of ancient history can fail to see in the signifi-

cant signs of these present times, a nearing recapitulation of events which transpired in the dim distance of pre-historic ages. North of the Equator is now the scene of the greatest mental and physical achievements of the race, while there are colonies of English-speaking people at Cape Colony, in Australia and Australasia. Still, the population increases slowly there in proportion to the increase here, and progress towards the cultivation of the entire ground, nominally possessed by the descendants of European races, is still very slow.

Formerly Australia was joined on to the southern parts of Africa, and the island of Atlantis was the bridge between the two hemispheres, so that by means of Atlantis a constant system of communication was kept up between Asia, Africa and the southern part of Europe on the one hand, and the American continent on the other. The northern part of the modern world was, in the days of Atlantis, buried beneath the waves as the waters now cover Atlantis and many a land and fruitful island connected with her, prior to the time of her being swallowed by the ocean when Atlantis sank. Then northern climes arose from their long sleep beneath the waves, for whenever one part of the world becomes a prey to the waters, other lands are released, for the sea never encroaches in one place without receding in another, or recedes somewhere without encroaching somewhere else. But the days will come when the earth has reached the zenith of its perfection, when literally as well as figuratively there will be no more sea, *i.e.*, there will no longer be vast continents of water acompanied by vast deserts of sand elsewhere. Land and water will be equally divided. Land will all be watered and therefore all fruitful, while the waters will be broken up into many rivers and inland seas, lakes, brooks, and running streams; and the ocean, which is only a barrier between land and land, will disappear.

It is computed that now the waters cover about two-thirds of the surface of the globe. Tradition says once they covered all the land, and dry land appeared so soon as the waters subsided. They will continue to subside more and more, until they occupy only one-half the territory of the earth; and in that day, when land and water are equally divided on the globe, both hemispheres will be civilized and prosperous together, and from pole to pole the earth will not

contain one barren or unfruitful spot, neither will it sustain a single poisonous plant, noxious reptile, savage beast, nor brutal man.

Whenever a section of the earth attains to its temporary zenith, that section of the world is the scene of a perfect state of society, so far as perfection can obtain on earth, and it is undoubtedly from this perfection of old-world centres of prosperity, that the poets and philosophers, the fanciful historians and compilers of mythologies, have gathered the data from which they have been enabled to erect that stupendous pile of mythologic lore, which is to-day the wonder and the pride of the student of classics, the poets and the great thinkers of every ancient clime and period.

As you have no doubt all heard of Plato's faith in Atlantis, though comparatively few have probably read his story of that mysterious land, it may not be uninteresting to this audience if we briefly summarize the information we have gathered from various sources, Platonic and other, concerning the physical, social, political and religious condition of that far-famed and highly-blest land.

Atlantis, as we have already told you, lay between the shores of the eastern and western world, from which it was divided by narrow and easily-navigable waters; the art of navigation being very ancient, and the Atlantians being well versed not only in this but indeed in all the arts and sciences, ignorantly supposed to be modern, when they are so ancient no scholar can determine when they originated; and so great a man as the Astronomer Royal of Scotland (Professor Piazzi Smyth) supposes them to have originated in very early times, by direct revelation from heaven to Melchisedek, or whoever may have been the mystic architect and designer of the Great Egyptian Pyramid. But if the Great Pyramid was not erected till 2,170 B.C., it is comparatively speaking a new building, and all that can with any show of reason be assumed concerning the date of its erection is, that it could not possibly have been later than that time. The astronomical reasons for assigning that date as the time of its completion, can also be brought forward in support of its erection at a much earlier time, and many who do not take the real antediluvian world into consideration at all, refer that celebrated pile, justly called a miracle in stone, to 3,500 or 3,700 B.C.

But recent excavations in Central America have led to disclosures concerning the monumental remains there, which led to the publication in a London paper some years ago, the fact of there having been discovered at Pueblo, in New Mexico, a pyramid of much larger dimensions than that of Gizeh, in Egypt; the Mexican pyramid covering over forty acres of ground, while the Egyptian structure covers not more than about thirteen-and-a-half. The Mexican pyramid, scholars decided, must have been in existence fully 7,000 years, and how much longer no one seems prepared to decide. The realm of discovery in the Western world is even richer for future generations than in the East, as it marks a period in history completely ignored by Herodotus, and all historians since his time, and opens up a marvellous field of exploration to all who care to enquire systematically into the origin and blending of races, religions and languages.

Some very strong reasons for belief in the reality of Atlantis, we will now adduce, before giving you, as the climax of our recital, a brief sketch of the internal condition of Atlantis, and the state of her people spiritually as well as materially.

We have already noted the mythologic argument; and allow us here a word concerning myths. They are invariably fanciful histories, as well as speculations, concerning the contending forces of good and ill. Astronomical myths are very frequently alluded to at present, and many if not all which can be legitimately included in the astronomical category, had for their object the preservation and transmission of astronomical facts, which were kept secrets among the learned. Socrates drew down upon him the ire of the Athenian monopolists, when he endeavoured to unveil the Mythos, as Galileo, Bruno, Copernicus, Columbus and many others drew down upon them the anathemas of Christian bigots, because they dispelled the Ptolemaic illusion which kept the masses in ignorance, though there never was a time when secret Orders, possessing knowledge on these subjects, did not exist.

Historical myths are of another class, but not of a widely differing one, for in order to veil yet more carefully the esoteric meaning from the "vulgar," and preserve it for the initiated only, astronomical facts were fancifully represented, and thrown round the heroes and heroines of antiquity, when they were made to pose as gods and goddesses in the temples and

traditions of the classic lands. All the nations whose territory borders upon the Hellenic seas, are peculiarly rich in mythologic lore, and a modern examination of this goes very far to prove the fact of there being personal histories behind these wild, fantastic tales. The gods and goddesses of old were not always spirits who communed with seers and sybils in the mystic shades and mountain fastnesses of the classic world. They were quite as often the great and mighty potentates and priests, the prophets, seers, and judges of a by-gone age, around whose memories countless legends had gathered, as Strauss, and Kant, and other German authors of the life of Christ, say that through the centuries since his time, there has been a gradual development of mythology around Jesus as a centre.

The celebrated myth, Prometheus, is now considered by many *savans* to be a fanciful biography of Pythagoras, the celebrated sage of Samos, and so mystic has become the record of the life of this great man, that it is quite as difficult to clearly prove his personal existence to-day, as it is to prove that of Jesus of Nazareth, simply by reference to contemporaneous history. If the mythical personages around whose names such weird, awful, and beautiful legends have gathered, were really the personal dwellers on some long-lost island, the princes in some great monarchies, long since defunct, the presidents of some glorious republics, after which the modern world can only, as yet, feebly copy,—how easy it is to read between the lines the history of the career of religious ideas, and see how intimately associated with Theism, and how subordinate to it, has been that universal tendency to a belief in divine incarnations, and all the countless divinities of Polytheistic systems; while above all, in solitary grandeur, as one superb mountain towering over every neighbouring hillock, and making them appear but ant-hills by its side, has been the sublime and unquenchable faith in one only Supreme Being, whom all nations have adored even though afar off, and have in some manner worshipped, even though, ofttimes, very ignorantly.

Paul at Ephesus, seeing an altar to the Unknown God, and saying to the citizens—"Whom ye ignorantly worship, him declare I unto you," reminded these so-called Pagans that their own poets had always taught them of one Deity, infinitely beyond all lesser lords, whose offspring we all are.

Judaism, rigidly monotheistic though it is and ever has been, has never denied that there are many gods, but only one, Jehovah, to whom all gods must bow. These gods of the nations David did not ignore. He mentions them constantly in his Psalms, but he styles that idolatry, which gives to the creature the homage due to the Eternal only, and denounces the setting up of idols in the temple dedicated to the only Infinite and Holy One, whose name is Jahveh, he who ever was, now is, and ever will be.

A review of Ignatius Donnelly's work, which we mentioned with approval at the outset of our lecture, furnishes the reading public with the following facts concerning Atlantis, which are extremely interesting and especially pertinent to our subject. A reviewer, mentioning the fact of Egyptian navigators being sent out in the reign of Pharaoh Necho, to explore the seas surrounding Africa, tells of their having, after sailing for some considerable distance, found the sun north of them. They were doubted in their day, as all discoverers ever were and always will be by the ignorant, for ignorance engenders doubt, and nothing but knowledge can supplant it, unless it be unreasoning belief, blind gullibility, than which doubt is far preferable. To-day these men, who found the sun north of them when journeying southward from Egypt, can only be looked upon as discoverers who antedated Vasco de Gama, the reputed finder of the Cape of Good Hope. This man was a discoverer relatively. The knowledge of the Cape of Good Hope was lost to the people with whom he mingled, but we very much doubt whether either he or Vespucci or Columbus were not in possession of some secret history of the olden world, not accessible to the multitude, when they set forth on their long and perilous voyages in ill-manned ships, to find those mystic lands which lay beyond the devil-occupied seas, where superstition, ignorance and priestcraft had invented devils to act as scare-crows to drive off inquiring minds from the fields of corn and fruit, which the ecclesiastics preferred to claim as theirs and theirs only.

The fact of the existence of Atlantis as a centre of civilization, and a great seat of commerce between the eastern and western hemispheres, can alone satisfactorily account for the wonderful resemblance between the extant traces of antique civilizations on both sides of the world. It will,

moreover, unveil the mystery of the Mound Builders, those mysterious people to whom science has paid of late no inconsiderable amount of attention. It will explain the origin of the hieroglyphics in the far-famed cave of Elephanta, and will throw an immense amount of light upon the origin of the North American Indians, as well as upon that of the Aborigines of Australia.

The American Indians are by no means the debased people many think them to be. Those who know them truly can never call them rude barbarians. Of late they have decreased in numbers and increased in barbarity, and why? but because the American Government, that of the United States, has treated them meanly and dishonourably. They are called by every harsh name, because they fight with spears and tomahawks against the cruel aggressors, who, calling themselves civilized and Christian, think it no shame to destroy mercilessly the Indian's wigwam, and thrust him forth without food or shelter to die by the wayside, while the march of civilization tramples him under its iron heel, and calls such brutality and injustice the way of God and the march of progress. The Canadian Government, which has been far kinder and juster to the Indians than has been that of the United States, has avowedly had much less trouble with them. The true, manly, independent Yankee, a lover of freedom and a respecter of the rights of others, would never oppress the Indian. The kinsmen of Garrison, Wendell Phillips, Longfellow, Emerson, Parker, and a host of worthies time forbids us to mention now, are always protesting against atrocities committed by stronger peoples to subject weaker races to themselves, and then exterminate them. The enlightened, liberal, loyal American Press has never sanctioned outrages or any depredation committed upon the Indian reservations; but the mere money-grubber, the mere fortune-hunter has ever boasted of his superiority to the race on whose every right he has mercilessly trampled, and pointed to those whom he has cruelly oppressed, as being unfit to live. Such barbarians are they, because they would not lie down and be crushed out of existence without making a desperate effort to defend themselves and those they held most dear.

Many Indian tribes are characterized by their intelligence, refinement, and spirituality; notably on the Pacific slope

are there tribes of Indians who boast an illustrious pedigree, and are the direct descendants of once powerful races, whose territory embraced Mexico, Peru, and indeed all the region now called the Central American territory. These races were in constant communion with the Eastern world, by means of Atlantis, and the very striking resmblance, existing palpably to all archæologists, between the remains of Oriental and Occidental civilizations of days gone by, prove beyond a peradventure, that there must have been a bond of union between the "old and new" worlds, such as Atlantis could only have afforded.

The traditions of the Indians are in many instances evidences that they were once in communion with Egypt and other Oriental climes. You may say in their faith in a Great Spirit, and in the conscious existence of the human spirit after the death of the body, and in rewards and punishments in the hereafter, they simply share with all tribes who can boast any civilization at all. But the religious resemblance by no means ends with these fundamental generalities. Many striking resemblances can be traced, in instances so eminently particular, that identity of origin is very powerfully established. For instance, Volney says, "In the Greeks of Homer I find the customs, discourses and manners of the Iroquois, Delawares and Miamis" (Indian tribes). He futher says, the tragedies of Sophocles and Euripides paint almost literally the sentiments of the red men (Indians) respecting "necessity, fatality, the miseries of the human life, and the rigours of blind destiny."

The Oneidas (another tribe of Indians) claim descent from a stone, and did not the Greeks trace their origin to the stones of Deucalion? The snake locks of Medusa are represented in the snake locks of an ancient hero of the Iroquois. The translation of men to heaven bodily is a feature of the American Indian as well as of the Hindoo races. Longfellow tells us of "Hiawatha" rising to heaven and vanishing from sight, amidst sweet music. These admissions prove no doubt more than orthodox Jews or Christians wish to see proved, for while they point to a far-off origin of Indian and Atlantian, Greek and Hindoo Myths, they treat the Old and New Testaments as only two out of an immense collection of records, all couched in similar language, and all expressive of the

oneness of symbolism common to the pre-historic as well as to the classic world.

If time permitted we would gladly pursue our theme much further, as we hope to do in subsequent discourses at no distant date, but though we have said but little on this fascinating branch of our subject, we venture to believe we have said enough to let you see that the story of Atlantis is founded on something far more solid than the phantasmagoria which many persons consider stands as a wild and fanciful legend, in the stead of any actual historic fact.

Another class of evidences are purely physical, and to these we can now allude but for a moment; but we should not be doing anything like justice to our theme did we fail to appeal to the ocean itself, to confirm the assertions of Solon, Plato, and the ancient seers at large, who wrote so eloquently and instructively of this strange, buried land.

Deep-sea soundings, recently made by ships of various nations, conspicuous among which were the British ship, "Challenger," and the U.S. vessel, "Dolphin," have gone very far to sustain our conclusions, by discovering in the bed of the ocean, immense deposits of lava and volcanic *debris*, extending over thousands of miles of what evidently once was land. The peaks of the Azores are exactly in the spot where Plato located Atlantis, and Solon, who had travelled in Egypt, and possessed himself of much information while there, soon grew into perfect accord with the learned there, that popular histories only touched upon very recent events compared with those which were amply chronicled in Egypt in Solon's day.

Solon's opinion was, that 9,000 years had elapsed then since the sinking of Atlantis, and Solon lived about 2,300 years ago. Add these numbers, and you have something over 11,000 years. We have already referred you to the duration of the Grand Cycle, as a period extending between 25,000 and 26,000 years, and have told you that this period is divided into 12 almost equal portions, called eras, ages, or dispensations, each one occupying about 2,150 years or thereabouts. We are now just at the dawn of the sixth division of the present Cycle, thus, multiplying 2,150 by 5, we get 10,750 years, and allowing for the fact that numbers in these cases have only an approximate accuracy, we find the testimony of

the Grecian sages agreeing perfectly with the events of to-day, spiritually interpreted.

How account for the story of a universal deluge, without giving heed to the story of Atlantis? Noah's flood, of 4,000 years ago, was a very local matter, while every record called sacred on the earth, from those of Hermes and the Vedas to those of Scandinavia, all contain a narrative of a universal flood. This tradition of the deluge is scientifically explained by that revelation which the bed of the sea is now making to the world, concerning the once populous and fruitful lands it now covers, while, east and west, stones are literally crying out in the revelations given to all who study them, by those marvellous monumental remains which contain histories, far more glowing and imperishably written, of nations long since gone out of earthly existence, than are to be found in any parchment scrolls or printed records.

In closing we can only add, that Lord Lytton's "Coming Race" can well be read as a reminiscence of the past, as well as a dream and prophecy of the future. Time was when the powerful Atlantian race was as glorious as Lytton's Vril-ya. Aerial navigation, the use of wings as mechanical appendages, were among their triumphs relating to the comforts and amenities of civilized life, while during the later and most glorious portion of their career, they had outgrown warfare, and had triumphed over those innumerable stumbling-blocks in the way of a nation's progress, which are yet perplexing the statesmen of every land beneath the sun.

Their religion was a simple confidence in the All-Good. Their rites and ceremonies were those from which the magnificent conceptions and glowing imagery of the early Egyptians sprang. They were the originators of those Schools of the Prophets, of which the Ancients speak so much, while having attained to an almost inconceivable spiritual altitude, their spiritual faculties became so alive to the realities of the realm of spirit, that their land was verily the abode of gods. Theirs was the original of Arcadia, Olympia, Hesperides, and every charming resort of divinities pictured to you in Homeric verse and Platonic philosophy. Spirit communion, purified from sensuous dross and devoted to pure and benevolent ends, revealed to them the certainties of life immortal; while education was the substitute for punishment, moral suasion and intellectual might were in the

stead of carnal weapons of defence, while their land, charmingly situated, perfectly watered, thoroughly under cultivation, yielding every fruit of the earth man could desire, in rich profusion; surrounded by easily-navigable seas, across which access to other lands was constant, conspired to render the Atlantians the favoured race, because the most moral, intellectual and healthful. Disease, poverty, crime and painful death became almost outgrown, ere the hour drew nigh for the land to become the ocean's prey, and having flowered out into such luxuriant beauty, to decline suddenly when its inhabitants were prepared to quit the earth, and their spirits to be transported to another planet. A few were saved from the fate which overtook their land. These mingled with the life of both hemispheres, some escaping to America, and some to Asia.

When, in 2,000 years from now, the belt of civilization again puts a girdle round the earth, in more than name or pretence, a greater race, a larger one, covering wider territory than the Atlantian, will have been formed, and the new millennium will be more glorious than the Golden Age, so deeply mourned, so soon to be recovered and transcended, when the paradise to be gained will far transcend in glory the paradise the old world lost.

IMPROMPTU POEM.

THE REAL AND THE IDEAL.

SURELY, things IDEAL after all are REAL!
And things the most Ideal are the most Real,
Because the Soul discovers the Ideal,
And purblind sense deals with the earthly Real.
The poor, worn body, in th' embrace of death,—
This, mortals ever seem to think the Real;
The happy Spirit, fled from scenes of dust,
To them is only fancy, the Ideal!

The Artists' paint a glorious sunrise,
A lovely sunset, showing all the scene

Where earth and heaven meet in sweet accord,
As though estrangement they had never seen.
The colours, true to life, which greet his eye,
He puts upon the canvas in his joy;
The splendours all around him he reveals,
And men declare 'tis but Ideal employ!

The Poet sings a song of fadeless love,
Undying fealty to a loving heart,
And tells a tale of constancy divine,
In which no shade of doubt can bear a part.
The real writer says, It is not true;
The prosy reader says, Can never be;
Such deep devotion for such loyal love,
Say men, the world of mortals ne'er can see.

The Christ of Gospels, and of painter's art,
Who loses life and all the world counts dear,
To save his brethren from sin's bitter fruit,
Is but a myth, for surely none so clear,
So free from stain, so noble and so great,
Could ever dwell upon the shores of time:
Men cannot see, that what is great and best,
Is true forever, e'en on earthly clime.

The sputtering candle, and the broken mug,
The ragged urchin gamb'ling in the street;
The haggard face, the listless indolence,
Which every passer-by must often meet;
The fish, the worm, the fire, the grate, the cat,—
These things are true to nature, they are Real;
But, verily, the commonplace of life
Is not so real as the great Ideal.

These little things, these phantoms of an hour,
Will be unreal to-morrow, fled and gone;
While all the visions of the starry night,
The Artist saw, will still be shimmering on;
The Poet's love, the true historic Christ,
Will be alive when baubles are no more,
And every high ambition of the soul,
Will live and triumph when all earth is o'er.

That is the Real which shall longest live,
The Ideal world is the most real far;
The sun, the moon, the mountains towering high,
The peaceful valleys, and each blazing star,
High hopes, pure loves, deep sentiments most wise,
Ardent ambitions, and the Eternal State,
Man's immortality,—these will remain;
Though all things petty soon shall meet their fate,
And be dissolved in elemental strife,
All that is great, and beautiful, and true,
Must live and reign, co-eval with its God,
And every day appear in some sweet fashion new,

Though seemingly it dies; for what is death
But that transition which doth free the soul,
And let the ideal nature freely fly,
Until the Spirit doth all earth control.

O Poet! Artist! Singer! Sculptor! Scribe!
Though men deride ye for your loftiest dreams;
Go, tell us more of Heaven's immortal dower;
Go, tell the world how great to you it seems,
This mystic universe of stars and suns.
And while the world, in market-place and stall,
Will barter chattels for a mite of bread,
Go ye, and summon angels, men, to all
Proclaim the fact, while ages roll along,
The Ideal world doth the most Real be,
Because it is the region of that Cause,
But whose effects on earth the noblest see.
Go, tell the world that every ardent hope,
And every dream of truth and love remains
A living entity, when earth is dead;
And that we live for aye in God's domains!

BENEDICTION.

May the sublimities, the Eternal Realities, of the Immortal World, so vividly impress the likeness of themselves upon your every mind, that, in the pursuit of what is truly Real, ye realize the blessedness of the Ideal, even the fulness of Life and Joy Immortal! AMEN.

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MEDIUMSHIP

ITS NATURE, LAWS, DANGERS AND ADVANTAGES

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FOREWORD BY
CORA L. V. RICHMOND

THE AUSTIN PUBLISHING COMPANY,
LOS ANGELES, CAL., U. S. A.
MARCH 1918

DALE NEWS, Inc.
Lily Dale, N. Y. (U. S. A.)

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THE AUSTIN PUBLISHING CO.,
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FOREWORD

By Cora L. V. Richmond.

"The effloresence of his being blooms
On earth, blooms splendidly; like May he
came
Scattering rich flowers o'er glens and fields
And jagged peaks and solitudes; he sped
Like a clear streamlet o'er its rocky bed,
That by no torture can be hushed to sleep
But pours its music, hastening to the deep."

Priority of acquaintance with and friendship for the one whose earthly name heads this article prompted the writer to send this brief sketch to the magazine whose readers have read so many of his valuable articles, and doubtless many of whom have listened to his inspired utterances. I say his earthly name. Only those endowed with rare spiritual insight can know the larger name by which he is known to spiritual beings. All can know, who so desire and are sufficiently unfolded in spirit, the path of light that he left upon the earth to guide them unto higher and nobler views of life, and unto knowledge of the Truths of the Spirit, his legacy of writings and teachings.

It was during my stay of three years (1872-1875) in Great Britain, that I was invited to deliver mid-week lectures in

Brighton, England (as I was holding Sunday services in London). My host urged me to remain another day after my meetings had taken place, as some thing very extraordinary had occurred. A young lad had attended my lecture the night previous and heard the inspiration of the guides. Two or three of his boy friends had accompanied him, and after the lecture they chaffed him for being so absorbed in what he had heard. Finally one of them said in a bantering manner: "If this trance speaking lady is true, why don't you go into a trance and speak and make poems?" Young Colville did go into a trance and spoke and "made poems" much to the surprise and utmost terror of his companions. My host had heard of this and urged me to stay and hear and see this lad (then in his 15th year). I saw and heard him and said then: "The world will hear from him at no distant day; he will speak in many lands."

In 1877 he came to America. I was glad to introduce him to friends in Boston, New York and Washington, and to the summer camp meetings just being started. No introductions were needed after the first hearing, and he had more calls than even he could respond to. A few times he spoke to my congregation in Chicago, for a month or two during my absence. Although speakers rarely meet in their work, we were some times engaged for the same week or so at the camp and summer assemblies. There was

always the great appreciation and sympathy between us and our work together was pleasing and harmonious.

He was apparently frail of body and sensitively strung like a musical instrument, but the tense nervous and mental activity (the prodigious brain power) kept him ever busy, busy, busy. The learning, erudition and depth of thought of this young lad, "still in his 'teens," was another of those "knotty problems" that Spiritualism has presented to a critical world to solve. Science has failed to find any other solution than that claimed by the Spirit-world. (Sir Oliver Lodge being the most recent of more than two scores of eminent scientists to proclaim his knowledge of a future life and spirit communion.)

Mr. Colville's work, his urgent nature requiring constant work, led him into many fields of thought, among those who were inquiring into many subjects (all included in Spiritualism). He saw the good that was in them and fearlessly rejected anything not perceived to be true.

Back and forth between England and America, and to far Australia went our indefatigable worker. I often called him a "Spiritual Shuttle," and what golden threads he wove into the dull warp of human life, replete with home, animated with the best that is in the world and is to come. This broadmindedness and versatility led many to say: "He has left Spiritualism for Theosophy; for Christian Science; for New

Thought." Not so. He saw that they had come into existence on the open door that Spiritualism had revealed (many times borrowing its truths) and he could correct many of their errors by seeing and appreciating their truths.

He never "settled down" to a regular congregation, although working many times for a long period in one city. He preferred being a "free lance," following "the call" wherever it seemed best, whenever he was needed.

His quaint sense of humor proved a real "safety valve"—a reaction and recreation from the tenseness of so much work on such deep and profound subjects. This quaint humor we enjoyed when he was at our home and we always joined in his talk, using the fanciful names he bestowed on others and on himself. Music was his chief source of rest and recreation, and he frequently went to Catholic churches to hear the music, leading a few fearful ones to whisper "Jesuitical influence"? Never fear, his nature was too fine—his life too exalted, and his inspirers too wise and far seeing!

He was true to his calling and in his life, absteminous almost to asceticism.

When not under the influence of his inspirers he was child like and as I have said had a quaint sense of humor that was a real protection to him—for one cannot talk on deep subjects continually, even when followed home from a lecture by some listener

who wanted some passage explained or further elaborated.

"No other like Colville;" certainly not. Each has his or her place that no one else can fill—and his chosen work was his life. It is in the world and its radiance will be a pathway of light for those to follow who have seen and heard and understood, or who may hereafter understand his teachings.

The following poem and symbolic name was given him by my poetic inspirer (Ouina), in the year 1877. How well it shows the chosen work of his life, and his adaptation to that work the reader can judge.

We follow him in spirit to the new-found state and rejoice in the larger life and light, light, light.

TRUTH'S EVANGEL

Poem and symbolic name given to
W. J. COLVILLE,
by the poetic inspirer of Mrs. Cora L. V. Richmond (Ouina) in the year 1877.

Sensitive as the harp that's swung
By Aeolus in the summer breeze,
When all the forests are o'er hung
With verdure of entwining trees.
Fond of the flowers of the field
And garden—all things fair and bright—
Each can to thee rare pleasure yield,
All nature gladdens thy young sight.
I see thee not "amid the throng"

Of those who seek for worldly power;
Thy spirit will attune its song
To other themes: the Soul's blest dower.
Thou has been chosen in thy youth
To help to bear the message forth
Of Life Immortal,—the living Truth
From realms above to those on Earth.
Music can soothe thee; and its power
Will aid and strengthen on thy way;
Will charm in any weary hour
Thy spirit by its potent sway.
From out their Realm of Light and Love
The spirit messages appear
And ever on thy being move
To teach of truth's new dawning year.
In many lands; far o'er the sea,
And in thy homeland this blest word
Of Life Immortal, thou shalt be
The bearer of Truth's stainless sword.

—From "Reason."

MEDIUMSHIP

LESSON I.

ITS NATURE, LAWS, ADVANTAGES AND DANGERS

The question of mediumship is a very wide one and one, moreover, which permits of an immense variety of definitions and interpretations. In its simplest and most obvious form, the word only signifies susceptibility to various influences, both seen and unseen, of which non-mediumistic, or non-sensitive persons, remain permanently unconscious on account of their temperamental lack of necessary sensitiveness. As a transparent substance like glass is a medium thru which light and heat pass readily, while an opaque substance like brick or wood does not permit of their so ready passage; we may decide that in a typically mediumistic organism there is a refinement approximating transparency which renders the medium—otherwise termed a sensitive or psychic—susceptible. The utter spontaneity with which many phases of mediumship manifest themselves has led many investigators of psychic phenomena to reasonably affirm that mediumship must be much more of a natural gift or endowment than a result of intentional cultivation of any special faculties. A wise middle ground can surely be taken between extreme positions, and, while admitting, indeed definitely teaching, that mediumship is essentially due to special untutored inborn sensitiveness, it is possible to assist, to a large extent, by judicious culture in the regulation of spontaneous susceptibility to outside influences.

Since the dawn of the era of what is definitely termed Modern Psychology, much controversy has arisen over the sources whence the intelligence emanates, usually attributed to mediumship in general. The theory of two minds, objective and subjective, started by Thomson Jay Hudson when he published his widely circulated treatise, "The Law of Psychic Phenomena," led many enquirers into psychic problems during the closing years of the Nineteenth century to seriously dispute the old Spiritualistic ground which had successfully resisted innumerable attacks made upon it from various sources since 1848. For a time the two minds' theory threatened to alienate many thinkers from the accepted Spiritualistic position, but further anthropological researches have served to reconcile seemingly opposing views by demonstrating that the one theory by no means overturns the other.

To the simple Spiritualist, who attributes all psychic manifestations directly and unquestionably to the agency of so-called "departed spirits the idea that we can communicate with each other telepathically, and that many communications received in a psychical manner come from our incarnate, not from our excarnate friends, led to not unnatural consternation and many have been the vigorous attempts made to justify the Spiritualistic view from the dreaded incursions of the telepathic theory. But we are now beginning to formulate psychological statements of so widely inclusive a character that, among reasonable and learned students, controversy on this score seems virtually at an end. The literature of learned societies engaged in Psychical Research has abundantly proved that there is ample and ever increasing evidence in proof of telepathy or mental telegraphy, and this rapidly accumulating evidence proves that we are now in possession of powers and faculties which we often employ unconsciously, but which we can learn to consciously direct, thereby lifting us out of the

class of the controlled into that of self-determining co-operators in the work of mental intercommunication. Simply spontaneous mediumship is intensely interesting and instructive, and wherever it appears it should be respectfully regarded and diligently studied; but tho genuine and valuable, it presents drawbacks as well as advantages, on account of the liability of controlled mediums to rest content with being simply receptacles of information from extraneous sources and therefore neglecting their own self-culture.

Genuine mediumship manifests itself in the form of susceptibility to mental influx from incarnate or discarnate entities, knowingly or unknowingly on the part of the medium. In all the phases commonly termed Physical, some material objects are employed in the production of results. Inspirational speaking and writing may be classed as entirely mental, while so-called automatic writing may be termed psycho-physical. Such literary productions as "Letters from Julia," by W. T. Stead, and "Letters From a Living Dead Man," by Elsa Barker, may fairly be regarded as results of mental mediumship supplemented by physical mediumship in some degree, for in both those notable instances the medium was avowedly influenced in both a mental and a physical manner by the communicating intelligence, and was perfectly willing that the communication should be made thru his or her manual agency. The much vaunted and greatly exaggerated dangers of mediumship are by no means confined to what generally bears the name of mediumship. The principal dangers, whenever and wherever they exist, proceed from a lamentable lack of self-assertion in general. Weak willed and weak minded persons, who have apparently hardly any will or mind of their own, are in a state of chronic susceptibility to whatever influence may predominate in their immediate surroundings; therefore, whether they are confessedly or apparently mediumistic or not, they are perpet-

ually swayed by wills and minds other than their own and, consequently, at all times liable to be led in any direction, whichever way the prevailing psychic wind is blowing. In the case of definitely mediumistic children we need only to provide them with the healthiest possible surroundings on all planes, moral, mental and physical. Instead of blindly rebuking them or hysterically attributing their eccentricities to disease or something else uncanny, it is necessary that they should be treated as delicate plants requiring special nurture, and most of all protection against inclement psychic influences. This is a general statement usually applicable to all extremely sensitive children, but there are exceptional cases where mediumistic children are unusually proof against susceptibility to undesirable influences in general, on account of their being constantly surrounded and protected by a powerful band of spiritual guardians who effectively shield them from all liability to common accidents and sickness. When a singularly sensitive child displays no disposition whatsoever to weakness or abnormality, but gives evidence of possessing some unusual gift, such a child may well be regarded as a modern seer or sybil and deserves to be honored as highly as were the seers and sybils of Greece in the palmiest days of Grecian culture and supremacy.

Mediumship when healthy and useful displays itself in a perfectly orderly manner, not in any weird display of terrifying or merely mystifying phenomena. When unwelcome disturbances occur, either mentally or physically, they should be handled firmly and fearlessly, but never should any violent protest be made against a phenomenon even tho it be of a most unwelcome character, because all anger, fear, and other disorderly emotions serve invariably to increase the disturbances we seek to quell. No arbitrary classification of unseen influences into two great groups called Good and Evil can stand the test of reasonable scrutiny, for no matter whether the com-

municating intelligences are incarnate or excarnate, they are simply human entities on one or other of the many human levels with which we are all frequently brought into contact. Highly susceptible persons, of both sexes and of all ages and all conditions, are influenced largely by the psychical containment of their immediate environment; it therefore often happens that the influencing agent is not so much one particular individual who may be definitely seeking to make a communication, as a sphere of influence composed of many entities, and of the effluence proceeding from them. These are two distinct senses in which the word Sphere can be rightfully employed, viz: (1) a company of affinitizing individuals, and (2) the emanations proceeding both consciously and unconsciously from such a company. An atmosphere or photosphere surrounds every individual, and, according to its nature, it attracts and repels. There is much more truth than many people have yet come to perecive in the universally proclaimed doctrine of universal affinity and attraction. What we most need is to learn how to make intelligent use of the perpetual operation of this undeviating law of affinity and attraction so as to draw to us and hold to us only such influences as we deem welcome and find beneficial.

The regulation of mediumship is the great need among Spiritualists, and among all who seek to pursue a line of experimental investigation in the ample fields covered by the general phrase, Psychical Research. The first great lesson for a student to learn is that we are not compelled to yield to any influence, but we are privileged to enjoy spiritual intercommunion at our discretion. We do not deny or condemn telegraphic and telephonic intercourse between individuals and communities because we know that it needs intelligent regulation and is liable to abuse. No denunciation of natural powers and gifts will ever do good, but must ever prove grossly fettering and misleading. Scientific research cannot be intimi-

dated by scarecrows, but it is legitimate to hoist signals and frankly point out where difficulties and dangers lie, not for the unwise and unworthy purpose of preventing navigation; but for the sole purpose of assisting navigators to avoid rocks and whirlpools, and so, men can steer their vessels, that in time of tempest they may not be submitted to shipwreck.

Mediumship is a fact in human experience and, as we are growing generally more and more sensitive, we shall find it continually on the increase. The student's task is a plain and honorable one, and one which must prove of immense general utility, viz: to face the psychic problem fearlessly and with noble resolution to turn all experiences to account for the general as well as for private weal. Cultivate and exercise all available faculties with the single end in view of extracting from all experience the boon of added knowledge, and all knowledge can be rendered serviceable for human progress.

LESSON II.

Nature of Mediumship

So much has frequently been written and uttered regarding the supposedly unnatural or supernatural character of all that stands out as distinctly psychical, that it seems necessary to work to counteract many false impressions widely afloat concerning the real nature of those gifts and endowments which have long been classified as, not only unusual or extraordinary, but as actually beyond or outside of the ordinary course of natural procedure. Words change their meaning, not only from century to century, but in much shorter periods of time; therefore, it has occurred that within the past few years a great revolution in terminology has been effected, especially with regard to all matters pertaining to the once called "supernatural," which is now often designated "supernormal" instead, a tentative word which scarcely conveys the idea we are now seeking to elucidate.

In that excellent and highly instructive treatise by William Howitt, "A History of the Supernatural In All Climes and Ages," published in Philadelphia in 1865, the learned author used language in common use in his day, but he gave to the old theological word "supernatural" a far wider and much more rational interpretation than it had commonly received.

If that now largely discarded term is still employed, it must be made to mean that which pertains to the higher planes of nature rather than that which is really above nature, for we cannot presume to say how far nature and natural law may extend, therefore, it is the height of presumptuous folly to dogmatize concerning what may lie outside the realms of nature, which are immeasurably wider than common knowledge may suppose.

All that may fairly be classed as Spiritual Mediumship was formerly attributed, quite unwarrantably,

either directly to Divine or else to diabolical agency; no middle ground being perceived between the possibility of direct intercourse with Heaven on the one hand and the Inferno on the other. Now the words Supernal and Infernal are in themselves easily accounted for, each being purely relative, as they only signify above and below the particular estate which is our present normal, i.e., average or accustomed condition.

If we receive a communication from a higher plane of intelligence than one on which we usually function mentally or morally, it comes to us from a "heaven," and if we get in touch with a lower plane of mentality and morality than one on which we usually consciously dwell, we may be said to receive influx from a "hell," employing language as used by Swedenborg.

There are many ingenious theories invented and industriously promulgated to explain away the simple facts of mediumship, but these curious substitute theories are far less rational and far more difficult to comprehend than the simple Spiritualistic and Telepathic interpretations which, when taken together, account reasonably for practically all the phenomena of an unusual character with which we are likely to be accosted.

The words most frequently employed to designate mediumistic experiences suggest nothing apart from an extension of well-known faculties. Clairvoyance means clear vision or extended vision. Clairaudience signifies clear or extended hearing. Clairsentience means clear or extended feeling. Psychometry is a word derived from **psyche** and **metron,** or metre, and meaning a method of measuring psychically or coming into conscious contact with what Professor William Denton called, "the Soul of Things," a title he gave to a fine work in three volumes, recording his extended investigations along this fascinating line of psychical research.

In the early days of the history of Modern Spiritualism very much was said about Mesmerism, and

the familiar terms "operator" and "subject" were constantly employed by writers on mediumship when they sought to define the methods whereby "spirit control" was effected. The old word "control" is still far too much to the front in Spiritualistic circles, and it has given rise to a vast amount of opposition to mediumship on the part of fair-minded and intelligent persons who are by no means averse to the idea of spirit-communion, but who rightfully object to the thought of one individual being actually under the dominion of another.

The now popular word Hypnotism has largely supplanted Mesmerism, chiefly because people are not properly called Mesmerists unless they follow the doctrines and practices of Anton Mesmer, from whose name the word Mesmerism was derived as clearly as Lutheranism came from Martin Luther.

Hypnotism is often closely associated with Mediumship, though not always correctly; and hypnotism itself is a word of wide and varied meaning, though its simplest and most obvious meaning is sleep-producing from **hypnos,** sleep.

Trance Mediumship is a familiar term and is often applied to states in which a sensitive person is said to be unconscious, though actual unconsciousness is impossible to define. We can be conscious on several distinct planes of consciousness; we are therefore conscious elsewhere and otherwise than commonly, when in some unusual condition, but unconsciousness is inconceivable and no one has ever attempted clearly to define it, except by using the word in a sense entirely relative.

Trance speaking was one of the earliest and most convincing phases of mediumship which drew and held the attention of multitudes of eager listeners in the middle of the 19th century, at a time when modern prophets and prophetesses were springing up everywhere and speaking as some power beyond their own volition gave them extraordinary utterance. It is recorded of the world-famous Cora L. V.

Richmond, that, when she was a little girl (Cora Scott), about twelve years of age, a school slate she was handling became mysteriously covered with writing and that she often passed into a trance condition and gave voice to statements and language far beyond her training and her years. During her long career as a platform orator this highly gifted woman has stood up vigorously for "trance mediumship," persistently declaring that her "guides" have spoken through her and that it has been they, not she, to whom the marvelous eloquence which has poured through her lips should be attributed. Without questioning any of the facts in such cases we deem it important to note that there was always willingness to yield to spirit-influence in such instances, therefore no evidence has been furnished tending to suggest that the medium was in any way coerced by extraneous intelligence, though at first her mediumship was entirely spontaneous and unexpected.

In the case of members of the family of the distinguished Judge Edmonds and other notable personages who figured prominently in the middle of the last century, the same general attitude toward those who are now often termed "invisible helpers" was continuously taken, and while there have undoubtedly been many cases of actual "control" of an uninvited and unwelcome character, these instances belong in a catalogue of abnormal experience and can be treated under the head of Obsessions, which are concomitants of mental and physical disorder not to be classed with any legitimate phase of mediumship. As tares and wheat may be found growing side by side in every field, it should cause no surprise that mediumistic gardens are no exceptions to the general experience. It is, however, a matter of concern that we should all put forth our best endeavors to encourage only the growth of wholesome fruits and thereby discourage and discountenance the perpetuation of those abortive

phases of mediumship, which being only derangements, should be treated as the pathological symptoms of a subject which is itself includable within a study of legitimate psychology. That mediumistic persons are exceptionally sensitive to various influences, both seen and unseen, is indubitably the case; but sensitiveness can be so handled and directed as to be made always a blessing, and therefore never a disadvantage. Highly sensitive children are often natural clairvoyants, clairaudients and psychometers, and while often they do not succeed well at school and seem incapable of profiting by ordinary modes of instruction, they are found to absorb a vast amount of knowledge in a psychical manner when placed in a refined and educative mental atmosphere.

Spiritual co-operation is a phrase which well expresses an idea of intercommunication between affinitizing minds, and if such language is generally employed it will go far to put an end to savage and ignorant attacks on mediumship made by persons who, having heard only of "control," at once take up cudgels against what they feel must of necessity be a drawback to the cultivation of proper individuality.

Mrs. Emma Harding Britten and many other highly gifted inspirational orators of a past generation of Spiritualists always loudly proclaimed that they were guided, prompted, inspired and advised by their spiritual directors and inspirers, but never forced to act in accordance with the wishes of those intelligences. Indeed, in the two famous books "Art Magic," and "Ghost Land," a very strong protest was uttered against blind yielding to unseen influences without the exercise of one's own judgment regarding right and wrong and the dangers of weak surrender to hypnotic influence was clearly demonstrated.

It may be fairly contended that no entity incarnate or excarnate can ever have the right to compel sub-

mission, unless it be in cases where some one is about to commit a grievous crime upon another, in which case the exercise of forcible restraint over the wrong-doer would not be for the purpose of curtailing his individual liberty, but solely for the sake of protecting the freedom of another against unwarrantable assault.

The idolatry of spirits which has sometimes been displayed,—far more in the past than at present,—grew manifestly out of a misconception regarding the real nature and status of the individuals on the psychic plane with whom we were holding intercourse. If people believe that when they are not assailed by devils they are in direct communion with divinely appointed messengers,—angels of a race vastly superior to the human,—it follows naturally that implicit confidence should be placed in the advice given, and unquestioning obedience rendered to the givers; but after this misconception has been dispelled and we have come to know that our spirit-friends are of our own veritable kith and kin we do not yield them blind homage, nor do we cry "avaunt" when we become conscious of their approach.

To maintain a just balance between all extremes it is necessary for a sensitive to treat all unseen influences exactly as we ought to treat our fellow beings when we meet them in ordinary external intercourse.

Much stress is often laid upon the alleged impossibility of discriminating with regard to unseen influences, while we can see the persons who approach us physically, and therefore it is argued, we can be on our guard against undesirable familiars. This line of argument is so pitiably shallow and unconvincing when fairly analyzed that we dismiss it with a curt rebuke immediately we use our reason respecting our relations with men and women in the flesh in the course of ordinary social and business intercourse.

We all know that forgers and all manner of

swindlers fatten upon the lack of psychic perception or intuitive discernment which characterizes their unsuspecting victims. No one would deliberately cash a forged check, knowing it to be such; no one would invest in an utterly worthless proposition, knowing it to be valueless. How then, does it happen that so many persons are daily duped by sleek promoters of worthless enterprises and how is it that counterfeit money is exchanged for genuine currency of the realm? All the successful forgers and deceivers of all kinds are physically visible; they, indeed, take pains to draw great attention oftentimes to their personal attractiveness, and in consequence of the favorable impression they make externally, they succeed in plying their nefarious trade.

The only remedy for the present wide-spread liability to deception is a wise cultivation of psychical discernment (the discerning of spirits, mentioned among other spiritual gifts in the 12th chapter of the 1st epistle to the Corinthians). Blind persons are frequently able to discriminate regarding character much better than persons with good bodily eyesight; that is because the blind are extremely sensitive and trust to intuition far more than do their seeing comrades. Feeling is a word of immensely far-reaching import, for we feel all over our bodies while our other four senses,—sight, hearing, taste and smell, are confined to special organs. We often hear sensitives say that they "sense" certain things. This is rather a vague and yet it is a highly expressive saying, for it means literally that they feel, all over at once, and without specifying detailed sensations they can only tell us that they have become aware that things are so, and they know not just how to describe the avenues through which this information has reached their consciousness. To become thus highly aware of facts not detectable through common outward channels, one requires to live a somewhat secluded life, not necessarily in a material, but certainly in a mental sense. To retire

into a secluded sanctuary means mystically to withdraw one's attention from exterior objects and concentrate attention upon a selected theme for meditation, regardless of environment. It is usually much more easy to thus withdraw attention inward when we are in quiet and congenial surroundings, but as circumstances are not always entirely controllable we need to have recourse to inward methods which border upon those practices which are often classed as Yoga by persons who delight in employing Oriental terminology. Sensitive persons usually require more quietude than ordinary, and most of all should we insist that mediumship should be cultivated and exercised, as far as possible, in healthful and beautiful surroundings.

Miscellaneous developing circles in dark stuffy apartments are detrimental to health in all directions. Natural darkness is not objectionable, for the night is as good as the day and there is a calm restfulness after sunset which is often highly conducive to psychic culture. Pure air and cleanliness in every direction are essential to the best results. Sufficient simple wholesome food and sufficient light comfortable clothing are requisite, but all heavy food and superfluous apparel should be rigorously eschewed.

For private exercise of mediumship any undisturbed atmosphere may suffice, indoors or out of doors, wherever the sensitive feels comfortable, and to make oneself comfortable is very important, for the best results are never forthcoming when a sense of discomfort obtains.

As differing temperaments are benefited by different special conditions, much must necessarily be left to individual experience for decision, but certain broad general rules can be laid down which it is always well to follow.

LESSON III.

Mediumship and Self-Unfoldment

So many erroneous statements are often made to the effect that no one can be a medium and at the some time a well developed individual, that we deem it necessary to give utterance to our most positive views and most definite knowledge on this highly important topic. Normal mediumship is used in this lesson to signify an exercise of mediumistic ability knowingly and willingly without any constraint or yielding of one's sovereign right to decide what use shall be made of one's organism or any portion of it.

Among singularly well developed individuals, who not only permitted but encouraged mediumistic experiences, the famous journalist William Thomas Stead stood forth conspicuously as a bright and shining intellectual and moral light. Mr. Stead's well known experiences with inspirational and sometimes seemingly automatic writing are too well known to need any elaborate description, for his two extremely popular manuals, "Letters from Julia," and "How I Know That the Dead Return," have been circulated by hundreds of thousands of copies all over the world. It is the attitude of the man thru whose hand the communications were written which led to the publication of those treatises which now chiefly concerns us.

Far from being a common type of simple sensitive, viz: a yielding character easily influenced and readily impressed from almost any quarter, the founder of "The Review of Reviews" was a singularly determined and self-reliant man; one who would steadfastly adhere thru thick and thin to his convictions, regardless of any amount of opposition or persecution which might be hurled against him. So strong was he in his unqualifying adhesion to positions he had taken that he underwent imprisonment as well as ostracism, gladly and gloried in suffering for conviction's sake.

A man of such stalwart calibre is certainly no weakling, deficient in individuality, a mere subject of extraneous influences; on the contrary he demonstrates to a highly uncommon degree the power resident in human nature to exercise an immense amount of mental and moral freedom in the face of violent opposition. When such an individual develops and exercises mediumship we may rest assured that whatever is accomplished thru his organism occurs with his full consent and, indeed, positively at his desire. In all free contracts there must be two equally free parties, and in the event of normal mediumship this invariable rule is conspicuously demonstrated, for there is mutual desire and unity of purpose between the seen and unseen parties to the mediumistic transaction.

"Julia," or some other friend who has passed to the unseen side of life, wishes to convey a message to a mutual friend and requests Mr. Stead to allow her the temporary use of one of his hands for the purpose.

Without the slightest attempt at coercion she requests a privilege and it is granted at the will of the owner of the hand lent for the occasion. Thus are the communications made or the messages transmitted. When a friend still in the flesh desires to be accorded a similar privilege, that is granted on precisely the same conditions; it therefore follows that the one making use of the medium's hand is no more desirous of using it than the medium is willing that such use should be made of it.

In the case of trance and inspirational speaking, when a medium's vocal organs are brought specially into play, the mutual relation between guide and medium are just the same, for there must be a mutual understanding between the unseen inspirer and the individual thru whose lips the oration, poem, or aught else is voiced. To call all mediumistic processes disorderly and destructive is but to display gross ignorance and blind prejudice, and it is indeed

far more repressive of a right exercise of individual liberty to be submissive to the arbitrary dogmatism of anonymous dictators, who write books intended to scare the timid, than to allow our friends, whether incarnate or excarnate, to make some use of our organism when they and we are mutually agreed. But while taking a strong determined attitude in favor of normal voluntary mediumship we take an equally strong position againts all coercive methods, and we cannot conscientiously endorse the pernicious habit sometimes indulged by sensitives of laying everything they say and do to outside influences, when it is necessary for their own self-culture that they should take upon themselves a reasonable share of responsibility for whatever takes place thru their instrumentality.

Three words: Normal, Abnormal, Supernormal, are frequently used to describe three distinct varieties of mediumistic experiences. By normal is usually meant simply the ordinary or usual, tho the word normal properly includes all that is healthy. Abnormal conditions are states of disorder or disease. But tho such is the right use of language, it was for a long time the bad etymological practice of many investigators to characterize all unusual phenomena as abnormal. This misuse of a word on the part of many distinguished authors and speakers of a past generation led inevitably to false views of clairvoyance, clairaudience, etc., on the part of the general public, so much so that even in Spiritualistic circles, where mediumship was extolled and efforts made to encourage its further development, we often heard of abnormal states when conditions were referred to which are now generally described as supernormal in the proceedings of the Society for Psychical Research and other scientific publications dealing with psychical phenomena. Supernormal is a very much better word than abnormal to use in such connections, but even that needs explanation, just as supernatural requires to be intelligently explained or else

discarded. Normal is too wide a word, and so is natural, to be relegated exclusively to some easily prescribed domain. That which appears supernormal, and even supernatural, from a lower vantage ground is seen to be entirely normal and perfectly natural from a higher and wider viewpoint. The "astral realm," about which we hear and read much in these days, is fairly describable as a much larger realm than the generally accepted physical. It need not be thought about as immaterial or supermaterial, but only as composed of finer grades of substance than those which make impressions upon ordinary physical senses. We can readily conceive of at least four distinct grades of substances present at the same time in the same place, interpenetrating each the other. Ether is said to be universally present and is never wholly convertible into gas, liquid or solid; therefore, we can readily picture to ourselves the contemporary presence of three or even four distinct grades of substance.

Take the familiar illustration of a piece of sponge in a bowl of water soaked thru with the water. Sponge is in water and water in sponge at the same instant. Sponge is termed a solid, and water a fluid substance. But we can easily picture the presence of ether, finer and subtler than either sponge or water, present in both, while both are dwelling in its embrace. Ether must pervade the water which pervades the sponge, while the sponge is contained in the water which is in turn contained in the ether.

We may be conscious not only of two but surely of three worlds, or planes of consciousness, co-existently and as we consider different varieties and degrees of mediumship we shall readily see that mediumistic experiences can be scientifically and philosophically accounted for in a manner so simple and altogether natural as to disarm prejudice among all fair-minded investigators.

Charles Kellogg, produces sounds in twelve octaves. It is said that the ordinary human ear cannot

hear all of these tones, which are only different rates of etheric vibration; but delicate apparatus can register many more sounds than the average ear can detect.

Mr. Kellogg has trained his vocal chords to produce, and his ears to hear far more sounds than ordinary by living for several years on an average of nine months out of every twelve close to the heart of nature, on terms of friendly intimacy with birds, beasts and reptiles, and by subsisting upon a strictly vegetarian diet, which is unmistakably conducive to rendering the physical organism more open to delicate impressions than when a body is built up of flesh largely sustained by animal food. For the healthy and profitable exercise of mediumship it is imperatively necessary that the medium should be in a thoroughly normal condition mentally and physically, for while abnormality does not prevent or destroy mediumship it perverts it to the extent of rendering it fitful and unreliable. Very many are the errors properly attributable to illness of mind and body which lead to misleading results and often to suspicion of trickery being laid at an innocent medium's door. We are often apt to think only of the mental conditions necessary to secure the best results, and while these are of primary importance it is not safe to ignore physical aspects of harmony, for mind and body are far more intimately interlocked and their reaction is far closer than many students of psychic phenomena know or believe. The physique is, indeed, the most external of our bodies and therefore the furthest away from the centre of conscious activity, but it is thru this body that intelligence on the material plane must be ultimately expressed, consequently it is of high moment that the physical structure should be kept clean and wholesome in all respects. For even should the physical body be regarded merely as a window or a lampglass, very much must depend upon the integrity and cleanliness of such an outer instrument when

we are considering the revelation of light or general clearness of vision which can be ours in the most external world where mediumship is finally ultimated. Breathing exercises when regular and rhythmical can be profitably employed, though it is not always necessary to teach regular breathing, because healthy children breathe correctly from natural impulse. Whenever improper habits have been formed it is necessary to break them up, and systematic breathing in accordance with the simple natural plan of breathing, first thru one nostril and then thru the other at regular intervals, will be found extremely useful in inducing and restoring normality.

So very much is constantly being said concerning "harmonious conditions" that one is inclined to ask what constitutes these desirable conditions, and seldom is any sufficient answer given. Certain general rules can easily be laid down, but to be truly practical these rules must take different temperaments into consideration, for above all else it is essential that the state of a sensitive should be entirely comfortable, or the best results are never forthcoming. Reasonable investigation can never require that humiliating tests be applied to a sensitive, for any mental disturbance renders the annoyed sensitive nervously upset and therefore in some measure "out of condition." Public demonstrations of physical or test mediumship are usually far less than thoroughly conclusive on account of the extreme difficulty of securing necessary conditions; still enough may be demonstrated to awaken keen interest and induce investigators to pursue their investigations much further in more private places.

The Home Circle is a valuable institution whenever rightly conducted, but we must guard against inviting or requesting any person to join it who does not wish to do so or who is not in full accord with the dominant motive for its existence. The best time for seeking mediumistic development is when-

ever no business cares or domestic duties are pressing, and when the mind is able to give itself unreservedly to the work in hand.

As night is the negative portion of the twenty-four hours which constitute a day, it often happens that after sunset is the most favorable time for enjoying conscious contact with the spiritual realms. This is not because our spiritual helpers are more able to approach us during darkness than when sunlight is brightly illuminating the rooms we occupy, but because of our greater receptivity during the negative period of our day.

Sleep is generally more readily induced at night than in the brightest hours of day, but this rule is not invariable, for it sometimes happens that persons enjoy their profoundest slumber at midday when active duties compel them to earn their living thru the night. It is the reposeful frame of mind which one enjoys which contributes most to all truly desirable varieties of mediumistic experience, and it cannot be possible to enter fully into a welcome trance and thereby withdraw consciousness from the external place, while any duties pertaining to the outer side of life are demanding our attention. Though the word Trance almost invariably suggests unconsciousness to the untutored mind, this erroneous employment of the word by no means agrees with the best ancient usage. The 10th chapter of the Acts of the Apostles contains a narrative of Peter at Joppa passing into a state of exaltation termed trance, which carried with it greatly extended vision.

The main incidents in this remarkable and singularly beautiful Bible story accord exactly with many similar experiences of modern seers, for it is indeed true that time and place are negligible factors where spiritual revelations are concerned; the only vital matter being the interior condition of the seer.

It is said that Peter was hungry before passing into the trance condition and that he entered it while

food was in course of preparation. Lack of our usual quantity of food often aids interior vision, because a clogged body is always an impediment.

Reasonable abstinence is helpful on the path of orderly psychical development, but no fasting which injures or impoverishes the body can ever be an aid to genuine development.

Mental aberrations are often mistaken for illuminations and against this fatal blunder we need to carefully guard; but it is not likely that any disturbance of a serious character can occur when we keep our minds and bodies in a state of harmony. The widest spread delusion we encounter among sensitive persons, not well balanced is that of believing that because we have ignorantly and blindly submitted to undesirable influences in times past we are therefore compelled to go on thus submitting. This is the crux of the situation when cases of actual or alleged obsession have to be dealt with, and such cases are never found apart from some physical as well as mental or psychical disturbance. It is always a moot question whether psychical discord occasions physical distemper or whether physical disease produces psychical derangement.

To answer that question fully would require much greater knowledge of the intimate connection between mind and body than is commonly possessed, but we shall always find derangement of mind and body co-existent.

In the 18th century that famous American physician, Dr. Benjamin Rush of Philadelphia, declared that the influence of mind over body was very great, and he added that no one had been able to entirely estimate that greatness. Though the words were uttered considerably more than a century ago, they remain true to this moment; it is surely, then, the part of wisdom to do all in our power to keep mental and physical conditions strong and pure together and, without attempting to dogmatise upon disputed questions in psychology, treat the human individual

as in all cases practically a unit. There may be three or even seven distinct planes on which the ego operates, concerning which deep students of Occult Science may speak confidently, but if that be so it still remains that these planes are so vitally interdependent and interpenetrating that the benefit of one contributes to the blessing of all and the injury of one to the handicap of all in some degree more or less remote or intimate.

To attempt to develop psychically in discordant or unclean surroundings is distinctly detrimental to health in all directions. Pure air, simple agreeable food, appropriate and comfortable raiment, sufficient bodily exercises and, as far as possible, a life free from corroding care and distressful anxiety, must be maintained as a rule of conduct if we are to reap substantial benefits through mediumship and avoid the dangers into which ignorance and negligence often plunge the unwary.

The famous Magic Staff of Andrew Jackson Davis," in all circumstances keep an even mind," is an injunction we must insist on heeding whatever difficulties beset our upward pathway.

LESSON IV.

Mediumship Compared with Hypnotism and Mesmerism.

From the very commencement of the modern Spiritualistic Movement in 1848 many persons, some friendly and others hostile to Spiritualism, have harped upon the resemblance between Mediumship and Mesmerism, and in recent years many have been the books and pamphlets published warning readers against cultivating or even allowing mediumship on account of the dangers of Hypnotism with which all phases of Mediumship are ignorantly identified by unknowing but extremely pretentious authors. Mesmerism is distinctly the cult of Anton Mesmer, a man who advocated the use of animal magnetism for the cure of disease, and who understood much concerning the manner in which one person can physically impress and influence another. The doctrines taught and the methods employed by Mesmer can easily be ascertained, as the biographies of that famous man are numerous. Without agreeing in all particulars with Mesmeric ideas and practices, the well-known Theosophical author, A. P. Sinnett, long ago published "The Rationale of Mesmerism," which gives an excellent account of the uses to which Mesmer's methods have often been put. Colonel Henry Steele Olcott, president-founder of the Theosophical Society organized in New York City November, 1875, employed mesmeric methods in his work of healing in which he was often eminently successful, especially in India, where the native populations are far more generally susceptible to psychic treatment than are average Europeans or Americans.

Mesmerism being properly a sectarian or denominational term applicable by right only to Mes-

mer's avowed followers, it has fallen into considerable disuse, and the wider and far more scientific term, Hypnotism, has widely supplanted it. Derived from the Greek word "hypnos," meaning sleep, the title of Hypnotist means sleep-inducer; therefore, if we use language correctly, we shall speak of hypnotic processes only when we intentionally refer to such as produce sleep either intentionally or unintentionally on the part of the hypnotizer or the hypnotized. A hypnotist is simply a person who acknowledges, and in some degree advocates, hypnotic practices; a hypnotizer is one who knowingly or unknowingly induces sleep in others; self-hypnotizing is a process of inducing sleep in oneself at will. Dr. Baker Fahnestock of Philadelphia wrote a very interesting and important book, entitled "Statuvelism," a good many years ago, in which he explained how it was possible to induce a state of superiority to suffering in oneself and in others without passing into any peculiar or seemingly unconscious state. There is indeed a wide difference between submitting blindly to the mental operations of a mesmeric operator or a medical or other hypnotist and choosing in perfect mental freedom to co-operate with some friend in or out of the flesh, between whom and oneself there exists a close tie of intellectual and moral sympathy. The old term "operator" and "subject" were always to some extent misleading, tho when rightly understood they serve fairly well to designate the relation actually subsisting in many instances between a doctor and a patient, especially when the former employs "suggestion" largely as a therapeutic agent. The stage hypnotist is usually an unscientific person who relies upon stage tricks and bombastic mannerisms to produce effects upon a company of spectators who often are in search more of amusement than edification. In cases where a man of powerful will and engaging personality succeeds in bringing several other persons under his influence during the course of a pop-

ular entertainment, we have to consider several factors which also enter into the production of certain common results in Spiritualistic seances. There is supposedly some agreement entered into beforehand between the performing mesmerist or hypnotist and the "subjects" who appear on the stage, and go thru their paces in obedience to the directions of the stage manager pro tem. That imposing personage generally speaks in a confident, authoritative tone, waves his hands in a somewhat hysterical manner and does several other "stunts," all of which have a tendency to impress the hired assistants who have engaged with the performer-in-chief to do his bidding to the utmost of their ability for a pecuniary consideration, and also to interest and mystify the spectators. When volunteers are called for, as they often are, it is usually found that those who actually carry out the suggestions of the dictator are either singularly impressionable persons who are unconsciously mediumistic in high degree, or persons of much more decided individuality who wish the experiments to prove successful and who, therefore, mentally aid the operator by vountary compliance with his suggestions. It is really the case that the most nearly perfect subjects are divisible into two extreme opposite classes, (1) persons whose sensitiveness to extraneous influences of all sorts is far greater than the average, and (2) persons whose individuality is so much more pronounced than the ordinary that whenever they resolve to assist at an experiment they greatly facilitate it.

Thomson Jay Hudson, in his famous book, "The Law of Psychic Phenomena," in the section devoted to Hypnotism throws a vast amount of much-needed light on this entire problem, for he contends that it is a flagrant error in the popular mind to believe that we are at the mercy of hypnotists and all manner of uncanny influences in such a way as to rob us of all genuine individuality. If practically all persons in a certain social or individual condition were

evenly developed—as they decidedly are not at present—it would be a very easy task to insist upon the general accuracy of Hudson's position, which is undoubtedly, in the main, sound; but we cannot afford to overlook the often disconcerting fact that the great variety in development, which we encounter at every turn in all definitely designable groups of humanity, compels us to admit, no matter how reluctantly, that there are victims of unrighteous hypnotism in our midst, and some of these may be subjects of unseen operators. Demoniacal possession cannot be flippantly dismissed as merely an ancient superstition sometimes recrudescent in the present century; for tho it is harped upon far too much in many quarters it has to be reckoned with in many mental cases where usual methods of treatment prove persistently ineffectual. There is but one remedy for this sad condition in which unbalanced sensitiveness may be found, and that is to help them to the utmost of our ability to assert themselves as they have never asserted themselves before, and here comes in the place for right mental treatment which is the only genuine and effective antidote to the pliant mental condition which renders its victims creatures of unwelcome influences. Without discriminating clearly between voluntary and involuntary subjectivity one cannot discuss this intricate matter with any degree of clearness, for it naturally follows that highly individualized persons will yield to whatever pleases them at their own discretion, regardless of opinions entertained by others. We may be indiscreet and do many things which we regret afterward thru ignorance and obstinacy and still have no just complaint against our partners in unwise acts, seeing that we and they were mutually responsible.

It is recorded of Andrew Jackson Davis that he was mesmerized by William Fishbough, an upright, intelligent gentleman, previous to his attaining that "superior condition" which made possible the pro-

duction of those marvelous volumes which constitute the Davis library. In many instances a similar process has paved the way for spiritual enlightenment in greater or less degree; but it was not mental subjugation, but liberation, which was brought about in those remarkable and edifying instances. It is always wrong to seek to coerce another's will, for such a process cannot be harmonized with the Golden Rule which teaches us to do to others only what we are willing that others should do to us, and no one is willing to be coerced. If a patient goes to a physician who employs hypnotic methods and requests hypnotic treatment it is but rational to decide that the applicant is carrying out his own wishes in receiving the kind of treatment for which he has applied and for which he is willing to pay. In like manner, when persons form or join Developing Circles of their own accord and express a fervent desire to develop some phase of mediumship they are acting on their own responsibility. Caution and discretion are needed to steer clear of snares and pitfalls in all directions as we journey thru life, but we need feel no more dread of the unseen than of the seen. Indeed, we are in greater danger, when unduly susceptible to outward charms, from the physically visible than from any unseen operations, because what meets the outward eye and ear, and generally fascinates the bodily senses, makes a far stronger appeal to the average undeveloped man or woman than does any influence exerted on a subtler plane of nature. The reason for this is that a very sensuous person is very slightly developed on any inner plane, and therefore not sufficiently sensitive to respond greatly to influences working on interior planes. All who practice suggestive healing find that dense persons whose mental faculties are dormant find difficulty in comprehending psychic activities. They are consequently great sticklers for definitely material modes of treatment, while the sensitive nature which readily responds to silent, and

even to absent, treatment, marks a stage in human evolution far beyond that of the respectable boor or even of the everyday person who sees and feels little of anything which does not clearly manifest on the lowest or most exterior plane of matter. Many dense and ignorant persons are credulous and easily frightened; therefore they can easily be made to dread hypnotic and other influences; but it is taking a contemptibly mean advantage of ignorance and credulity to play upon the fears of the illiterate and the timid. Scientific hypnotism, like honorable mediumship, invites the closest examination on the part of fair-minded investigators, and we feel that we have a right to insist that no one should allow himself to believe that any influence can exert any hold over him without his own consent. Illustrations could easily be given in multitudes showing how it often comes to pass that hypnotic influences are exerted and yielded to, without our having to admit that anything has occurred to shake our confidence in the salutary doctrine of human free agency, tho it stands to reason that freedom, tho determinable as to quality, is highly variable in quantity in different persons and in the same persons at different stages of their development.

As the theater has presented many a version of George du Maurier's "Swengali" as a typical hypnotist, and the same author's famous "Trilby" as a typical hypnotized sensitive, it may be well to analyze that story, which, tho not strictly scientific, is nevertheless by no means devoid of scientific elements. "Trilby" is a French laundress who aspires to sing in public and desires nothing so much as to meet some one who can help her to shine on the lyric stage. "Swengali" promises to bring out her voice and make her a "star," and he fulfils his promise thru hypnotic agency. Such an incident by no means upsets the theory that the "subject" was willing to yield to the influence of the "operator," but it proves that so great was the

desire of the girl to accomplish a desired end that even tho the road to it was not entirely to her taste —for "Swengali" was not an altogether agreeable person—the attainment of the goal was, in her opinion, worth all it cost to reach it.

It is absurdly puerile to complain against any means with which we voluntarily comply when we set out to attain certain much-loved ends. Again we insist that the methods may be undesirable and some of the results pernicious, but that admission should only be taken as an admonition to exercise caution and look well over the ground before yielding—if we ever yield—to any outside influence. The higher and better way than the hypnotic method is the open daylight path of Spiritual co-operation. That is the great, broad highway up which we can all profitably travel, and to that road, and to that road only, do we purposefully direct the steps of our inquiring students.

LESSON V.

Mediumship and Human Freedom

From all that we have advanced in the four foregoing lessons the student will have gathered that the twofold object of this series of instructions is to explain as far as possible the nature of mediumship and to offer practical advice concerning its regulation. Regulation is not repression or suppression, therefore there is no kinship between the attitude taken in these lessons and hysterical protests against mediumship per se, as though it were a dangerous something tending to destroy individuality and therefore to be condemned in toto. There is but one complete method of regulating any experiences to which we are naturally liable and that is by so developing our self-conscious individuality that we allow nothing to invade our atmospheric belt or auric circle without our definite consent.

The great difference between voluntary and involuntary mediumship borders closely upon a distinction often drawn between mediumship and adeptship and to that topic we now draw particular attention. All students of psychic phenomena know that any phenomenon may proceed from one or the other of two opposite causes, i. e., either in response to the desire and expectation of one who experiences a result, or to the surprise, and sometimes also to the dismay of the percipient or recipient of such phenomenon. As the terms "operator" and "subject" are commonly used in mesmeric and hypnotic connections, so "sender" and "receiver" on the one side, and "operator" and "percipient" or "recipient" on the other hand, are rightfully employed in cases where definite psychic experiments are being purposefully and successfully conducted.

However much a "subject" may desire to be influenced by an "operator" we cannot entirely eliminate the matter of domination on the one side and

subjection on the other; but when we consider two or more perfectly willing co-experimenters, who are indeed fellow students, there is no such idea tenable as that of one controlling and the other submitting to domination. The persistence with which many Spiritualists insist upon clinging to the questionable and often objectionable word "control" is very largely due to the fact that rational spiritual philosophy has not made sufficient inroads into their consciousness to compel them to see that we are really only employing a telepathic method of communication between kindred entities when one is incarnate and the other discarnate as much as when both are still inhabiting the flesh. Far from regarding evidences of telepathy or mental telegraphy as disconcerting to the rational Spiritualists, or calculated to throw doubt upon spirit-communion, we insist that all these mental phenomena which prove inter-communication between affinitizing minds here and now on earth, throw great and much needed light on the constitution of the surviving entity.

The good and useful word "survival" is one now happily much in use and it conveys a correct shade of meaning without ambiguity. To survive is to continue to live, neither more nor less than that simple widely-inclusive idea is suggested by the expression; then it necessarily must follow that if we continue to live in a post mortem state we must be living in that condition at present though clothed upon with a physical sheath which is laid aside at time of mortal dissolution.

Whenever this clear idea is adequately grasped all superstitious dread of spirit-communion vanishes, and with it all foolish idolatry of the so-called "departed," who cannot have departed in reality if they are still in communion with us and continuing to live their life of thought and feeling which constitutes them the particular individuals they are.

Mediumship is ridiculously misinterpreted in nuerous instances and though on the 31st day of

March, 1915, the 67th anniversary of the advent of Modern Spiritualism was widely celebrated,—therefore nearer 70 than 60 years have passed since the "Rochester Knockings" heralded the commencement of a stupendous world-wide revelation of the actual condition of the psychic realm contiguous to our ordinary physical existence, and indeed interpretating it,—there are still to be found multitudes of superficial questioners raising the silly old question why their spirit-friends do not approach them directly, but use the organism of some strange person through which to deliver messages to the loved ones yet inhabiting terrestrial bodies, and the yet more foolish query why the spirits do not come to their immediate friends directly instead of going to mediums. The answer to the first question is that different degrees of sensitiveness determine susceptibility to psychic influx and regulate degrees of perception of physical objects and presences. The reply to the second question is that it is in itself unanswerable, because logically unaskable, seeing that clairvoyants invariably settle the matter before hand by saying, "I see such and such influences with you," or words to that effect.

Our spirit friends are not drawn to mediums with whom we and they are alike unacquainted; they are attracted to us, but it takes a sufficiently sensitive organism to see or feel their presence or to hear any sounds they may produce upon the psychic atmosphere. Gross ignorance is manifested by reasoning enquirers, therefore instruction in the laws governing mediumship is a pressing requirement of our times. Often and often we hear a scathing objection made to the moral defects of a medium, and many fastidious persons seriously dislike the idea that their friends should approach them through a supposedly unworthy channel. Up to a certain point we can sympathize with this fastidiousness, but it soon melts away on fair examination, for whenever our friends communicate with us through anyone we are present

in the place where the communication is made, and it is almost certain that we and not the medium have attracted the spirit. If we can deliberately go into the presence of a person of doubtful character and ask for a message from a spirit-friend, we should certainly not be surprised or cynical because our desires are so far met that one whom we seek to hear from endeavors to respond to our request.

Clairvoyance does not necessitate any actual fellowship between the seer and the individual seen and described any more than we need to postulate sympathy in thought and feeling between ourselves and all the persons and objects we observe upon a highway.

When clairsentience is the gateway through which information is received we need not suppose that there is any true affinity between the psychometer and the influences detected unless the feeling on the part of the percipient is specially agreeable, which is undoubtedly an evidence of some measure of interior accord. It is frequently at the earnest desire of both medium and sitter that a certain influence should manifest, and in such an instance conditions are usually highly favorable. Let it once be clearly and practically understood that fervent desire and confident expectation are the two great gates through which all revelations are vouchsafed, and we shall have less and less need to depend upon mediumistic channels beyond the limits of our own superphysical faculties; but unless these faculties are developed and exercised sufficiently to make us independent of extraneous aid, we must depend to a considerable extent upon our more sensitive neighbors. Mediumship can be both a bane and a blessing, and it is usually a combination of both, because of its spasmodic and unregulated character. There are two distinct kinds of mediumship broadly separable which are too often unseparated in our esteem, viz., a kind of useful observativeness,—which adds to our general knowledge and can always be

made to serve some useful end,—and a much more intimate association with entities and influences observed. There is no danger whatever in the increase of observational sensitiveness, for that only extends our knowledge; but susceptibility to influences in an emotional manner is often fraught with danger to imperfectly individualized persons. A familiar illustration based on everyday experience should suffice to show clearly the actual difference between these two sorts of sensitiveness. A person possessed of unusually keen sight or hearing must of necessity see or hear more than the average. This extension of sight and hearing should be made use of, but never permitted to dominate its possessor. No suffering results from extended power to observe and hear, but only from allowing ourself to be emotionally affected by what one sees and hears. We know full well how often it is said that very sensitive musicians suffer greatly from musical discords which less sensitive hearers fail to detect, and that they also keenly enjoy delicate and intricate harmonies which ordinary listeners fail to hear. This is undeniably true in fact, but it need not continue to be anyone's experience on the painful side, though it may continue, and constantly increase, on the delightful side. If we exercise will power and mental discrimination in the regulation of all our various faculties we shall soon discover that ability and necessity are far more identical.

We can listen attentively to whatever pleases us and drink in such melodies as carry charm, but because we have the capacity for listening equally to discords, and partaking of the vibrations which annoy us, we are by no means compelled to do so. Ability to drink tea accompanies ability to swallow any other liquid, but multitudes of total abstainers from alcohol in all its forms drink tea freely, and rarely refuse a cupful when it is offered to them, but though they have equal capacity for drinking wine and brandy, and they may often dine at tables

where those beverages are consumed by fellow diners, they simply do not partake of those stimulants. In like manner we can know of the existence of psychic presences and mingle with any sort of company and still remain immune from participation in any other emotional experiences than such as we elect to favor.

The first necessary exercise along the road of mastery over undue susceptibility to psychic influences is the practice of ripid concentration of attention at some point where our affections or our intellectual interests may be exclusively centered. Say that a number of different sounds are hearable at a certain time in a certain place and we desire to listen attentively to only one of those many sounds. We must not make an effort to shut out any of the others, but quietly and resolutely affirm our ability to confine attention exclusively to the sound selected. At first other sounds may remain audible, but as we persist in confining attention to one sound only, we shall find that all the others grow fainter and fainter until they have become wholly negligible. Should we then desire to select another sound and neglect to listen to the first one chosen, we can attend to the second as exclusively as we did to the first, and in like manner, if we please, select sound after sound until we have proved conclusively that we are able to use our faculty of hearing entirely at discretion.

When this excellent practice is frequently and successfully carried out on the common outer plane of our experience we can utilize the method to great advantage in the field of clairaudience, and thereby escape annoyance from physical distractions while listening attentively to some sound pertaining to the psychic region or astral plane on which our clairaudience is exercised. Precisely the same experiments can be conducted with tasting, touching and smelling. We can select a flavor, an odor, or a texture for examination and so concentrate upon one

only at a given time that no matter how many others may be co-present we pay no attention to them.

These exercises develop self-control in mental regions and are of priceless benefit in all departments of activity, in social and business life as well as in the field of expressly psychic exploration.

We all properly desire to turn our sensitiveness to good account if we acknowledge it and cultivate it, and it stands to reason in commercial life, as well as everywhere else, increased perceptiveness must prove an extremely valuable asset whenever it is properly regulated. To develop and exercise sensitiveness deliberately with some useful end in view is surely rational and praiseworthy, and such a course of procedure is the only effectual cure for that distressing unbalanced sensitiveness which ill-informed persons are apt to think is the whole of mediumship. We cannot exercise power in psychic fields unless we exercise self-regulation in the ordinary conduct of external life, therefore the exercises in concentration we advocate, and lay much stress upon, serve equally in cases where students are specially mediumistic and where they are not; for they invariably increase self-reliance and general efficiency by helping progress along the upward path toward eventual adepthood.

It has seemed to many investigators who have not learned of the rational luminous way, that they must either abandon all interest in mediumship and turn their backs on psychic development altogether, or else submit to agonizing experiences fraught with injury alike to mind and body. To rescue these victims of misconception should be the happy work of truly enlightened sensitives. It may safety be affirmed that so far as we are practically concerned we can, if we resolutely will, determine exactly the class of influences with which we psychically consort, for it is always thought and affection, never exterior conditions, which regulates mental and spiritual consociation. We may often be in the actual outward

presence of much that is in no way related with us inwardly, and we can wisely make use of such trying experience to strengthen our characters by refusing to be annoyed by otherwise annoying influences. As in the life of a great city all sorts of sights and sounds are inevitable in the present perturbed condition of society,—but we can learn to surround ourselves with an auric sanctuary and pay no heed to surrounding perturbations,—so by an analagous act on the purely psychic plane we can grow unaffectable by discordant influences and then begin the still higher mediumistic ministry of guiding and healing others.

LESSON VI.

A Study in Psychometry.

Tho many useful words are constantly employed to designate distinctive psychic gifts and faculties, the word Psychometry, employed by Professor William Denton, Joseph Rodes Buchanan and other well-known anthropologists of the 19th century, seems more widely inclusive and intelligently expressive than almost any other. Its only adequate equivalent in our immediate vocabulary is Clairsentience or clearfeeling. We often hear a sensitive person exclaim, "I sense so and so," and beyond that rather hazy statement we do not seem able to readily proceed. This reminds us of many a person's unsatisfactory "Oh, because," a phrase used far more frequently by women than by men, and often attributed to a woman's supposed intuition enabling her to feel in a general "altogether" way much that she cannot clearly analyze. Here we strike the primal difference between synthesis and analysis; between an inclusive perception of things in mass or bulk and a particular discriminative appreciation of details included in that bulk or mass.

A "sensitive" or "psychic" or "medium";—we can use whichever of these three titles we prefer without conveying more than one idea,—grasps in some more or less mysterious manner the fact that an object or a person possesses certain definite attributes and qualities without the perceiver having arrived at that conclusion by any rational process of examination and deduction.

Psychometers are measurers of psychic influences and detectors of influences too subtle to be discerned or apprehended by persons of only ordinary susceptibilities. Professors Denton and Buchanan, and many other able scientific men who have investi-

gated the psychic faculty displayed by highly sensitive men, women and children thru a long series of varied experiments, have collected abundant evidence to convince all but the stupidily sceptical that this faculty they have termed psychometric is one possessed by far more persons than we commonly suppose, and it is on its lower level a faculty possessed in high degree by bloodhounds and other sagacious animals often employed for detective purposes.

We need to discriminate unmistakably between a merely animal sensitiveness, which is sub-human and pertains only to the animal side of human nature, and a definitely human and deliberately cultivated and exercised faculty which marks a high degree of human progress; but as the greater contains the lesser and the higher includes the lower, the remarkable sagacity of a fine dog may also prove a valuable human asset. The main distinction which always needs to be kept steadily in mind between animal and human susceptibility to psychical impressions is that the former are instinctive and therefore involuntary, while the latter are the result of definite determination to acknowledge and utilize an indwelling ability. We all know that multitudes of men and women live constantly on a plane of consciousness very little removed above the animal, and that many of these unsophisticated persons are good and useful sensitives and can be employed to excellent advantage in Psychical Research work, and it is from the ranks of these that responsible mediums are perpetually recruited. A good natural psychometer who works only instinctively is a valuable find for scientific explorers of the psychical domain, but as such a person is likely to be too easily influenced by the minds of experimenters who have definite views of their own in many instances (tho not in all cases), we find that most records of psychometric revelations are probably less valuable than they would have been had the investigators

been completely unbiased in any direction.

It is probably much easier for an animal and also for a simple-minded child, to be unaffected by forethought and prejudice than for any thoughtful child of school age or for any normal man and woman to be thus unaffected, until we reach a stage approaching adepthood, which is a condition resulting from persistent cultivation of super-ordinary powers of observation by means of definite self-regulative processes.

The natural impulsive sensitive who exercises a dog-like psychometric faculty is very often correct and therefore furnishes abundant evidence of the utility as well as of the reality of the psychometric faculty; but a danger arises in the case of human beings as a result of their mixing their own fancies and unwarranted speculations with their unpremeditated impressions, and in cases where a determined experimenter is conducting experiments with such a sensitive it follows frequently that the sensitive, who is thoroughly genuine, reflects the opinions of the investigator with whom she is working to such an extent that thought-transference pure and simple is the true explanation of the impressions given forth by the psychometer. When experiments are made with dogs the case is usually different, because when sensitive animals are employed as detectives, some article belonging to the missing person is presented to the dog who sniffs the article and then follows a mysterious trail apparently using a remarkably keen sense of smell. Everyone gives forth a characteristic emanation at all times involuntarily and of necessity as a result of temperament and condition, and whenever an animal or a person is endowed with keener perception of this than ordinary, psychometry is demonstrable.

We hear of "first impressions" and their frequent accuracy. The cause of their correctness is that they are generally far more simple and instinctive than any deductions we may draw from careful observa-

tion, but no mere impression can equal the profundity of genuine intuition, which includes all the elements in accurate impressions and much besides. To prove the psychometric faculty is not located like sight or hearing in a single pair of organs, but is distributed over the entire body, the article should be handled but not looked at, as the sense of sight usually interferes with that of simple feeling. The psychometer absorbs information by a process of psychic suction, therefore it matters little (if at all) whether the article to be delineated is placed in the hand, on the forehead, at the back of the head, under the feet or on the chest, for delineations are possible with any of these five positions.

Other positions also have been selected for the placing of an article to be examined psychically and equally good results have followed. (2) It is imperative that a psychometer should have no desire to arrive at any special conclusion for any purpose whatever. This condition is difficult to fully meet when a sensitive is employed by an experimenter who strongly wishes an event to turn out in a certain way, or who entertains strong secret beliefs that an article has had a certain history or is the property of an owner possessed of certain definite qualities and peculiarities. These hampering presuppositions entertained by investigators militate greatly against lucidity, and they are utterly unscientific, tho difficult to entirely avoid. The scientific attitude in the face of every projected investigation is one of pure agnosticism and surely it stands to reason that if we feel certain we already know the facts in a case, we are not consciously in need of further information, tho it is often extremely gratifying to be assured that we are right and to have our deductions confirmed by witnesses. (3) Whenever a psychometric experiment is conducted deliberately the sensitive should be temporarily at rest from all other engagements. A free mind is essential to complete concentration,

and without that prime requisite to success, results are apt to be confused and confusing.

The theory of psychometry explains many a mystery otherwise insoluble and it interprets rationally numerous cases of healing thru contact with magnetized and consecrated articles which would remain darkly mysterious were it not for the light shed by psychometry. Dr. J. R. Buchanan was so enthusiastic that he declared the cultivation of this faculty heralded the dawn of a new era in civilization, and so it does if it is developed intelligently and impartially along noble lines.

Graphology is by no means despicable, for it can be proved that caligraphy throws some light on character; but a moment's thought should suffice to convince us all that handwriting is easily imitated by expert forgers, and there is surely an immensely wide difference in character between a forger and an upright man whose writing is imitated successfully for deceptive ends. The distinction between the standpoint of a graphologist and that of a psychometer is one of the widest thinkable opposition, because the former depends avowedly upon a result of mechanical action (writing) which can be learned and copied, and the latter relies solely upon internal evidences with which outward actions have nothing to do.

It must be self-evident that if external acts like writing could not be successfully imitated, forgeries could not succeed; therefore, while we admit, for it can frequently be proved, that handwriting betrays character to some considerable extent,—especially when one writes carelessly, bestowing no thought on the mechanical procedure—still the only infallible proof of character is to be found in those subtle and inevitable emanations which proceed spontaneously from us as the direct result of our interior condition. Discrimination is frequently necessary to decide between chronic and immediate conditions. The first impression received by a keenly sensitive psychome-

ter results from the actual condition of the person whose hand is taken when there is personal contact, but as there is only temporary agitation, inducing the symptoms of nervous irritability or hasty temper, this impression soon wears off and the next impression penetrates far more deeply into the more permanent state of the person undergoing psychic investigation.

When an article of clothing, or anything constantly carried about the person and used very frequently, like a pocket knife, a locket, or a watch, is used for delineative purposes, a sensitive will probably get a correct first impression because such an article has become permeated with the psycho-physical exudations of its owner and wearer, and general conditions are absorbed and retained to a far greater extent than results of transient emotions, unless such be extremely vivid and enter very deeply into the emotional life of the one experiencing them. Psychometry serves also for discovering the inner atmosphere of rooms and entire buildings.

Whenever a sensitive feels a distinctive aversion to a place or an intense distaste for the society of a person, these warnings should be heeded, but it is necessary to point out clearly in a lesson that personal aversion by no means necessarily reflects discredit on the object of aversion; it only proves incompatibility of temperament or lack of mutual adaptability of place or person. In the case of rooms or buildings ,the magnetism of places is as unmistakable as that of individuals, and this is due to human associations far more than to climatic and other extraneous causes. Every place and person has its own peculiar atmosphere and photosphere, and on the astral atmosphere which serves as a palimpset; everything is inscribed which takes place in the edifice or affects the emotional life of the man or animal. Psychometry is more than clairvoyance or clairaudience, and more than both combined, because it is all-inclusive. It cannot be properly termed

an additional sense, or the intensification of any one of our five senses, tho touch seems more nearly related to it than any of the other four. A psychometer gets at the root of the five senses and deals with the palm of the psychic hand, so to speak, out of which the five digits proceed.

All readers of hands know that the palms reveal more than the fingers; but each digit has a tale to tell peculiarly its own. A psychometer by getting at the root of the senses can ascertain more than can possibly be discovered by employing the senses separately and severally, therefore, psychometry when highly cultivated reveals all that phrenology, physiognomy and chirology can reveal, and more also. In saying this we do not intend in any way to slight or deprecate the work of phrenologists, physiognomists and chirologists; we only mean to insist that as we become increasingly sensitive to interior suggestions we shall have less and less occasion to depend as hitherto upon those imperfect opportunities afforded us for making examinations limited by the testimony of the outward senses.

To exercise psychometry perfectly one has to become wondrously freed from ordinary anxieties and from all prevailing tendencies to be influenced by appearances, for no sooner do we begin to take account of external symptoms than we transfer attention from within to without and thus become muddled in an endeavor to collect evidence from two opposite directions at the same moment. Perfect mental serenity and complete disregard of appearances is the sine qua non when seeking to perfect ourselves as psychometers. To the extent that we attain to that amazing degree of freedom from the pressure of extraneous influences, but no further, can we lucidly and reliably exercise our genuinely psychical possibilities.

LESSON VII.

Healing Mediumship—Its Nature and Rightful Exercise.

Among the many phases of mediumship constantly enumerated there can be none so wide-reaching in beneficent results as the ministry of healing.

In the early days of the career of Modern Spiritualism, this important subject occupied a very prominent place in the esteem of Spiritualists; but after awhile the incessant clamor for sensational phenomena took such wide possession of the minds of multitudes that were ensued an era of sensationalism during which the work of healing was relegated to the background and doubtful manifestations occupied the stage to such an extent that tricksters multiplied, who assumed to possess mediumistic gifts of the most amazing nature, and many humiliating experiences followed. During that critical and storm-tossed period in the history of Spiritualism the movement known as Christian Science arose, and many other movements came to the front, more or less similar to that inaugurated by Mrs. Eddy, which attracted wide attention on account of the stress laid on healing as a matter of central and supreme importance.

Many defections from the ranks of Spiritualists occurred in consequence of these causes, and the Spiritualistic movement sustained a temporary setback, for no cause can truly flourish if it allows the most practical and beneficent feature of its ministry to fall into comparitive oblivion. Healing Mediumship never faded entirely out; there were always psychics operating both in public and in private who demonstrated the power of the spirit to vanquish ailments both of mind and body; but only in rare instances have Spiritualists in recent years brought healing

mediumship to the front as it was brought in the days of the famous healer, Newton, a record of whose marvellous work is preserved in a book entitled, "The Modern Bethesda," published many years ago in New York.

This marvellous healer always claimed to be a medium, and he declared from first to last that the power of the spirit working thru him derived directly from the operation of his "guides," who, when on earth, were active in the same sort of ministry, and unhesitatingly declared that there were no accounts of healing contained in any ancient Scripture which might not be duplicated in the present day. In this contention he was clearly logical and right, and his own stupendous work abundantly sustained his claim.

It may well be asked, however, whether it is not an error to attribute the gift of healing to the action of individual human spirits, seeing that the power that heals may be rightly regarded as an indwelling spiritual force possessable by every human being and therefore exercisable by any one who acknowledges it faithfully, without having recourse to any extraneous individuals. This subject deserves careful consideration and cannot be lightly dismissed as it is a theme of great importance. We may fairly take an intelligible middle ground, between extreme positions by calling attention to that law of spiritual co-operation which is incessantly in action whether we know it or know it not.

Nothing can be more self-evident than that the law of human existence necessitates inter action between human entities. We are not born without parents, nor do we live and thrive as we grow up as isolated entities. All our joys and sorrows, banes and blessings are interactive, so that much of the health of one is the boon of all and the sickness of one is a menace to all. Every sanitary regulation is based on this admission and, without accepting this proposition, no one could feel justified in pre-

scribing any regulations for public conduct. Now, while it sounds well to say that we as individuals are sufficient unto ourselves,—or if we are religiously inclined, to boast of our dependence solely on Deity,—we do not find that the facts of our existence bear out these claims at all fully, for no matter what our creed or school of thought and practice may be, we all give evidence that we are far more interdependent than independent. It is impossible to point to a single denomination of peculiar people who claim that their dependence is entirely upon the Divine Spirit working directly thru them, without noticing that they have healers and teachers among them and that they make a great deal of special ministrations of specially appointed or selected persons. All sorts of explanations may be offered to account for this seeming inconsistency, but it nevertheless obtains, and nowhere more prominently than among Christian Scientists who repudiate healing mediumship and claim that it is only thru acknowledgment of truth, and trust in its potency to produce perfectly healthy results in the body of one who trusts in its efficiency unfalteringly, that healing can be accomplished.

The practitioner is always a medium in one sense if not in another, and it is not difficult to realize how probable it is, in many instances, that some afflicted person is helped by an unseen instead of by a physically visible helper. When we have entirely got away from the lingering superstition that our comrades who have passed from mortal sight have been removed from the field of human activity we shall not regard mediumistic experiences as radically different from ordinary occurrences of like nature between persons all now enrobed in flesh. Absent healing, a topic now discussed widely among all interested in mental therapeutics or psycho-therapy, throws unlimited light upon the problem of healing mediumship and so far simplifies the subject as to render it immediately intelligible. Spiritualists of

a generation or two ago usually spoke and acted as tho they could derive help from those commonly called "departed," but not from each other still on earth. Many mental scientists have insisted, and done much to prove, that we can help each other mentally here and now in a psychic manner, but they have ignored,—and in some cases even undertaken to deny,—that we can receive equal help from those who have "shuffled off this mortal coil." A wise position, commending itself to a rapidly increasing number of open-minded thinkers, is that we can and do give and receive benefit in both of these seemingly distinct, but in reality closely identified relationships. A true healer must always be an educator, for unless a patient is taught something concerning the law of health which must be observed after an ailment has been conquered, a relapse is very likely to ensue. It is precisely at this point that a distinction must be clearly drawn between a competent healer and one who is simply a magnetizer. Far too much stress has often been laid upon "animal magnetism" among persons who have claimed to be "healing mediums,"and for that reason spiritual healing was largely overlooked by Spiritualists at a time when Christian Scientists and others were making strenuous efforts to convince the public that this much over-estimated animal magnetism was a source of danger, not of benefit to humanity. Much of the controversy is now practically over because general enlightenment regarding healing processes is far more extensive than it was even a few years ago; but there is still much need for a clear discrimination between the impartation of personal magnetism and the direct operation of spiritual force, utilizing the personality of a medium in the conveyance of healing potency from the higher spiritual realms, for the relief of the afflicted. It stands to reason that if animal magnetism is the prime requisite for healing, all confidence in spiritual intelligence may be largely discounted,

for in that case a healthy physique, and probably some idea of how to manipulate the body, would constitute the essential qualifications of a competent healer. That animal magnetism has its proper place and use we gladly admit, and we could never think of using so disagreeable a phrase as "malicious animal magnetism" unless it were proved that a magnetizer was actuated by malicious intent and sought to employ some method of magnetizing to accomplish a nefarious end. When good-natured persons make passes over sick persons with the hope of relieving them from suffering, no thought of malice can possibly enter in, and it is indeed often true that benevolent unseen helpers co-operate with these magnetizers and enable them to accomplish much greater good than would otherwise be achievable. It is on account of this fact that physical manipulation has become so greatly intermingled with genuine spiritual healing, and it must be remembered that a physical performance such as "making passes" over the body does not prevent spiritual healing from taking place, tho in frequent instances the power of the spirit is more convincingly displayed when there is no admixture of physical manipulation. It is easy to understand that a strong healthy man or woman possessed of a superabundance of physical vitality should be able to impart some of this surplus by laying on of hands, and it is equally easy to comprehend how a benevolent band of spiritual entities, purposefully working to heal the sick, should co-operate with such well-meaning magnetizer who is very likely a good physical medium, knowingly or unknowingly.

But giving all credit that is due to physical methods of a rational order, we can readily see how extremely limited must be the field of action of all healers who depend exclusively upon physical contact with their patients. Owing to a desire to greatly enlarge the field of beneficent activity, recourse has often been had to the magnetizing of pa-

per, linen, flannel, etc., and sending these magnetized articles to sufferers at a distance from the home of the magnetizer. There has arisen the claim that such things afford links not only between healer and patient in the strictly physical sense, but also in a definitely psychical manner, and in addition to the general theory of psychometry has been established the statement that healing spirits employ these magnetized articles as means of connection between themselves and the invalids who are often greatly helped by employing these peculiar agencies. It is impossible to deny that these methods are very ancient, and equally impossible to prove them valueless; however, they are not so necessary in all cases as some persons have supposed. In the New Testament many references are made (especially in the Acts of the Apostles) to practices in vogue in the earliest Christian century, which were by no means original with Christianity. Among the most conspicuous of these is the story of articles of wearing apparel taken from the body of apostles and placed on sick people for the purpose of their recovery. This usage carries us back to Greece and Egypt, and reminds us of the practices of the **Therapeutae** from whom we derive our much-employed word therapeutics. That there is a very close connection between ancient and modern healing methods cannot be questioned by students of healing ministries thru a period of at least 3000 years, and as spirit-communion is a fact in Nature and cannot be confined to any special clime or race, it reasonably follows that healing mediumship has been practiced consciously and unconsciously all over the world and in all ages. The fact that one may be ignorant of spiritual collaboration by no means disproves its reality. It is at this point that Spiritualists often display less intelligent appreciation of an existing situation than might be rightfully expected of avowed students of the philosophy of psychical intercommunication. It is not so much what we

believe as what we love; not so much what we know as what we desire to accomplish, that links us with unseen helpers; it therefore follows that clairvoyant testimony is often given to spiritual co-operation which may take place without any knowledge on the part of the healer who intellectually disowns it because it has never been proved to his satisfaction.

Many physicians are kind-hearted men and women who seek to do their utmost to relieve the distress of all who apply to them for aid. Many of these doctors are entirely agnostic in their thought so far as spiritual agencies are concerned, and they say frankly that they know nothing about spiritual helpers in the work of their profession. We can readily accept their asservations at face value; but ignorance on the mundane side does not imply equal ignorance on the psychical side of our existence, and it is never true that simple ignorance of the spirit world proves lack of co-operation therewith. We will take a typical example: A doctor who is mediumistic, but knows it not, is doing his or her utmost to overcome a painful or obstinate ailment in a patient who is also more sensitive than he knows. All that appears on the outer plane is that two persons are together in the relation of healer and patient, but a clairvoyant may see others also, because the spirit-associates of both doctor and patient are interesting themselves in the case and doing their utmost to help in the good work attempted. It often happens that persons are helped in mysterious ways that they cannot adequately explain by reference to any or all of the knowledge at their outward disposal. In such instances we hear vaguely of the operation of "the healing force in Nature," but no intelligible explanation is forthcoming as to the nature of that healing energy nor of the method of its operation. It is acknowledged to exist and operate, but it remains mysterious. We often hear of "suggestion," an

extremely comprehensive word often adorned with many prefixes, such as "auto," "heter," etc., but to employ academic terminology is not to explain any vital process adequately, for at the utmost such use of language can only provoke desire for fuller information on the part of an enquiring public. Suggestion is not an end in itself, but it is a powerful means to an end in many instances, and it has its place in healing mediumship indubitably. The healing medium may be (and often is) an illiterate person, sometimes even an untutored child, but that makes no difference from a spiritual standpoint, because only sensitiveness of organization, and freedom from psychical obstructions, is necessary to the expression of any phase of mediumship. The question becomes rather more difficult to handle when prescriptions are given purporting to emanate from "Indian Guides," who have figured very largely among healing mediums in America, on account of medical legislation ruling that no one must practice medicine without a license. Spiritualists have often fought against medical monopoly on the ground of its unconstitutional character and many patients have testified gratefully to their rescuance from painful maladies thru the good offices of mediumistic persons who have been arrested for daring to do good to their suffering neighbors without bowing before the Moloch of medical tyranny. But even should it be found illegal to prescribe herb tea unless one is the proud possessor of a diploma or certificate from some acknowledged medical college, the work of the spiritual healer cannot be interrupted by any legislation whatever, for it can be carried forward silently or thru the agency of music, and in numerous other ways into which the practice of medicine and surgery does not and cannot enter. It is feasible to insist that no one should administer drugs or perform operations without having become duly qualified, but happily, healing mediumship does not consist

in giving drugs, or in using surgical instruments, for it is an efficient substitute for those often barbarous practices. When a bone is fractured or a joint dislocated, a competent surgeon is the proper person to correct the misplacement or repair the damage, no matter whether that qualified anatomist has graduated from a special school or not; but in the multitude of nervous cases which are now prevalent healing mediumship often proves an all-efficient panacea after medical treatment has been weighed in the balance of bitter experiences and found lamentably wanting.

The old question in Macbeth: "Can'st thou minister to a mind diseased?" may well be put to the healing medium, and it is often answered fully in the affirmative. Shakespeare told us of a good doctor declaring that in this each one must minister to himself, and such is indeed true, but just as a physician may administer medicine; but the patient must take it,—and the same with advice if it is to prove of any service,—so in the field of psychic healing there is much for a patient to do in changing the current of his own thoughts and treading henceforth along a new mental pathway marked out by the competent and kindly healer.

It is never denied, so far as we know, in any medical or other circles, that many deep-seated and long-standing disorders are undeniably traced to some "rooted sorrow" which no drug or scalpel can remove. It is often only thru the ministrations of mediumship that this grief can be assuaged, and therefore without any reference to magnetic passes, or aught else external, mediumistic persons may minister in ways unique and competent. Bereavement is frequently followed by a general lowering of the tone of vitality in the bereaved person, and the sorrow occasioned by an actual physical dissolution is greatly augmented by the dense materialism of relatives and friends and the odious unsanitary habit of "going into mourning." A dense veil of sorrow

encompasses the grief-stricken sufferer, which no magnetism and no medicine can dissolve. It certainly sometimes happens that a little strength is given by a vigorous manipulator and sleep is sometimes induced by mental suggestion; but despite this alleviation of distress, the root of the matter remains untouched in the case of keenly sensitive and tenderly affectionate natures. Persons of somewhat callous feeling and usually exuberant temperament may "get over" bereavements easily and quickly, but the tender-hearted and less buoyant suffer immensely and oftener grieve more in silence than aloud. It is this silent brooding sorrow that undermines health and eventually breaks down a constitution beyond recovery. The healing medium, in consequence of mediumship, can and often does so far alleviate this pitiful distress as to restore the sufferer from grief to health and buoyancy; indeed numerous are the cases which have been so successfully dealt with spiritually that a new lease of life has actually been taken and the person helped has gone forward to the enjoyment of a fuller, happier and far more useful life than he or she was capable of living before the affliction came, which was turned into a blessing thru spiritual ministrations.

Healing mediumship is no rival of anything else; it is an infusive and diffusive influence working thru all honorable and useful agencies. A healing medium need not be a person exclusively devoted to a special work apart from common industries, for very often the most successful healing is accomplished thru very ordinary channels.

As music is extremely popular, and it is now brought within the reach of almost everyone, we deem it of great importance to insist that lovers of music who can also display some renditional ability should consecrate their beautiful gift more largely to the direct work of healing than has yet been widely attempted. Mechanical music may answer well enough for simple entertainment and

even a victrola may be pressed into healing service by a discriminating selector of records who purposefully choses certain selections because of their helpful vibratory suggestiveness. But it is the human voice in song, even more than in speech, which can become a powerful healing agent, for thru this medium the inner breath (prana) can be conveyed thru the instrumentality of outer breathing and it is pranic energy which vitalizes and tranquilizes as nothing external ever can. As our unseen helpers are ever ready to co-operate with us in every benevolent undertaking, we never need to invoke kindly spiritual beings as tho it were difficult to get in touch with them, as tho they needed persuading to lend us their kindly and efficient aid; for they are ever ready and always within call. It is by quiet confidence, coupled with sincere desire to be of real service, that we mingle our aspirations with the intentions of the hosts of light, and as we grow more and more nearly universal in our desire and determination to bless humanity we shall become increasingly aware of the law of spiritual co-operation and acknowledge our true fellowship relation with those in spiritual spheres whose special mission it is to lead incarnate humanity out of the paths of error, and its consequent suffering, along the highway of health and peace, which is the road of righteousness.

LESSON VIII.

The Law and Gift of Prophecy—Its Nature And Exercise

Among the nine gifts of the Spirit enumerated in the 12th chapter of the 1st Epistle to the Corinthians we find Prophecy extolled above all others. In the 14th chapter of the same epistle the apostolic writer gives his reason for thus exalting prophecy when he declares that it edifies the entire Holy Assembly. The Church referred to so frequently in the New Testament is unquestionably a spiritually federated company of enlightened individuals who form a mystical corporation called the Body of Christ, in which all the members are united by a bond of common fellowship, pursuing the same high ideals and unitedly conscious of their work as world-enlighteners. Among these variously illumined men, women and children, various gifts and endowments are displayed, all emanating from the same Divine Source, called the One Spirit.

None of these qualifications could be dispensed with, for all are necessary to the upbuilding of the entire Spiritual community and the proper discharge of the manifold functions of such an organization. But tho all are necessary to the completeness of the organism, which is a perfect Human Body consisting of members and organs, each fulfilling an appointed end of predetermined service, and no member can rightfully despise another, all being honorable and useful, still the rank of Prophet is in a sense higher than that of any other type or member. We know full well that we can sustain physical existence personally, and do fairly efficient work along many lines, tho deprived of such serviceable members as hands and feet and even of eyes, but brain and heart are indispensable to con-

tinued existence, and if these organs were removed it could not be easy to replace them by artificial substitutes, even tho surgery were to make such extraordinary progress as to introduce artificial heart and brain, which now appears highly improbable. A sense of relative importance is never inconsistent with due appreciation of every part of our complex human mechanism. In like manner we are justified in esteeming some spiritual gifts or endowments as more nearly indispensable to human welfare than are others.

But if Prophecy be placed in so exalted a position as to tower above all other gifts in an illumined fellowship, we ought to clearly understand what this Prophecy is and what are the special functions of a true prophet or prophetess. Seership is the other name of prophecy, therefore seers and seeresses are the same as prophets and prophetesses. There are at least four distinct kinds of vision, or four attitudes of vision, two of which are common to ordinary persons at all times and everywhere, and two of which are specially characteristic of those who exercise the gift or power of prophecy. Our two common everyday visual attitudes are, as we well know, looking outward and looking backward; for we all exercise the faculty of exterior observation more or less perfectly, and we all employ memory in some greater or lesser measure. The prophet is one who turns his gaze inward rather than outward and forward instead of backward, thereby becoming possessed of kinds of information to which non-prophetic persons are perforce strangers.

To the four attitudes of vision already enumerated and described we may well add a fifth, viz, looking upward and looking downward. The ordinary person may be said to usually look in three directions—outward, backward and downward. The prophet also looks in three directions—inward, forward and upward. "I will lift up my eyes to the hills whence cometh my help," is figuratively and literally sug-

gestive of the prophetic attitude, for we do, in every sense, derive far more inspiration and enlightenment by upward than by downward gazing. The prophets are also spoken of as retiring into quiet and retired places.

"In the mount" is a Biblical phrase descriptive of the position of Moses at a time when he received the plan for the erection of the Temple of Solomon, which typifies a truly federated humanity. Elijah enters into a cave or cleft of a rock and in serene retirement from the outer world receives information concerning spiritual realities otherwise unattainable. The great prophets or prophetesses of ancient Israel, like their early Christian successors, were all accustomed, according to the narratives in our possession, to betake themselves to sequestered places and there listen to a Voice heard only in silence.

It is not incorrect to identify bards or poets with prophets, for almost all the finest and most illuminating prophetic utterances extant are practically poetry. Not necessarily do prophets prophecy in rhyme or in stately blank verse, but they employ similitudes which are as true for all periods as for the particular time when the words are spoken.

Edwin Markham, himself a noble poet, pays sublime tribute to the great messages which the world's inspired and inspiring bards have given to all ages, and these heroic poets have proved prophets always in the fullest meaning of the term. We are all familiar with Robert Browning's splendid line in **Abt Vogler,** " 'Tis We Musicians Know." By the word musician in that connection he unquestionably implies poet-prophets, who may indeed be gracefully styled "sweet singers in Israel."

To the vulgar mind a prophet is a curious somewhat uncanny person who doles out more or less vague and terrifying predictions of disasters about to befall communities and individuals. The amount of pessimistic rubbish mistaken for prophecy is enough to justify unenlightened persons when they

sneer at prophecy altogether and point to the masses of unfulfilled predictions which have caused mischievous dread in the minds of numerous timid and credulous individuals. If such prophets were only placed in popular esteem where they rightfully belong in the Frog Ministry (vide Rev. XVI), their gruesome utterances would not cause the needless alarm and mental suffering they often occasion, but there seems to be a fixed tendency in many perverted minds to credit as true, or at least as highly probable, whatever is calamitous, and from that unreasonable cause springs the misplaced confidence placed in false prophets who are often only intensely hysterical and not intentionally deceptive.

We read a great many prophecies made by sensational neurotics which are never fulfilled. Dates were set for earthquakes and other terrible calamities to occur in California during February, 1914, but the month passed without any of these terrors eventuating. It is never safe or wise to look forward to calamities unless we can be morally certain that there is some more solid foundation for a prediction than the excited phantasy of a highly emotional sensitive giving way to a disposition to cater to a popular love of the fright-inspiring.

A true prophet is a seer or seeress who possesses the penetrative insight that sees thru outward semblances and discerns what can never meet the casual eye. There is undoubtedly a fixed relation between cause and effects that can never be interfered with, and it is only thru fuller than ordinary acquaintance with this unchanging order that genuine prophecies can be made. There are distinctly two varieties of prophets, each genuine and valuable, classifiable under the following heads: (1) Prophets who are such by virtue of their own enlightened perceptiveness; (2) Prophetic mediums who are not prophets themselves but instruments thru which prophetic utterances can be given.

In the first of these categories we must place those

who deserve to be styled Adepts or Initiates. In the second rank we must place honest susceptible persons who receive and transmit information they are incapable of discovering at firsthand.

Modern philosophy is rapidly throwing off all materialistic incubi and addressing itself fearlessly and dispassionately to problems of Psychical Research. The obvious result of this excellent trend to philosophical study is to awaken public interest in the reality of a larger world than that discoverable by the unsupplemented findings of our five bodily senses as commonly restricted.

The Astral Realm is now a term becoming so familiar to general readers of literature bordering on the Theosophical or occult, that we are beginning to find a large public ready to appreciate references to this inner and larger realm of matter, for it is a material realm in the broader sense in which we may legitimately speak of matter, tho not in the foolishly narrow sense in which the word has long been ignorantly confined. The realm of thought and imagination is the kingdom of the spirit which creates forms in subtler matter before they can be translated into grosser matter, and thus fully "materialized" before objective carnal vision. A seer can behold a thought-form or mentoid as clearly as a person with ordinary physical sight can see an external object on the plane of physical ultimatum. Now, one kind of true prophecy, tho not the highest, is due to observation of what has already occurred on the astral plane, or is now occurring there, and will eventually be duplicated or represented in the field of grossest material activity. All growth is from within outward. Imagination is the formative faculty without which no inventor could devise a plan for future physical outcarrying. An inventor is in a very true sense a prophet, for he actually foresees and foretells what will subsequently be externalized, and his dreams come actually true. "The stuff that dreams are made of" needs further analysis and, as we proceed with our

analysis we frequently discover that dreams are often so prophetic that we have seen every detail of an event on the astral plane prior to its fulfillment on the physical. A misconception of the relation between the astral and physical realms has led to a fatalistic perversion of the idea of prophecy; it having often been taught that we are either slaves to blind necessitiy or else compelled to carry out the will of superior intelligences without our own volition, when in reality this stupendous false doctrine has been built upon a primal misconception regarding the priority of mental creations and the subsequence of physical results.

A prophet may clearly see that seed has already been sown in a plot of earth which gives no outward indications of such impregnation, therefore it looks as tho some blind necessity or arbitrary fate were working if a certain harvest springs up exactly when and where the seer predicated it would appear. But the intelligent prophet, or any thoughtful person familiar with a reasonable view of prophecy, knows that insight in that case, and accurate calculation from cause to effect, led to the prediction being fulfilled. On the mental plane, and in the field of all our spiritual activities, precisely the same rule holds good. If a certain cause inevitably leads onward to a certain effect, then it is for the prophet to tell what must be the outcome of cause already set in motion. Life, then, becomes far more rational and far more under our volitional control than tho we remained ignorant of this law of sequence. Prophets, far from being merely fortune tellers or prognosticators of future events, are exhorters unto righteousness and the most practical and useful of all our various groups of teachers. To the unthinking and unreasoning man or woman life is a game of chance or else a dire necessity at every turn. Health and sickness, joy and sorrow, success and failure, all seem to be portioned out to each one of us in such a manner that we can only take whatever comes and submit to

the inevitable. Stoicism is regarded by many persons today as the summit of philosophy, but it is far from being a superlative even when optimistic in its final implications.

The doctrine of Karma, now so much discussed, lends itself either to Fatalism or to an acceptance of the purer doctrine we will call Prophetism, according to the side from which it is approached. Prophets with their clear interior vision may be able to read much that is veiled from ordinary eyes, therefore they may be competent to assign causes for present effects which lie beyond all common ranges in vision. We may have come into the world with certain predispositions which we cannot help meeting, no matter how valiantly we may confront them, therefore they may constitute a portion of our now inevitable Karma. But a true prophetic ministry teaches us how to handle these limitations and seeming drawbacks in such a way as to transmute apparent curses into actual blessings, and this can never be done without combined resolution and knowledge. If a prophet speaks to the edification of the entire Church, then we can only be edified by making practical use of prophetic exhortations. It seems impossible to overate the importance of the prophetic gift when once we regard it as an all-including ability to peer below all external surfaces and penetrate into the veritable arcanum of the immemorial Mysteries. The Mysteries are so often referred to in the various Epistles, and initiation into them was once so highly esteemed, that it seems incredible that the exterior church should have so utterly repudiated them as to have lost sight of their very existence except to the extent of having preserved some account of them as pertaining to abandoned usages peculiar to departed centuries.

The essential difference between priests and prophets is never difficult to comprehend, for the simple reason that a priesthood is always bound by the laws of its constitution to follow a prescribed

path alike in doctrine and in ritual. Prophetic ministries are apt to give great trouble to any conservative organization if they are exercised within any such enclosure, because no one can hold a prophet to established precedent, or compel a prophetic utterance to conform to any established order.

In the primitive Christian church the prophets held a position similar to that held by the Oracles in the pre-Christian centuries and tho' there were often unpleasant exhibitions of lawlessness among prophets who exercised no wise restraint over their emotions, in all cases where prophets were well balanced persons there was no confusion. There are in these days frequent outbursts of prophecying among bodies of people whose ecclesiastical organization is somewhat free and easy, and tho' many of the predictions made by seemingly irresponsible persons are not completely verified, there is almost always a substratum of verity to make it well worth while to examine the predictions with a view to sifting out, from much that may be termed alloy, the precious metal which inheres.

We could not obey the wise apostolic injunction, "Prove all things and hold fast that which is good," were we either to blindly accept or blindly reject the many words of doubtful testimony which are often brought to our eyes and ears, however we may be situated, and it is exactly at this point that we need to rid our minds completely of the insane delusion that because some prophecies are unfulfilled, therefore all coming thru the same channel must be equally foundationless.

Vision on the psychic plane, or in the astral realm, is usually imperfect, except in the case of seers, whose seership is phenomenally acute and whose general mode of life is conducive to the unfettered exercise of prophetical endowments. Mal-observation must never be confounded with wilful falsification, for it is an error that can be corrected by improved ways of living and by the practice of

complete consecration to an acceptable ministry. The oracles connected with the Greek temples, at a time when Greece was enjoying the full splendor of her highest achievements, devoted their lives entirely to their prophetic work during the period given over to this special ministry. Oracles were not consultable by every passerby who chose for a small monetary consideration to invade the privacy of the seer and have a "sitting" with the oracle. So carefully guarded were these super-sensitive youths and maidens, who were esteemed far more highly than it is customary to esteem exceptionally endowed individuals today, that it was considered a rare privilege to be permitted to interview any one of them. Modern societies for Psychical Research have endeavored to some considerable extent to follow this ancient usage, therefore when a sensitive has been selected for investigative persons she has been secluded from the general public and interviews with her have been impossible to obtain without a special passport from the officers of the society under whose auspices she has been operating. There is much to be said in favor of this seclusiveness, which appeals far more readily to the scientific than to the common mind, because all scientific explorers know how vitally essential to success along all lines of research are necessary conditions. But if one is only a superficial scientist aware of necessary physical conditions, but no more, the subtler aspects of necessary conditions are perforce unheeded. It is in the mental realm, in the field of thought and emotion, that conditions are far more important than on the simply physical plane of demonstration; consequently tho' all outward circumstances favor the best results, some inward perturbation often suffices to prevent any exhibition or lucidity on the part of a sensitive seeress whose interior condition must be peaceful in order that any picture can be successfully thrown upon the astral screen, which is the field of her psychic vision. Indistinct or con-

fused vision is the greatest drawback to prophetic lucidity regardless of whether the form of prophecy be thru vision or thru voice; for the voices heard and the objects perceived with the eye and ear of the inner body can only be corrected and detected and differentiated when the auric belt or atmosphere of the prophet is like unto "a sea of glass." We all know how painful and excited feelings cause a sense of flutter in the region of the solar plexus, which may spread thru the entire body and occasion severe distress in many directions if not quickly mastered. To the vision of a seer this physical disturbance is held as originating in an upset state of the auric envelope or belt which surrounds every one of us and which is a sort of photosphere in which the objects of the psychic realm can be reflected. Very often a prophet speaks of reading characters distinctly traced upon a "flying scroll," and it is by no means uncommon for sensitive persons to see words and shapes clearly outlined on the palimpsest of the atmosphere.

Why should it be thought unreasonable in these days of earnest and world-wide enquiry into psychic mysteries to plead for a School of the Prophets and to demand that opportunities be given for the development of a prophetic ministry to meet the loudly crying needs of these greatly agitated times? Training schools for ministers of religion, like schools for physicians and lawyers, furnish external information derivable from study of literature, sometimes coupled with physical experimentation; but the psychic faculty, without which there can be no qualification for the prophetic office, is not developed, but rather is it often repressed and stultified by collegiate exercises. University graduates are not as a rule, in any sense prophetic; they are apt to be intellectually rigid and confined within narrow conventionalized limits of mental action, incapacitated rather than assisted by their formal training to act as prophets. Apostolic succession is claimed

by the external Church as its perpetual heritage, but there is very little proof that the claim has any sure foundation, because the gifts of the Spirit which accompanied the apostles of old seem almost entirely absent in their alleged successors. "Even so persecuted they the Prophets (not priests) who were before you," is an eye-opening text usually read with closed eyelids. Sacerdotalism smothers prophecy; for that reason there is an outcry today against that oppressive externalism which has been the chief bane of institutionalized Christianity, certainly since the days of Constantine who secularized religion without spiritualizing the nations.

Judaism, and indeed all the great religious systems of the world, have been so deeply immersed in formalism that the voice of prophecy is rarely heard within any dignified temple walls. It is outside the temples and among the unchurched that the gifts of the Spirit today stand the best chance of ready heeding. No society or stilted organization of any kind proves a favorable field for prophetic ministries, because prophets can never be held within traces, and there is good reason why there should not be palings placed around their fiery ministry. Pioneers cannot be followers of conventions. Setters of new systems cannot be slaves to old customs, and it is pre-eminently the work of the prophet to blaze a fresh trail and lead a people out of bondage into a new and better pasture-field.

If prophets are not heard their utterances cannot be fairly judged, and tho' it is the height of folly to accept as infallibly accurate and authoritative all prophetic utterances, it is fair and reasonable whenever a spiritual gift shows itself in any person to allow that gift such freedom of expression that we may have the opportunity to derive from its unfettered exercise whatever it may be able to bestow for our enlightenment. Make no claims for the source whence information flows. Simply let the utterances flow and allow subsequent occur-

rances to prove how far the predictions have been justified. Such is the sane and sober rule to follow in regard to predictive utterances in general. Special manifestations of unusual character may, of course, call for special consideration, and particular cases may demand special treatment, but of these we cannot speak or write definitely in lessons intended only for general helpfulness.

LESSON IX

Mediumship and Moral Character

The ever recurring question of the relation between mediumship and moral character is one that cannot be disposed of anything like so easily as at first sight might appear. To quote the old adages, "Birds of a feather flock together" and "Like attracts like," is by no means to dispose of the inquiry satisfactorily, for tho' both those sayings contain a vast amount of general truth, they do not by any means answer the oft-repeated query as to why it is that very often a medium whose mediumship is unmistakably genuine in the main is addicted to immoral practices and is often a person whose general character is below rather than above an average standard of respectability.

By making this statement we do not intend to endorse the utterly false indictment sometimes brought against mediums as a distinctive class of persons, notorious for flagrant immoralities, for such they certainly are not. But tho' many mediums are persons of pure life and noble aspirations, it cannot be denied that others are very much the reverse, and it often happens that entirely satisfactory evidences of mediumship are furnished by the immoral as well as by the moral sensitive.

To consider this topic fairly, it is essential that we admit at the outset that mediumship is not necessarily a reward of virtue any more than it is a penalty of vice. A medium is often merely an unusually sensitive child, highly impressionable, who sees, hears and feels a great deal more than does the average child; therefore this particular child seems to belong in a class alone and is often grievously maltreated by ignorant adults and by other children who can only see queerness or oddity

in their singular associate. As such child grows up, this sensitiveness sometimes diminishes, but sometimes increases, and when it increases, if opportunity favors, its possessor becomes known as a medium and often enters upon a professional mediumship career. There is no more need for morality to induce this simply natural mediumship than to constitute some one a musician or a poet, and we know from history, and also from contemporary proof, that musicians and poets are not necessarily either highly moral or definitely immoral any more than a special degree of morality or immorality is connected with the possession of mechanical skill or oratorical ability. Natural sensitiveness and special characteristic endowments do not pertain to the domain of ethics, therefore it must follow that persons who view everything from a solely ethical viewpoint encounter much that bewilders and distresses them.

Sentimentalism is very prominent in many quarters, and much of it is so natural and proper that it must be treated with respect rather than with disdain. It is altogether natural for a son or daughter to feel reverence for a beloved and honored parent recently passed to spirit life, and it must entail a shock to sensitive feelings to be assured that a revered father or mother makes a communication to a child thru the instrumentality of a libertine, who may be at the time when the communication is made just recovering from a debauch, and it does not seem probable that such a channel of communication could be sought out by the parent in question seeking communion with son or daughter. But, reasonable tho this inference unquestionably is, there are two or more sides to this great question of mediumship, not merely the single thought of mutual congeniality between spirit and medium. It is not always that a spirit has large choice of mediumistic channels to select from, and as the spirit accompanies the person seeking communication to the house of the

medium in a majority of instances, and the medium, if a clairvoyant, often simply describes that spirit to the sitter, and if a clairvoyant hears and conveys a message, there is far less psychic association between spirit and medium in such cases than is superficially supposed.

It is not the medium, but the sitter in probably 99 instances out of an average 100 who attracts the spirit, and the claim is not frequently made that someone's particularly near and dear friends communicate thru a public medium, or even thru a priate sensitive, except when the one to whom the message is to be delivered is present. It is the sitter rather than the medium who generally attracts the spirits, consequently the moral condition of the sitter is a more influential factor by far than that of the medium, who is frequently only in a position analogous to that of a telegraphic operator or any messenger who conveys tidings from one individual to another. A person desiring to send a telegram or cablegram, or to have a letter conveyed from one house to another, is not necessarily personally attracted to any available medium of communication, but gladly avails himself of any means at disposal for accomplishing the end desired; and any fee that may be paid to a transmitter has nothing to do with any sentiment felt for the individual who performs the service, except in occasional instances. We do not doubt that a great deal of affection and congeniality often exists between spirits and the medium thru whom they work, but such affection usually is between mediums and their particular guides and constantly attendant spirits, not between them and any influence which may seek for the moment to make use of their instrumentality for conveying a message to a friend not mutual.

Broadly speaking, moral character has a great deal to do with the grades of unseen associates one usually keeps in touch with, therefore if we are discussing the question of the general relation between

mediumship and morality, we can never regard it as unimportant to insist upon the highest possible moral standards, but we must avoid confounding one aspect of a general subject with another, for such confounding greatly embarrasses investigation and leads to many seriously bewildering misconceptions. When we leave the lower level of seemingly automatic mediumship and rise to contemplate spiritual associations voluntarily induced, the moral question looms large on our horizon and the mottoes quoted come into large requisition. Voluntary mediumship is determined very largely by one's aspirations, so much so that a person of chronically benevolent intent can never be made use of by unseen influences for mischief-making purposes, nor to advocate any form of treachery, cruelty or dishonesty, because in such cases the medium is surrounded by a wall of protecting aura which shuts out all influences of an unwelcome nature, while it opens the way for all such influx as comports with the established will of its generator. Simple lack of definitely established moral principle is far more common among sensitives than deliberate persistent immorality. That is why so many mediums are under such different influences at different times and in varying circumstances. From the days of the Fox Sisters (of 1848 celebrity) to the present hour, investigators of modern mediumship have confronted the serious problem of extreme sensitiveness rendering its possessor liable to be influenced by an immense variety of conflicting influences. Two of the Fox Sisters were extremely open to varying controls, while one of those remarkable girls seemed to possess throughout her earthly existence a much stronger individuality than either of her sisters.

Responsibility usually attaches far more to the consultant than to the medium when the former is a man or woman of decided individuality and the latter is a yielding sensitive, and when we take a circle into account, composed of a number of per-

sons, several of whom are often strongly marked individuals, the responsibility of what occurs is far more justly laid at the door of the investigators than at that of the medium.

Many a time alcoholic stimulants have been given to an exhausted sensitive who should have received very different treatment, and because he or she began to acquire a taste for liquor after having received it frequently at the hands of "moral and highly respectable" investigators and in their own well-appointed homes and soon commenced to indulge promiscuously in that downward direction, the public, including the chief culprits, were loud in denunciation of the "vulgar, drunken, immoral medium."

The greater responsibility must always be higher up" rather than "lower down," and we maintain stoutly that a very large share of blame attaches to sitters which has been mercilessly hurled at mediums. The average investigator is neither a saint nor a hero, and while there are many honest, pure-minded consultors of mediums who may suffer in some degree from the previous demoralization of the sensitive they consult, in a wider sense it must be realized that the public gets in large measure whatever it demands. There is always a supply to meet an imperative and persistent demand, and no demand is louder or more perpetual than for information thru mediumistic channels pertaining to affairs which are not conducted by any means in accordance with the rules of strict morality.

"Keep away from mediums," is the stupid cry of the timorous and narrow-minded. "When you consult a medium take with you a pure intention and keep a level head," is good practical common sense advice. Whatever may be the pros and cons of some particular controverted case, it is now freely admitted by fair-minded investigators that all phases of mediumship are largely affected by the psychic atmosphere furnished by enquirers. There are a few highly positive individuals who are mediums,

willingly and gladly, who are not highly influencable by miscellaneous surroundings, but they are the exceptions rather than the rule. William Thomas Stead was a famous example of voluntary mediumship, but he was in a very different position from that occupied by the medium who earns a living by receiving clients perpetually.

Tho the word, morals, is one of seemingly doubtful meaning, it should not be forgotten that one of the older meanings of the word, derived from the Latin **morales,** simply signifies **manners,** therefore much, that is considered moral at one time or in one country, is considered immoral at some other time or in some other locality.

We are often rash and unduly harsh in insisting upon conventional standards of alleged morality, which may not be able to stand the test of impartial judgment. A double standard of conduct, attempting to justify all manner of indiscretions in one sex which society refuses to tolerate in the other, may have no justification in a higher court of appeal than some average earthly tribunal where established precedent and musty tradition rule all decisions. Can the average man or woman be entirely sure that the accepted moral sanction of his particular nation or party are adjudged accurate in the spiritual world, where motive or intention must count for far more than mere conformity with arbitrary man-made standards?

Another point to be considered is the great diversity of opinion that exists in spirit-life, in the spheres adjoining the earth at least, concerning matters which are in constant dispute among incarnate legislators. When it is remembered that the average medium has no directly intimate or conscious contact with influences beyond the states which interpenetrate our earthly atmosphere we need not wonder that no special holiness is required on the part of a sensitive who acts as an intermediary between friends in and out of the flesh who are all living, as you, on a very ordinary plane of mental and moral development.

MEDIUMSHIP AND MORAL CHARACTER

Business mediumship is very popular, for we all know how largely sought after are these clairvoyants and others who make a specialty of dealing with purely mundane matters. It may not be generally wise to seek counsel of the spirit-world in ordinary business transactions, but we know how numerous are the applicants for this sort of information, and it stands to reason that judging by the questions asked and the information given, the moral tone of the questioner and of the communicating intelligences is neither higher nor lower than that commonly prevailing in commercial circles. There is an ordinary business morality neither very high nor very low, which can be carried over into the earthbound sphere of the spirit-world in which multitudes of the undeparted (miscalled departed) are still living, and it is from these unprogressed, undeveloped influences that the great bulk of simply business messages are received.

Viewing this question sanely and soberly, without partiality of any sort, we reach the inevitable conclusion that physical disbodiment can never transform character. It has been said repeatedly by thoughtful preachers in various churches that we have no warrant for supposing that the average individual a few days or weeks after quitting the mortal frame is, in character, any different from what he was previously, and we all know that usually persons of fixed habits have an established moral code centered in their inner consciousness from which they never wish to deviate. This inner conviction regarding right and wrong differs very largely with different individuals who may be living side by side and whose outward conduct appears all of a piece.

In spirit-life there is no immediate change of disposition, or even of belief, but there is usually a great and speedy throwing off of any mask or disguise that may have been worn on earth. It is on that account that so many people believe persistently that death transforms character when it only removes a veil which formerly concealed character. We are by no means discountenancing legitimate business mediumship, for we have no sympathy whatever with the sanctimonious absurdity that leads people to refer to all business affairs as tho they were necessarily either positively dishonorable, or at the very best conducted on too low a moral plane to render it permissable for us to ask the assistance of our spirit-friends in the conduct of worldly affairs. There are indeed two sides to this great question, and while one side seemingly exalts our idea of our friends who have "crossed the border," the other side suggests so degrading a view of necessary business as to discourage young persons embarking on a commercial career from setting before themselves a high or even a decent moral standard.

Morality ought not to be regarded as an exotic, a sort of rare blossom like an orchid in the floral kingdom that can only bloom in very exceptional conditions. Good morals should become a practical every-day asset, and instead of business being immoral and demoralizing it should be so conducted as to reflect credit upon all who engage in it.

Tho we admit, and indeed declare, that there are hosts of unseen influences of undeveloped, and even of perverted, moral tone with whom we can communicate if we so desire, and these respond to all desires to pervert mediumship to the fulfillment of some unrighteous end, we nevertheless most positively insist that when business questions are asked in a right spirit by sincere people they can and do enlist the attention of unseen helpers. It is often sentimentally objected that we should not disturb the rest

of the departed, as tho the simple fact of laying aside a material garment introduced its former wearer into a state of profound repose or entitled him to some special reward. All these vain misleading superstitions need to be dismissed from our minds before we embark on the ocean of psychical research, together with all foolish suppositions regarding the special sanctity or awful depravity of the entities we encounter on the astral plane. It is becoming more and more fully demonstrated that a vast amount of spirit-communion is simply telepathy or mental telegraphy extended onto the post-mortem plane, therefore we are frequently functioning here and now psychically as we shall continue to function after we have laid aside our flesh.

Moral purposes certainly have much to do with regulating the class of influences with which we most intimately commune, but no more so when it comes to what is definitely designated mediumship than when we are handling the topic of voluntary associations in ordinary mundane ways. Between **association** and **consociation** there is a wide difference which we need to study deeply before we can solve the mediumistic problem. We associate perforce with many people in every-day life with whom we never feel inwardly acquainted, while we are spiritually consociated with many whom we rarely if ever meet in any externally associative manner. Tho' these widely separated words, association and consociation are seldom clearly defined, except by students of Swedenborg who never confound them, it is highly important that we interpret them to refer respectively to outward mingling brought about by the conditions of the social and business world (associations) and to those deep-seated feelings we instinctively entertain for those who are truly our spiritual kinsfolk, even tho outward circumstances rarely, if ever, throw us physically together (consociations). Swedenborg suggested the entire philosophy of psychic intercourse in the following

famous sentence of only six words, "Thought gives presence; Love gives conjunction." Whatever we think about is in our mental presence, but only that which enlists our affections is in any vital way united with us. That is why it is that we often find it next to impossible to get into communication with certain individuals whom we saw a great deal constantly while they were on earth, while we are often made aware of the close and continued fellowship of some whose names convey no meaning to us, for we never knew them in any external manner. Mediumistic persons who are not under the necessity of making their living by their mediumship have much more freedom to choose their unseen associates than have those sensitives who are obliged to interview all callers. We admit that professional mediumship is legitimate, but it usually imposes many hardships on the medium, particularly if he or she is extremely sensitive. When one's work only calls for public ministrations the case is simpler, because descriptions can be given and communications read from the atmosphere by a keen sensitive without involving anything like "control," which is usually dangerous in miscellaneous circumstances. It is not possible for a thoroughly well fortified sensitive to be invaded by immoral influences, because there are no points of contact, but there is usually some weak place in one's moral armor and it is thru that aperture that undesirable influx enters.

The desire to please a client is often dangerous, because a mere desire to please is not entirely conscientious. Persons often derive great momentary pleasure from insincere flattery and from hearing what they like to hear whether it is true or false. Owing to this lack of sufficiently high moral principle a great many misleading statements are made, emanating from several sources contemporaneously. The desire of the sitter often assumes form on the astral atmosphere and indeed becomes an ensouled mentoid (thought-form) which a clairvoy-

ant can plainly see and accurately describe. These thought-forms are often mistaken for visions of a more spiritual character and many persons gladly accept a description of these as veritable messages from spirit-friends. Then we often receive communications imperfectly, and there is a widespread tendency among imperfectly developed sensitives to guess on the basis of the little that is actually revealed. We must not overlook the patent fact that mediumistic persons are as a rule only ordinarily human, and we cannot rightfully expect from them a grade of moral excellence much higher than we are ready to supply. For too little thought and attention are given to the subtler aspects of the moral question, which included all that relates to interior affection and aspiration.

Conventional morality is usually so utterly external a consideration that it relates almost exclusively to words and acts, sometimes sincere and sometimes hypocritical, but outwardly the same whether inwardly sincere or insincere. In the psychic realm words are often unheard and actions unperceived but purposes and intentions are clearly visible, and these are considered the morals of the spiritual estate. If love is the universally attractive force, and congeniality of desire and sentiment form the abiding bases of spiritual inter-relatedness, how can we suppose that mere outward conformity to any set of social or other rules can be regarded in spirit-life as constituting morality?

Wherever rules are observed from conscientious motives, such obedience possesses moral character and evinces some real spiritual development; and on the other hand equally where certain social conventions are ignored because the ignorers believe them to be detrimental to human welfare, a higher moral standard is inwardly attained than where hypocrisy is practised. There can be no virtue in double-dealing or in secretly entertaining ideas and affections which we dare not outwardly express, for

fear of offending "Mrs. Grundy." If we admit a spiritual basis of morality, we must agree that much that passes for moral conduct in earthly society cannot possibly pass muster in any spiritual realm. Tho it is never safe or honorable to glorify or to advocate transgression of moral codes established and maintained with a general view to the safeguarding of society, when we are dealing with psychic problems we are compelled to peer far below the level of surface morals and search for the instincts underlying words and actions. None of us are perfectly free from faults, therefore charity rather than censure should be our aim when endeavoring to estimate the moral worth of others. Kindly thoughts, pure desires, benevolent intentions are certain links to bind us closely in indissoluble union with those celestial companies in whose society and under whose guidance mediumship must ever prove a blessing, not a bane.

LESSON X.

Types and Varieties in Mediumship—What Determines this Variety

The question is frequently asked by students of the problem of variety in mediumship: What is it that determines and regulates this variety?

To answer this enquiry in anything like a satisfactory manner, one must take into account in the first place the simple fact of Temperament, and though a study of differing temperaments may never suffice to completely explain all we have to consider, it will assuredly go a long way in the desired direction.

Mediumship has been for many years roughly divided into certain easily definable categories, of which the two largest are Mental and Physical. By mental mediumship is generally meant all those phases, such as clairvoyance, inspirational oratory, and all that does not involve the movement of material articles without perceptible physical contact, or the employment of definitely material agents such as trumpets, for example, in the production of phenomena. Between these two easily definable types of mediumship there are many grades of semi-mental and semi-physical, such as automatic writing and much else that gives evidence of a joint employment of mental faculties and physical faculties.

It was long considered probable, if not certain, that a physical medium possessed an organism that lent itself readily to quick depletion and equally rapid recuperation, and many of the best verified experiments of leading scientists who have investigated physical manifestations have gone far to justify this assertion. Famous physical mediums of a departed generation, such as Daniel Douglas Home, Henry Slade, and others who gained world-wide

celebrity and notoriety, were persons of powerful physique and of unusual mental temperament. They were, in many respects, very curious individuals, standing in an eccentric class by themselves, differing in some respects so widely from the general run of humanity as to appear often uncanny, therefore they called forth both admiration and hostility, they were loudly extolled and fiercely condemned, pronounced great benefactors of the race and also called frauds, impostors and everything else despicable and criminal. Now, it seems strange that such diametrically opposite views could have been taken by different persons of high intelligence after they had all interviewed and examined the claims of these marvelous physical mediums; but though much allowance must be made for prejudice and misrepresentation, amounting often to persecution, from which these peculiar persons often suffered bitterly, it must also be allowed that their upholders were not always entirely in the right nor were their denouncers always completely in the wrong.

We need not wonder that eccentricity of temperament and disposition characterizes a person thru whose agency the most uncommon phenomena occur; it would indeed be much stranger were it otherwise, for we might reasonably ask: How could a person be remarkably endowed with some rare ability, outwardly manifested thru a physical organism without possessing an organism in many ways differing from the accepted ordinary varieties?

Physical mediums have always been sensational as well as sensitive persons, and their conduct has often been exceedingly erratic, so much so as to cause all but purely scientific investigators to look with extreme disapproval upon much of their behaviour.

To the coldly dispassionate scientific observer every peculiarity is interesting as it affords a fresh opportunity for scientific research, but the strictly scientific cast of mind is rare, though extremely val-

uable, and all the more valuable, relatively speaking, on account of its rarity.

Many excellent treatises are extant setting forth the results of unimpassioned scientific research carried forward by Sir William Crookes, Professor Alfred Russel Wallace, and other highly distinguished scientists, during the 70's of the 19th century, and to those earlier works new testimonies of great value are being added by Sir Oliver Lodge and other eminent contemporary investigators.

In bygone days mediumship was much more to the front than it is at present, and the complaint has often been made that Home, Slade, Eglinton, and other marvelous physical mediums of the last century have had no adequate successors. There was a time when Materialization was so much in evidence and so widely discussed that a great many fraudulent persons simulated mediumship and many mediums were convicted of intermingling fraud with genuine phenomena. As these disagreeable occurrences are necessarily embarrassing and call forth popular indignation, it is not to be wondered at that physical mediumship passed under a heavy cloud and has been much discountenanced in many quarters, among professed Spiritualists as well as among outsiders; indeed Spiritualists have often been fiercer and more relentless in their attacks upon phenomena considered fraudulent than have any others except the most bitter opponents of mediumship in general among the public at large. It seems impossible to entirely eliminate fraud from mediumship so long as it prevails in the world at large, for mediums are among the most sensitive and impressionable of human beings, and when not endowed with an exceptionally high sense of honor they are more likely to succumb to surrounding influences, good, bad and indifferent, than are persons less exceptional. Physical mediumship has no necessary connection with good moral character or with the lack of it, for it results chiefly from a loosely constructed physical organism, from which a large

amount of vital pabulum can be readily withdrawn and quickly replaced with much less difficulty than is ordinarily the case. The rigid experiments conducted by scientific examiners of the most startling physical phenomena have proved conclusively that the weight of a medium's body has been greatly reduced during the progress of a seance and restored to its usual amount very quickly after the phenomena had ceased. Sitters have also been heavily drawn upon in many instances to supply additional material for the production of phenomena; all going to prove that the unseen operating intelligences were making use of physical material gathered primarily from the medium and in lesser degree from others who were assisting at the seance. A physical medium who can supply this pabulum is a very interesting person from the scientific standpoint, and the fact of his being a curious individual in many ways does not in the least detract from his importance, seeing that it would be ridiculous to set him up on a moral pedestal and pronounce him a singularly holy person, when no such claim is made for him or by him.

There is a vast amount of sentimental cant floating about concerning the purity of life necessary to constitute one a good medium. With all due deference to moral character, which is of illimitable value from a truly spiritual standpoint, we must not drop into fanaticism and confound issues that widely differ. A good tailor is not necessarily a moral man, tho it is highly desirable that all tradesmen should be upright in all their dealings. The tailor's art is something apart from morality; it is a product of mechanical skill. Some children would easily make good tailors, while others would not, though all may be equal in respect of moral character. Now, when a physical phenomenon is produced, the intelligence behind the scenes has to employ material to weave into a temporary garment, because no spiritual entity without a physical body can exhibit its powers in a physical manner without recourse to appropriate

material, and this must be supplied on the physical plane.

Now, just as there are scientific minds on earth specially devoted to proving facts scientifically, and these demonstrators are only desirous of obtaining the means for prosecuting their researches to a successful issue, so on the unseen planes there are many intelligences bent on demonstrating phenomena which shall conclusively prove the facts they are determining to make manifest. A physical medium may be (but need not be) coarse and illiterate and addicted to many undesirable habits and still prove useful for the purposes for which his temperament peculiarly adapts him. Such a person only needs to be understood to be appraised at his true value, which from the scientific viewpoint is very great.

In such a case it usually happens that the investigators have much more to do with the morale of the situation than has the medium, for they frequently serve as magnets to attract the manifesting entities, and it is according to their aspirations that they draw responses out of the unseen universe. Suspicion is the relentless foe of dispassionate investigation; a suspicious person is never a clear-eyed, but is rather a blear-eyed investigator. Perfect mental serenity, coupled with acute observation faculty, trained thru practised concentration solely upon one object at a time, contributes most of all to qualification for adequate investigation of phenomena. Nothing is more important than that a highly sensitive medium should be kept in an unruffled condition, for disturbances in the medium's atmosphere or auric zone are extremely detrimental to the production of convincing phenomena.

For physical manifestations, passivity on the part of medium and sitters is alike necessity, but this passivity can be as voluntary as any phase of activity, for we can all learn to make ourselves active and passive in self-regulated alteration of mental attitudes.

The best time for sitting for physical manifesta-

tions is usually after sunset, and when no business or other engagements press, and the best place is wherever the atmospheric conditions are reposeful and the general air is as free from contamination as possible. Good ventilation is essential to the health of all concerned. Much of the exhaustion following a seance is often due to a stifling atmosphere brought about by stupid non-observance of rudimentary sanitary conditions, and then falsely attributed to the effects of mediumship. If people would only attend more rationally to proper ventilation, hygienic dress and simple food, they would be able to exercise mediumship and attend seances with far less inconvenience and suffering than they now often experience.

A physical medium, upon whose constitution heavy draughts are often made, can readily recuperate without injury to mind or body provided mediumship is exercised only in wholesome surroundings. Such a person requires much free exercise in the open air and usually thrives far better in the country than in a city. A country estate is far healthier than a city flat for everyone, and if a society engaged in scientific psychical research takes a medium under its wing, it would be well for such a body to provide a retreat away from city strife where the medium could enjoy mental and physical relaxation, whether the seances were held there or elsewhere. It greatly contributes to facile production of phenomena to set apart certain rooms exclusively for psychical work, as an atmosphere becomes gradually charged with elements which can be readily utilized in the production of phenomena. Garments also can profitably be kept sacred for use only during the progress of seances.

Turning now to Mental Mediumship we are confronted with a type of temperament altogether different from the physical. As the physical medium is principally called upon to supply material for external phenomena, the mental medium is called upon to retire into an interior condition in which he is

removed to an unusual distance from the physical plane. Very often a mental medium of rare excellence is a person of spare frame and of almost ascetic tendencies, generating less than the ordinary amount of physical vitality, but enjoying good health tho by no means adapted to hard manual labor. Many a physical medium makes an excellent tiller of the soil, and delights in physical occupation of various kinds, but cares little for art and literature. A good mental medium is apt to be studious and artistic, far better adapted to literary employment than to manual efforts. Such a person is often highly sensitive to mental states and is much more readily affected by psychical than by physical conditions. We may have to pay much attention to externals with persons of this type in so far as they are expressive of internal conditions, but no further. It is the mental attitude of the persons with whom this type of medium is brought in contact that signifies far more than observance of any outward rules. Here again we often encounter eccentricity, but it is on the mental plane and very apt to manifest in the expression of unusual views of life such as would furnish material for an original play or novel.

Inspirational speakers, to whose utterances an immense amount of attention was given at the very time physical phenomena was being closely investigated in many lands contemporaneously, were usually somewhat uneven in their utterances, their finest orations being given when audiences furnished them with some exceptional stimulus. Sometimes this stimulus is of the most friendly and sympathetic order, but on other occasions it is a wave of challenging antagonism that will call forth superfine deliverances. During recent years Spiritualism has become too general and popular, and its accustomed methods of propaganda too commonplace to evoke very startling results, for the best mediumistic demonstrations require a certain definite stimulation which is only occasionally afforded.

Henry Ward Beecher was wont to say that a great

oration required a great occasion, a great inspiration, and a great subject in addition to a great orator, therefore unless the four essentials were present it was not forthcoming. No doubt Beecher was fundamentally right, but judging from results among inspired speakers we must acknowledge that some, if not all of these four essentials, are often furnished on the unseen rather than on the physical side working thru the medial instrumentality of a sensitive who in his or her ordinary condition is no orator whatever, tho no doubt in possession of latent oratorical ability; for it appears, as a result of close and continuous investigation, that dormant faculties are worked upon by inspiring intelligences, who cannot create faculties in a mediumistic person, but can and do arouse and employ to the fullest possible extent such faculties as they find potenial.

A great audience may be composed of only three or four persons, because greatness in the mental sense does not imply a vast concourse of dull intellects which may easily be massed together at a circus. A single bright mind, alert and sympathetic in an audience of any dimensions, may suffice to afford the necessary conditions for the delivery of a masterly inspired oration on a public platform, precisely as the same helpful man or woman of keen intellect and kindly disposition may call out the most amazing results during a private interview with a delicately organized sensitive.

Professing Spiritualists are not always the people who furnish the best conditions for the exercise of any phase of mediumship, for they are often coldly unsympathetic and harshly critical, while many inexperienced investigators are in so receptive a mental state that they aid a medium immensely. Particular phases of mediumship usually follow the bent of the medium's natural disposition pretty closely, thus it comes to pass that a lover of music will be inspired to sing or play; a lover of literature will be inspired to write; a lover of painting or sculpture will be inspired to produce a painting or a bust; a

child or adult of inventive turn of mind will be inspired to produce some invention. We must remember that the intelligences who work with and thru mediums are largely limited as to their expression by the instruments they have at their disposal.

No musician, however gifted, can evolve the tones peculiar to a cornet by drawing a bow across the strings of a violin, nor can the finest pianist draw from a pipe organ the same kind of tone resulting from passing his fingers over the keyboard of a piano; neither is it possible for any organist to transcend the capacity of the instrument upon which he plays. Organs have just so many stops, pedals and keyboards and no more; violins have so many string; pianos just so many octaves. So is it with mediumistic capacities at any given time with reference to any special medium. But human faculties can be increased by exercise, therefore the limit of to-day is not necessarily that of to-morrow.

The cultivation of mediumship does not imply change of type or alteration of characteristic temperament, but continued unfolding more and more of latent capacity. We can never countenance, much less advocate any objectionable artificial methods for arousing sensitiveness, such as the employment of stimulants or narcotics, which are invariably injurious. Healthy modes of living, free from all manner of excess, must ever be recommended to those who wish to exercise mediumship healthfully and reliably. Blind yielding to unknown influences is always fraught with risk, but intuition must be our chief guide in all directions.

Unseen influences may call themselves by any names they choose to assume, and if we blindly accept what we are told regardless of sensations accompanying and results following, we may be swindled in many directions by arrogant impostors either seen or unseen. There is a sphere surrounding every individual that cannot be altered except from within, therefore a deceiver cannot emanate the same psychic influence as one whose intentions are

honest. The emanation from one who delights in cruelty cannot be the same as that proceeding from one who delights in kindness, and so it goes illimitably.

Sensitive children, in common with all highly sagacious animals, know whom to trust and whom not to trust, and as the childlike disposition is essentially mediumistic in the best meaning of the word, it is well for most adults who are practising as mediums to let their intuitions guide them far more than they usually have done or are now doing.

If a person enters the atmosphere of a sensitive, demanding an interview and the sensitive feels repelled, it would be wise not to give a sitting. No one need be rude or condemnatory in the attitude taken, but discretion should be heeded. Very often certain persons coming closely together clash psychically and the interblending of their auric emanations produces a discord. This is no proof that there is anything wrong or bad in either party, it only goes to show lack of mutual adaptability, and often the direct contradition of adaptation. After all the advice that can be proclaimed and published along general lines has been given and heeded, there will ever remain the need for individual discretion in the exercise of mediumship, and as sensitive persons outgrow more and more the old mistaken idea that they must be in a chronic state of prostrate passivity in order to be successful mediums, the rightful assertion of individuality will increasingly reveal the welcome fact that the highest and most convincing types of mediumship traverse the road of temperamental inclination, so that the most useful mediumship is of supplemental, not of substitutionary character. Inspiration of the noblest sort augments, it never subverts any rightful natural tendencies, and it ever increases natural talent whenever it is healthfully encouraged.

LESSON XI

Mediumship and Adepthood

Having discussed various phases of mediumship and made some endeavor to explain, at least in outline, whence mediumistic faculties proceed and how they may be reasonably cultivated and profitably exercised, we now desire to direct attention to Adepthood which occupies a position in general esteem (and rightly so), far higher than any usually assigned to simple mediumship. The reason for assigning a position of great importance to Adepthood and regarding Mediumship as occupying a more primitive ground, is because many a medium is such from organization only, and therefore practically from necessity, while no one can possibly become an adept without a large amount of deliberate self-development.

When the famous electrician, Thomas Edison, was questioned as to how far he thought that his phenomenally successful work was legitimately attributable to inspiration, he replied more seriously than facetiously, that he considered that Perspiration played a larger part than Inspiration in his accomplishments. On first hearing so strange an utterance one might imagine that the famous inventor was casting a slur upon inspiration, but such was by no means necessarily the case, for the original meaning and true etymological significance of perspiration is breathing thru, while inspiration obviously signifies breathing in. **Spiro,** I breathe; and **spirare,** to breathe, are the Latin founts whence our English words, inspiration, perspiration, aspiration, respiration and expiration are derived, therefore as the prefix per stands for thru, perspire is to breathe thru, not as commonly supposed simply to sweat. In all ordinary uses of the word in these days we

are led to suppose that sweating and perspiring means about the same, when in reality these two processes are widely dissimilar. We all know how persons whose breathing is seriously impeded, and who are in a generally weak and run down condition, often suffer from night sweats and the water flows out of their pores excessively and unpleasantly whenever they take a little more than their common small degree of exercise. In sound health the human body is comfortably moist but not uncomfortably wet, but when abnormal or pathological conditions obtain, normal breathing is interfered with and thru clogging of the pores disagreeable sweating is substituted for agreeable breathing. All Yoga practices deal primarily with regulated modes of breathing, because there is no self-command where there is no regulated breath, and where there is lack of self-control or self-directed energy there can be no attainment of adepthood. We often call a man or woman an adept who has achieved something unusual along some particular line of mental industry by dint of patient, persistent perseverance, which is something widely different from easy dependence upon natural gifts and endowments alone, which, tho' forming in most instances a necessary background and starting point for deliberate endeavor, can never be rightly looked upon as substitutes for resolute determination to make something of oneself.

We hear so much of "selfmade" men and women, pro and con, that we need to carefully weigh arguments and assertions on both sides of an age-long controversy. On the one hand we are confronted with assertions to the effect that Heredity and Environment are responsible for nearly everything, on the other hand we are told that all truly great individuals have made themselves illustrious by their own determined endeavors. It is safe to aver that there is some measure of truth in each of these diametrically opposite assertions, experience manifest-

ly teaching that the qualities inherent in us and the opportunities thrown in our way have much to do oftentimes with our success when we succeed. But it should never be forgotten that there are many obvious failures in the face of great inducements to success, and many remarkable successes in the face of tremendous obstacles which only the most heroic courage and perseverance could have surmounted. When Longfellow gave us those heroic lines in the Psalm of Life, "Lives of great men all remind us we may make our lives sublime," he struck the keynote to an anthem of human possibility far beyond the realization of average men and women; but it is well that children everywhere should be taught to recite and sing words of such majestic import, for they are fundamentally sound as well as intensely bracing.

We have probably in the course of our investigations met certain mediumistic persons, who may be thoroughly honest and doing a limited amount of good work faithfully who have, by all report, made no progress during 20, 30, or even 40 years. They seem to have come to a standstill; they move in a rut or travel in a groove round and round, but apparently take no steps forward. These honest psychics may be all they claim to be and their guides on the unseen side of life may be sincere and trustworthy, but painfully limited in knowledge and lacking in the spirit of adventure. Mediumship of the sort possessed and exercised by persons of this stamp is by no means hurtful or dangerous, but it is surely not extremely profitable, and owing to its negative and stationery character it justifies the complaint made by many progressive-minded investigators that such a kind of intercourse with the spirit-world fails to add sufficiently to our knowledge or to the elevation of our daily interest in it. It is from this cause more than from any other that many investigators have turned away from commonplace mediumship to a study of "occult," "theosophical"

and "new thought" literature and thereby caused lamentation in the ranks of ultra-conservative Spiritualists who protest against the defection from their ranks of persons who have failed to receive edification thru such mediumship channels as were open to them. It is extremely wise for convinced and enthusiastic Spiritualists to do their utmost to cultivate and exercise a kind of mediumship which will bring real satisfaction to intelligent enquirers. There is no necessary opposition of mediumship to adepthood, tho' the method of becoming an adept is one of voluntary affiliation with certain sources of information in place of relying upon whatever may come out of the unseen if one takes and holds a simply passive mental and physical attitude. It certainly ought not to be difficult to realize that the law of affinity works universally and regulates all psychical relationships to a far greater extent than it seemingly determines material conditions.

The old proverbial references to like attracting like and birds of a feather flocking together are completely applicable to what is constantly taking place on the psychic side of our experiences both when we are awake and when we are asleep, and even more when we are sleeping than during our waking periods. "Never walking heavenward can we walk alone" is a true saying, and it is furthermore true that we can never walk alone in any direction, for we attract spiritual companions at all times in consequence of what Swedenberg has termed our "dominant affection." To the merely shiftless in mind the idea of a dominant affection may mean very little indeed, but to all who set some definite goal before them it means immensely much. We can all yield irresolutely or waveringly to whatever influences may be in the ascendant, and that is exactly what fickle-minded people are continually doing. The true adept, and all on the path to adepthood, realize a goal ahead and resolutely strive to

reach it, not doubtfully and anxiously but firmly and steadfastly.

Concentration on the selected goal is the first matter of supreme importance, and we all know that concentration only means close and undivided interest. To concentrate upon what we greatly admire and truly love is never difficult but always extremely easy; difficulty arises immediately we seek to pay close attention to something in which we take but very little interest. Lack of concentration advertises lack of interest, and where little interest is taken in any pursuit definitely the goal of adepthood is an unattainable ideal. But we can scarcely imagine anyone seriously faring forth upon the way of initiation whose interest was at a low ebb or a vacilating quantity, unless the prompting motives were merely personal glorification or some financial gain, in which case it would not be desirable to seek to cultivate the inner faculties nor would it be possible to do so to any large extent. A vast amount of mischievous misapprehension prevails concerning the relative strength of the righthand and lefthand initiates, to employ current occult phraseology. It is erroneously taught in many places that the powers of darkness are almost if not quite as strong as the powers of light, but such an opinion is happily entirely fallacious. In such curiously instructive works as "High Magic" by Eliphas Levi, and the rarer works of Cornelius Agrippa and other medieval alchemists, we are distinctly shown how very limited is the ability of the lower occult forces who are sometimes referred to as Brethren of the Shadow. Strength on the spiritual side of life is commensurate with development of righteous intention, therefore it is ever true, both mystically and literally, that Parsifal can defeat Klingsor, but Klingsor strives in vain to subdue Parsifal. In that wonderfully beautiful legend which forms the motif of Richard Wagner's sublimest opera and which afforded Alfred Tennyson material for "The Idyl of the King" (Arthur) we have

set before us with unmistakable clearness the path of adepthood or the true way of initiation into the Greater Mysteries. At first Parsifal is represented as only a well-disposed lad who acts as other youths of his place and period, for he goes forth with bow and arrow and brings down a bird. Then Gurnemanz accosts him and rebukes him with seemingly undue severity for so commonplace an act, but in his harsh reprimand we are introduced to the true spirit of initiation. "Faint heart never wins fair lady."

To become a knight of the Holy Grail one must rise far above the ordinary standards of popular society and immeasurably transcend the mediocre standards of conventional morality. In the name of reason it may well be asked how can anyone expect to attain unusual powers or mount to unusual heights without undergoing unusual discipline and refraining from prevailing indiscretion? Here we confront the theological distinction between commandments binding upon all respectable members of ordinary society and "counsels of perfection" binding only upon such as set forth upon the saintly pathway which is the narrow road that only few attempt to tread. A saint is not properly a person unsuited to perform ordinary duties in the world, but one who has attained to a state where he can do far more than the ordinary and help humanity in many extraordinary ways. The question of sanctity is closely allied with sanity and the two words look alike and sound alike and are indeed derived from a common root, Sanitas (health). To be healthy is to be whole and to be whole is to be saintly. Abnormality is very far from sanctity, but supernormality, using the term as it is now often employed, is inseparable therefrom. The cultivation and exercise of our supernormal faculties at our own discretion marks a degree of self-direction definitely phenomenal. We are told of "held breath" and of much else that strikes the average reader as somewhat dangerous, in works professing to give directions for

attaining unusual heights of spiritual development, and it is not safe for untrained and undisciplined persons to experiment with curious Oriental practices not well understood in Europe or America and often adapted to India and its native populations, but not to the average native of any portion of the Occidental world. Simple breathing exercises may be profitably practised by every normal-minded person, but it should be steadily borne in mind that it is far more the resolute control over our sense-organs gained and maintained by such exercises than the simple performance of prescribed acts that accomplishes initiation.

If you determine to breathe regularly and rythmically according to a system you believe to be beneficial, you thereby develop ability to govern your sense-impulses when you succeed in regulating your breath. Should you adopt fantastic methods they might work injury, but if the methods are rational nothing but benefit can accrue. Here we see how immensely important is the mental attitude, far transcending the physical behavior, for it is the former which dictates and governs the latter. Mechanical bodily exercises such as are practiced in an ordinary gymnasium cannot unfold spiritual qualities, but in so far as they are healthful in themselves they prove of some assistance by way of bringing the physique into suitable conditions as an instrument for the soul's employment. We certainly do not find athletes and gymnasts as a class exceptionally enlightened spiritually unless they have devoted thought to higher proficiency than that which will enable them to exhibit their muscles to admiring spectators; nevertheless to the extent that they are healthier than a majority of those who gaze upon their achievements they are so much nearer the goal of adepthood, and were they to determine to develop their inner faculties they would at once find their athletic training standing them in good stead.

We all know that abstinence and self-control are

absolutely essential to mental and physical proficiency, and what is self-control when we definitely analyze it but successful resistance to pressure from the lower side of existence both in seen and in unseen realms? In order to become self-regulating, we must withstand all manner of overt and subtle solicitations to do as others do and to gratify our own lower impulses when higher impulses are urging us in some contrary direction. It is not gratification of the senses which is in itself the cause of human failure to achieve nobility, but disregard of higher invitations which urge in a supersensuous direction. The adept is the man or woman who takes up the mystical serpent of temptation and thereby transmutes lower into higher energy. This is the mystery of transubstantiation, the **magnum opus** of alchemy, the true transmutation of baser metals into mystical gold within the human alembic. No medium who simply allows himself to be used by guiding intelligences is an adept, because his attitude is one that calls for no exercise of individual sovereignty, without which there can be no achievement of real victory over the raw material out of which the new statue is to be wrought by the spiritual sculptor.

We usually speak very glibly of the sacrifices made and the victories won by those highly advanced intelligences who have conquered limitations, and become Masters or Mahatmas (greatly unfolded souls) but how are we ever to advance likewise without making similar effort ourselves? When people use their reason on all these matters and refuse resolutely to be swayed by floating will-o'-the-wisp doctrines concerning mediumship and its alleged dangers, they will soon see how perfectly comprehensible is a rational and edifying view of this entire mighty subject. As we grow more and more highly individualized we become less and less swayable by extraneous influences whether in or out of the flesh, therefore we have our own say regarding our yield-

ing or not yielding to invitations and impulses, no matter whence such may proceed.

In the earlier stages of growth toward adepthood we are likely to appear self-opinionated and self-willed in a rather disagreeable way, because we are at a point on the road where we have to act from our own volition in place of being guided by others. The mistakes made by experimentists are not wilful sins, but blunders due to ignorance which can only be mastered by repeated efforts leading to eventual conquest. There is no other way of attainment than thru the gateway and along the path of successive efforts to achieve. The student must work out his own problems, often in solitary confinement in a scholastic cubicle, before he can reasonably hope to graduate with honors from his college, and in due time and turn become a professor in the very university from which he graduated, or in some similar seat of learning. The idle stupid question is always being raised, Why do not our spiritual guides and guardian angels (if we have any) protect us at all times from falling into error? The answer is simply that if they did thus completely shield us we should be rendered chronically subservient and actually automatic, therefore never able to reach to any such attainment ourselves as those more advanced entities have reached already. You can often be controlled, if you are willing to be, by very good influences who will pour helpful teachings thru your lips that will prove helpful to others; but when you set forth upon the road of self-initiation you have to assume far more individual responsibility, and for a time forego many delightful helps which assisted you along earlier portions of the spiritual incline. When adepthood has been attained, our relationship with the spirit-world is consciously far closer than ever previously, for then with open vision do we behold what formerly was only communicated to us by hearsay.

Whatever special exercises you may find profit-

able you have a right to pursue, but it is unwise, and sometimes dangerous, to endeavor to foist on others your own especial practices.

If every night before allowing sleep to overtake us we fix our thought steadily on some special goal of spiritual desire, during our sleeping period we shall be introduced to halls of learning and companioned by helpful preceptors who will greatly aid us on the forward path.

Whether we actively remember these experiences after we have awakened or not, will depend upon how gradually we have returned from the sleeping to the waking state and how far our outer brains are ready to receive psychical impressions, but no profitable experience in sleep ever fails to produce a beneficial result from which we profit knowingly or unknowingly during waking periods.

LESSON XII.

Objections, Answers and Observations on the Higher Uses of Mediumship

In its largest connotation, the familiar word Mediumship of necessity implies far more than when used in any ordinary restricted, or even in any restrictable sense. The actual fact of spirit-communion is here and there, now and again demonstrated thru the instrumentality of some highly sensitive man, woman or child, and intelligent investigators become convinced that there is, at least occasionally and in some limited degree, intercourse between two planes of existence frequently termed two worlds. But tho so small a measure of spiritual revelation is distinctly valuable and serves to suggest an all-including philosophy of human life and purpose far brighter and more rational than antiquated materialistic theories, the wider aspects of the mediumistic question are often entirely overlooked because of too intense concentration mentally upon matters of immediate interest to persons whose sole object, here and now, is to prove the single fact of life's individual continuity.

The fact is often commented upon adversely that a majority of alleged spirit-messages,—many of them undoubtedly genuine to the fullest extent possible in the limiting circumstances,—are trivial and throw very little light upon the life continuous, concerning which they undertake to deal.

So very unimportant, relatively speaking, is the subject-matter of probably 90 per cent of average mediumistic "messages" that we need not wonder or feel annoyed when we hear them classified as trivial in the extreme.

The triviality, however, does not render them worthless or uninteresting even from a scientific standpoint, but it does produce a feeling of discontent in the minds of seekers after more of truth than is conveyed in such limited communications. An obvious reason for such messages is that they an-

swer a constant demand more or less satisfactorily, and also that they emanate from individuals who have had no wide experience in spirit-life and who were commonplace men and women when they lived on earth. Professor Hyslop and other well-known investigators of prominence in the field of Psychical Research have wisely and fairly called attention to the fact that very often a seemingly trivial communication is possessed of higher evidential value than many a much loftier and far more philosophical utterance given thru the lips of some inspired orator, simply because the trivial message contained some individual quality characteristic of the personal source whence it was said to emanate.

Professor Hyslop in his published works on this fascinating subject shows reasonably and clearly how very commonplace are our daily conversations with our friends and the letters we usually write to our general acquaintances, even tho some of us may be men and women of considerable prominence in literary and scientific circles.

Thomas Huxley said at one time, when one of his scientific colleagues had called attention to spirit-communications which had satisfied Professor Alfred Russel Wallace and other eminent scientific celebrities, that he did not deny any of the assumed facts. Neither was he prepared to admit them, but granting their genuineness they were of no more interest to him than would be the conversation of a company of trivial young persons playing a game of crouquet on a country lawn were he able to hear it while sitting in some room in London.

From one standpoint we can understand Huxley's attitude easily enough, but it was long ago pointed out that it by no means expressed the truly scientific spirit, and it certainly made no allowance whatever for the enormous part played by personal affection in human life at all times everywhere. If those young people were unknown to the listener, and

their talk had no reference to any matter which concerned him sympathetically, we can comprehend and agree with his position entirely; but if those young persons were his sons and daughters, or other relatives or students in whom he took a fatherly interest, the case would be entirely different. Letters received from home, wherever home may be, are not usually valued as fine literary productions, but simply as epistles written by some person in whose lives we take much more than common interest. It is not the worth of the message so much as the kindly spirit of the writer that gives us joy when we receive the missive.

Having now justified in outline the interest usually taken in messages which lack high literary or scientific value, we ought to be ready to gaze much further afield and reckon with other and more nearly universal aspects of spirit-communion concerning which there is still dense popular ignorance. Once admit that spirit-communion is a fact in the economy of nature, and we cannot escape from the conclusion that it is an unacknowledged factor in all our lives to an extent impossible to define completely. Intercommunion and interdependence are two words which express the universal co-operative spirit. None of us can live to ourselves alone, not even if like Robinson Crusoe we should spend a year or more on a solitary island without even one human companion in the flesh. The better acquainted we become with telepathy, mental telepathy, and all else that concerns psychic intercourse between persons yet in the flesh without the intervention of ordinary physical means of converse, the clearer does it become that we can and do, both knowingly and unknowingly, when we are awake and when we are asleep, commune one with another in subtle ways unknown to any of our external senses. Tennyson's expression "spirit with spirit, ghost with ghost," truly voices this fact. This spiritual or ghostly intercourse between intimate friends, such as

to realize their existence on earth, seeing that every institution is brought into existence and kept alive psychically, rather than physically.

"He is a Jew who is one inwardly," is a text containing a tremendous wealth of food for thought. Many nominal Jews on earth have no love for Judaism, therefore in spirit-life they are not numbered among Israel's sons and daughter, while others who have no Hebrew ancestry and have not been brought up in the faith of Israel are spiritually members of the House of Israel, because of their vital sympathy with Jewish ideals.

No greater mistake can possibly be made than to suppose that external membership in any organization constitutes affiliation, or that lack of external membership excludes anyone from spiritual communion. In all churches and parties there are nominal members who have no spiritual affiliation with the institution to which they outwardly belong, and there is always a membership unseen by mortal eyes and unregistered in material books which goes to make up the soul or spirit of the federation. Nothing is easier than to force a good many people to join and outwardly support an institution of any kind on account of worldly advantages on one side and disadvantages on the other; but enforced outward membership is detrimental to the body which contains these unwillingly incorporated cells, the presence of which causes incessant friction and results in ultimate disruption. In the spirit-life all associations are far more nearly voluntary than on earth, by reason of the fact that ulterior motives cannot be appealed to anything like the same extent.

No one can ordain or disallow spirit-communion in reality, tho shortsighted dictators may issue peremptory edicts commanding their subjects to either join in exercises intended to induce spirit- communion or else to refrain entirely from all participation in such exercises.

The mental blindness of such dictators is pitiable

Alfred Tennyson and Arthur Hallam, may be more keenly intense when there is so very much spiritual affinity as exists undoubtedly between especially close friends, but there is a friendship and spiritual intimacy between companions or affinitizing souls which embraces entire communities or societies in spirit-life, and it is with one or another of these spheres, not exclusively with some particular individual, that we most frequently hold communion when our affections and thoughts are centered in matters of communal and sometimes of even world-wide interest.

Some particular "movement" or aspect of local reform may be the "hobby" of certain peculiar people whose outlook upon life in general is very much restricted and who cannot see much value in anything outside the narrow confines of their parochial club. Such persons are often highly conscientious and truly inspired by unseen helpers who engage with them in the limited philanthrophy in which they take delight. On the unseen side there are far more workers than on the outwardly visible side of such a group of workers who live in their own especial fold, like sheep marked with an owner's name and carefully guarded by shepherd and dog lest they stray into other pastures. To persons who love limitations, and to whom narrow conventionalism affords placid pleasure, are attracted influences who, while in the flesh, lived in the same affectation and who have not yet outgrown it. Every "heaven" conceived of can have an actual temporary existence, and to the individuals now constituting it, it may appear a permanently satisfactory institution.

When a soul, passing out of the earthly tabernacle, insists upon receiving the ministrations of some particular society or church, we may feel assured that that soul is willingly, indeed wilfully, entering a certain clearly defined section of the spirit-world. It need be no more difficult to conceive of the existence of definite bodies or denominations in spirit-life than

in the extreme, for to the vision of a seer the means intended to promote an end in all such cases must invariably defeat it. That is why punishment is an egregious blunder and assists to promote the very crimes of misdemeanors it is intended to destroy. If you should forbid a child or a dependent from attending a meeting of any kind you could keep the physical body away but you could not prevent the mind from traveling, therefore you could not successfully forbid a particular kind of psychic influx of which you disapproved. You may lock up prisoners in jails, but you can only incarnate the flesh. You may execute a malefactor, but you cannot reform an individual by depriving one of his outer body. The whole blind punitive system, which is now breaking up the world over, is based in gross materialism and fostered by complete ignorance of the operation of law on the unseen planes of nature. Contemporaneously with the amazing demonstration of interest in all psychic questions which characterizes the present day, we find a world-wide determination to correct hoary abuses and completely reconstruct the penal system. The world at large is beginning to see how worse than futile are all endeavors to reconstruct character by punishment or to effect reform by repression. The less one talks about a subject the more one is apt to meditate thereon in silence, and it is through silent meditation or contemplation, far more than through noisy shouting that great results are brought to pass.

The only advantages accruing at any time from outward measures are to be traced finally to the status of mind they tend to induce and the special affections they incline to foster. Works of art which long endure have been born out of spiritual consciousness and stand externally as monuments to the great love and deep thought which originally inspired them.

The spiritual realm is a region of affectional conjunctions in which souls flew together in consequence

of some common affection and drift apart by reason of lack of interior congeniality. War and peace are the two great opposites, therefore, it would appear that no warrior could enter Heaven, which is a collective name for all orderly spheres; Hell being a collective name for all disorderly conditions.

It is true that no one can affiliate with heavenly influences in so far as he loves strife and wishes to intensify it, but when a warrior goes to war in the belief that it is his stern duty and that he is fighting in a righteous cause, he is by no means entirely cut off from the blessing of a celestial influx. Sherman's famous saying "War is Hell" was wrung from the intrepid soldier because he had seen the horrors of battle and felt his true humanity awakening within him. Such a man passing into spirit life becomes an arbitrator, a peace-maker; not one who eggs on nations to continued conflict. That there are warlike spirits fighting for their respective countries we know right well, and it is extremely easy to get in touch with them, for they are still in the earth's immediate atmosphere and present at recruiting stations and wherever else the war fever is encouraged. It is extremely probable that many of the limited patriotic influences are urging men and women to embark on a career of military "duty," while other more enlightened influences are persuading the same persons to take a higher and milder view of duty and work at peaceful industries for the true upbuilding of their native lands and for the ultimate benefit of the entire human race.

To merely claim that one is guided by unseen influences to perform certain definite deeds is not to rationally justify those deeds, because the unseen universe contains all sorts and conditions of humanity, and we can be genuinely inspired from an immense variety of sources. The vital crux of the entire situation is to be found solely in the motives which prompt us in our silent moments when we are most susceptible to spiritual influence.

Nothing can effectually separate us from what we truly love, therefore, no influences can ever come truly near us in the most intensely vital way unless we and they are united by the cords of deep mental affection. To merely profess interest in the world's welfare and verbally endorse well-sounding pacific phrases is not enough to protect us against the spirit of destructive militarism, but sincere love of humanity, whether outwardly expressed or not, must of necessity bind us closely in communion with the great army of philanthropists who are working diligently and incessantly to scatter finally the dark war clouds which have so long hung over the earth as a murky pall, and which are now being dispersed rapidly even thru the direful agency of active exterior belligerence.

Whenever a great crisis is reached there is a fierce clashing in the unseen spheres attaching to this planet; indeed, constituting its far larger portion. This is the "war in heaven" mentioned in the Apocalypse. (Vide Rev. xii, 7.)

In a period of such extreme sensitiveness as the present we are witnessing demonstrations of world-wide mediumship in far more than ordinary degree, and it is for us to definitely decide whether we will range ourselves or not on some definite side as conviction prompts us.

It is useless to condemn any one, but it is reasonable to throw all the light we can on the causes of manifest effects, for though the fixed relation beween Cause and Effect remains utterly beyond our power to influence, we can take such practical advantage of this immutable order as to regulate our inner living so as to affiliate only with such types of influences as we wish to have for intimate companions.

Fear attracts, and so does hate. By fearing we attract the object of our dread, and by hating we attract the objects of our aversion.

If psychics, sensitives or mediums everywhere would but face this mighty problem definitely and

straightforwardly they would soon greatly lessen their present sufferings and immensely increase their happiness and usefulness. While it is important that everyone should awaken to this mighty truth concerning the universal operation of the immutable Law of Attraction, it is supremely important that the more sensitive among us should become aroused to the importance of rightly understanding it.

Mediumship can be made a great universal blessing and nothing but a blessing, while now it is partly a bane. The whole universe is at our service. We can tap it where we please directly we have become convinced of the limitless power of united love and thought, which, working in double harness, can truly accomplish all things.

What is known as Prophetic Mediumship figures largely in nearly all discussions concerning the part played by unseen spiritual influences in this planet's guidance. Can events be definitely foretold and, if so, how? is a question of universal and perennial interest, and one by no means easy to answer without acquaintanceship with many hidden causes which never meet the outward eye. The false view of prediction taken by a multitude of fatalistic thinkers, whose thought is never profound, is that to foretell an event accurately is to justify the doctrine that every occurrence on earth is foreordained and therefore pre-necessitated, in such a manner as to leave no room for the exercise of human freedom.

Our sense of freedom is often referred to as an illusion by these shallow would-be philosophers who are overlooking the most important of all the factors in the problem they imagine they have correctly solved. The immutability of law, coupled with the possibility of beholding with the eye of seership the workings of law on an interior plane or in a region veiled from exterior observation, are the two leading factors in the matter we are now considering. Granting these two essentials it becomes comparatively easy to account for predictions subsequently

fulfilled without tolerating any fatalistic view of human destiny.

"Coming events cast their shadows before them," is an oft quoted and truthful saying, but one that seldom receives the thoughtful attention it richly deserves. A coming event must be on some road traveling from one place or plane to another, and as it journeys its casts a shadow in advance which an unusually sensitive individual can perceive, but this "shadow' 'is not detectable by persons who lack sufficient sensitiveness to detect it.

The fact that a letter has been already posted and is on the way to a person to whom it is addressed, and the further fact that the postman will deliver it at a certain time at a certain door may be clairvoyantly apprehended. A statement may be made much as follows: "You will receive a letter three weeks from today, postmarked Sydney." The person addressed may reply, "I know no one in Australia." That makes no difference to the clairvoyant who still persists that she sees the letter coming to that person at that time, and at the expiration of three intervening weeks the predicted missive is in your hands. An international conflict is an immensely greater event to foretell than the arrival of an unexpected private letter; but the law governing both predictions is exactly the same, as in both instances the prophecy is based upon more than ordinary information in possession of the prophet. A prophet who simply announces the advent of an unexpected event of world-wide moment has not of necessity any more responsibility for its coming than has the predictor of the letter's arrival at your house any responsibility for what it contains or for the previous act of the writer who indited it.

When causes are already in motion and things are traveling outward from unseen places as seeds sprout in the ground, there is no fatalism in definitely predicting the appearance of a certain crop at the end of a determinable germinative period. There is

a time when we are free to act or free to refrain from action, but once having acted in a definite manner we are not free to escape the consequence of the completed deed. It may be further declared that precisely as the actions of men and women on earth lead to certain inevitable consequences through the unalterable working of the law of cause and effect, so do the actions of spiritual entities disrobed of gross material forms produce results in planetary government. The balance of power is always in the hands of the most highly intelligent. Knowledge gives power, while ignorance must ever be the concomitant of weakness. The book of Daniel contains the expressive statement, "that ye may know that the heavens do rule," a very favorite proof text with astrologers. What is exactly meant by "the heavens" is an open question with many commentors, for while all may agree that reference is made to some celestial states superior to all things terrestrial, the mode of action of these "heavens" is not always fully decipherable.

If heavens are taken collectively to signify interior states, and earth stands for exterior conditions, the meaning of the passage quoted is sufficiently clear, and it is reasonable to assume that a correct view of heavenly operations must include the action of incarnate and excarnate humanity. The handwriting on the wall at Belshazzar's feast has often been cited as one of the most amazing combinations of physical with prophetic mediumship on record, and it reads as though the time had then come in Babylon when it was too late to save an empire which had grown so corrupt as to be at the very point of necessary overthrow.

The chief value of a prophetic utterance at so dreadful a time would be to give some opportunity for escape for those who would heed the warning, otherwise a bald prediction would be useful only as illustrating the inevitable doom of iniquity, and in that case it would be capable of conveying a valu-

able moral lesson. To simply predict impending doom is mere fortune telling, which does not deserve to rank with enlightened and enlightening prophecy. One of Shakespeare's characters has truly said "There is a tide in the affairs of men that, taken at the flood, leads on to fortune." The truly useful inspired and inspiring prophet is one who can declare when that tide will come in and who assists those who hearken to words of prophecy to take advantage of the flood. To sow in watered earth is to act wisely, and it is to prepare for a rich harvest of bread in days to come. While to sow at the wrong time for sowing is to court disappointment, unwittingly or carelessly. It is not rational to believe that the affairs of earth are either arbitrarily dictated by unseen influences or that the earth is left without spiritual promptings and guidance. The simplest definitions are often the most correct interpretations. Teachers stand over scholars to aid them in their studies, but at no experimental stations, and in no laboratory where apprentices are acquiring ability through experimentation of their own to become experts, can learned professors absolutely control the movements of the students in such wise as to make the student entirely reliant on the wisdom and forethought of their preceptor. We should always remember that this earth is a seminary, a place of education; neither a place of reward or punishment. The school idea is one that appeals to all thoughtful minds. We are not automatic agents of unseen intelligences, but pupils under the direction of teachers and given an ever-increasing amount af latitude for self-directing action as we proceed from class to class and advance from the rank of juniors to that of seniors in this terrestrial academy. Mediumship, in the last analysis, is simply susceptibility to information obtained psychicaly in one or another of many possible ways, ranging from original infantile susceptibility to extraneous guidance to mature deliberative exercise of inherent faculties employable or not at the discretion of their owners.

As all things work together for eventual good to all, we may rest assured that the higher intelligences are always immeasurably stronger than the lower, and that righteousness will ultimately conquer all inquiry.

But true optimism does not blindly chirp out the childish words "God's in his heaven; all's right with the world," which Robert Browning put into the mouth of an inexperienced girl going out at 7 o'clock on an April holiday morning. It is to **Abt Vogler** rather than to the song from **Pippa Passes** that we must look to find Browning's genuine and incontrovertible optimism; for it is not the untried and untempted who can truly sing the triumphant song of faith vindicated and hope transformed to blissful realization, but those who have born the burden of trial and, having seen their early illusions vanish, have supplanted those roseate dreams of childhood with certainties derived from actual experience of how all roads that wind and turn eventually lead into abiding light.

We need a revelation through enlightened mediumship far transcending the borderline experiences now so common, and as we learn the lesser lessons which those smaller revelations teach, we become prepared for fuller unveilings of the boundless spiritual universe of which this planet though a minute is by no means an unimportant section.

Come up higher is ever the counsel of exalted spiritual intelligences, and from the sublime altitudes of celestial blessedness we derive encouragement to press forward even as those have already pressed on who are now our chief enlighteners. A true spiritual philosophy is exquisitely simple and at the same time immeasurably profound. Every question asked by the human mind is progressively answerable, but we must advance step by step, line upon line, and digest precept after precept in logical consecutive sequential order. There are no limits to attainable knowledge and none to our possible indi-

vidual achievements. To set a justifiable limit to spiritual revelation is unthinkable. We must either deny it altogether or allow that it is boundless. Fnally considered, there are no real inconsistencies in any statements made by communicating entities, because none can describe things other than as they view them. To those who declare that we are arbitrarily fated, so it appears; but this is in consequence of lack of consciousness of innate ability to transcend environment on the part of the fatalistic babblers. In an undeveloped state of consciousness we are indeed subject to the sway of our surroundings, for we are the foolish ones who are ruled by their stars according to the old astrological adage; but as we advance in self-knowledge we become rulers where we formerly were slaves. We may hear of spirits mourning over the troubles of those left behind on earth to battle fiercely with a hard, cold world, and we may also hear of encouragement and cheer given to mourners by friends who have passed to upper spheres. All these declarations coincide with certain facts in human experience, but experiences on both sides of the "veil" are so immensely varied that we must strive to take into account the exact source whence a statement is received before deciding as to its value for our guidance.

Nothing Can Ever Be Too Good To Be True

It is always wise to apply practically the pragmatic or ultilitarian test to all revelations. We must try all teachings by the effect they can produce if we accept them. Common sense alone suffices to convince the open-minded that pessimism and fatalism are incapable of aiding human progress or contributing in any measure to health, success or happiness. Let us not waste energy and depress our mentality by indulging in the entertainment of theories or in coqueting with doctrines which prove themselves inaccurate by the sad effects they produce wherever they are welcomed and adhered to.

Suicide is justified by hopelessness. Progress is accomplished by holding on through light and darkness to the magnificent assurance that truth must eventually conquer all error, and virtue triumph over every shape of vice. In the exercise of mediumship we should resolve uncompromisingly to yield to such influences from unseen planes as render us aid by helping us to live more nobly ourselves and at the same time assist our neighbors to rise superior to whatever tends to hold them down. World-development means the unification eventually of all nations and interests in one glorious co-operative federation. The old monopolistic, tyrranical, oppressive and repressive systems of government and administration have been weighed in the balances of reason and equity and found so completely wanting that they are doomed to quick extinction, and the whole earth will rejoice when purer governments and juster laws have succeeded to those dying relics of a less enlightened past.

Spiritual hosts of light are ushering in the world's glad, bright, new day, and it is for all who love justice and seek to array themselves on the side of progress to open wide their hearts and minds to such influences, and to such only, as seek and tend to promote the incoming of the long predicted day of international federation. May the Divine Will be done on earth, in us and thru us, even as it is already done in the Celestial Heaven, is the earnest faithful, workful prayer of all who align themselves uncompromisingly on the side of the hosts of light who are the true directors of our growing planet's heavenward progress.

BITTER QUIZ.

QUESTIONS ON TWELVE LESSONS ON MEDIUMSHIP.

This is not a lesson in the sense that the preceding twelve lessons are such, nor is it in any sense a review of those lessons. The questions asked are to be answered by the student after he has gained a general outline idea of the contents of the lessons and feels desirous of testing his understanding of what they contain. It is not profitable in any high degree, except as a simple memory-exercise, to refer to the exact words of any lesson and repeat these precise quotations as answers to these questions, for in that case the student would display no ability to couch familiar ideas in language of his own, nor would he show that he had any individual understanding of the views he was expressing in some one else's phraseology. In order that every person who studies this Course of Lessons may become familiar enough with the views expressed therein to be able to easily undergo a cross-examination at random, no attempt has been made to arrange the following questions in any consecutive order. On the contrary, the questions are asked abruptly for the purpose of giving students an opportunity to test their own familiarity with the general scope of the teaching they have studied. No question is asked in the entire 100 which is not answered clearly in one or other of the twelve lessons.

Entirely apart from any special value which the lessons may or may not possess as explanatory essays, this quiz will be found extremely helpful to all who take advantage of it, because it affords an excellent opportunity for cultivating the good mental habit of grasping and holding ideas in substance altogether apart from memorizing the exact word-

ing of a speech book. It is recommended that the student write out his own answers in his own words and subsequently compare these answers with the working of the lessons to see how far he has intelligently digested what they contain and advocate.

As the lessons are by no means finally exhaustive many a student may, through employment of this Quiz, make many valuable additions to them and produce a set of lessons of his own far superior to these, which are not sent forth as authoritative dicta, but only as helps to seekers after useful knowledge concerning the great question of MEDIUMSHIP, a term which can properly cover a far wider field than any that has yet been satisfactorily traversed.

The author of this Course of Instruction particularly desires to emphasize the fact that the object of its production is mainly to assist students to think for themselves and thereby further the development of their own individuality, so that when approaching the intricate Psychic Problem which so many earnest truthseekers are now resolutely tackling, they may not yield ready submission to any attempted explanations they may chance to hear, neither be frightened off the field of investigation by scarecrow utterances concerning "danger", but set themselves calmly, honestly and fearlessly to work to the extent of their ability to obey the wise injunction "Prove all things; hold fast that which is good," an injunction impossible to follow unless one is free to investigate all subjects impartially and in the midst of all surroundings maintain a placid mind.

W. J. COLVILLE.

100 QUESTIONS ON 12 LESSONS ON MEDIUMSHIP
Asked by the Author.

1. What do you understand by simple Mediumship?
2. What may rightly be termed special Mediumship?
3. Does Mediumship necessitate the subjugation of one mind to another?
4. What is meant by spontaneous Mediumship?
5. Is there any logical connection between Inspiration and Control?
6. What do you understand by Clairvoyance?
7. How would you define Clairaudience?
8. What definition can you give of Clairsentience?
9. How do you define Psychometry; whence is the term derived?
10. What do you understand by Prophecy?
11. What sort of person is a Prophet or Prophetess?
12. Is prophesying equivalent to fortunetelling?
13. What do you think about Healing Mediumship?
14. Does Mediumship interfere with rightful self-assertion?
15. Is there any connection between Mediumship and Hypnotism?
16. What attitude is it right and reasonable to take toward unseen entities?
17. Do you consider all mediumistic experiences proofs of Spirit-communion?
18. What ideas have you of Sub-consciousness or the Subjective Mind?
19. Can you differentiate Super-consciousness from Sub-consciousness?
20. Where do you think the Spirit-World is situated?
21. Is all communion with the Spirit-World conscious and intelligent?
22. What do you think primarily determines our relation with the Unseen?
23. What is your concept of the Law of Attraction?
24. What part should our Will play in regulating our Mediumship?
25. What is the effect of Thought upon Mediumship?
26. Give a clear definition of Will and Thought as distinct actors?
27. Can you determine what you will attract to you psychically?
28. Can you derive information from spiritual sources while asleep?
29. What and Where is the Astral Plane?
30. Have you any clear idea of spiritual relationships?
31. Do we necessarily associate spiritually with earthly companions?
32. What do you think chiefly determines spiritual affinity?

33. Define consociation as distinct from association?
34. Is Mediumistic likely to follow the bent of natural inclinations?
35. Can mediumistic abilities be wisely cultivated; if so, how?
36. Has bodily health any effect on mediumship?
37. Has mental health any influence on mediumship?
38. Has moral character any effect on mediumship?
39. What is necessary to constitute a person a Physical Medium?
40. What temperament is essential for Mental Mediumship?
41. Has food any influence on mediumship?
42. Has wearing apparel any effect on mediumship?
43. Have colors any effect on mediumship?
44. Has music any influence on mediumship?
45. Have Works of Art any effect on mediumship?
46. Is Poetry akin to Mediumship?
47. Has climate any effect on mediumship?
48. Is an outdoor life conducive to mediumistic development of any sort?
49. Have Developing Circles any useful end to serve?
50. If Developing Circles are formed, how should they be conducted?
51. What attitude should a mediumistic person take toward surroundings?
52. What is your idea of Telepathy or Mental Telegraphy?
53. Does mediumship include telepathic experiences?
54. Can we be influenced by our friends unknowingly; if so, how?
55. Can we be influenced against our determined Will?
56. What are the safeguards of mediumship?
57. How should we judge the value of communications?
58. What is the best time for psychic development?
59. What are the best places for psychic development?
60. Are we often influenced spiritually while we are sleeping?
61. Can we learn to regulate our Dreams?
62. Can you discriminate between a psychic vision and a memory-picture?
63. Give some clear idea of Psychic Revelation as distinct from Memory.
64. What mental attitude is most favorable when consulting a medium?
65. Are there dangers connected with mediumship?
66. If there are dangers, how can we best avoid them?
67. Have you any thought about Obsession?
68. Is it ever necessary to yield to unpleasant influences?
69. How would you get rid of psychic annoyances?
70. If you are a medium and also a mental healer, how do you function?

71. Have you any clear thoughts on Inspirational Speaking?
72. What is your idea of Automatic Writing?
73. Have you any theory accounting for Spirit-Materialization?
74. Have you any definite idea of Human Atmosphere or Aura?
75. How do we generate our auric belts and how do they protect us?
76. How should mediumistic children be dealt with?
77. Do mediums attract the spirit friends of those who apply to them?
78. What is the relative power of enlightened and unenlightened spirits?
79. Can you explain Hauntings and other uncanny phenomena?
80. Is mediumship of any practical value in a life-career?
81. Should we seek to repress mediumship?
82. Can we rightfully employ mediumship in business?
83. Is it ever lawful to use mediumship as a detective force?
84. What are the consequences of seeking spirit-communion to harm others?
85. Need we ever be afraid of unseen influences if we desire righteousness?
86. Has mediumship any connection with Insanity, when it is abnormal?
87. How would you set to work to regulate disorderly mediumship?
88. Can a medium be a highly individualized man or woman?
89. Are mediumistic experiences consistent with Self reliance?
90. Have religious ceremonies any effect on mediumship?
91. Is Yoga practice helpful in regulating mediumship?
92. Is mediumship universal or particular, or is it both?
93. Has mediumship any part to play in international affairs?
94. Can mediumship be proved of service in abolishing warfare?
95. Has education any influence on mediumship?
96. Can there be successful training grounds for mediums?
97. Is mediumship subject-to law, or is it purely erratic?
98. How can we control sensitiveness if we have suffered from it?
99. Give some sound practical advice to mediums who are unsuccessful.
100. Sum up the philosophy of the 12 Lessons.

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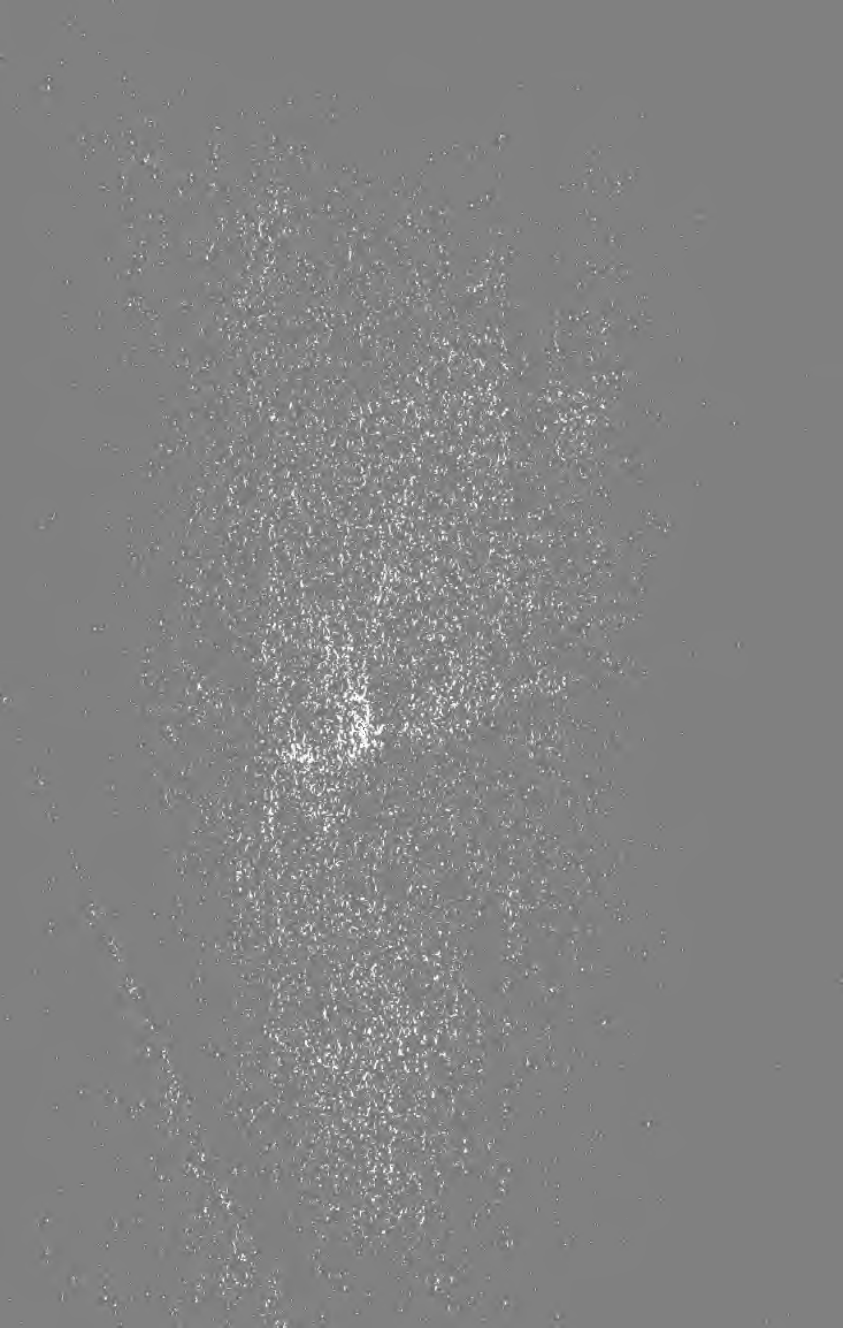
BOSTON:
BANNER OF LIGHT PUBLISHING CO.,
9 BOSWORTH STREET.



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ONESIMUS TEMPLETON.

CHAPTER I.

ON THE THRESHOLD.

On a bright summer evening in 1887, a party of friends were gathered on the balcony in front of an old-fashioned but comfortable house on Sycamore Avenue, almost in the heart of the business centre of New York. The house, though a very large and roomy one, attracts but little attention from the busy throng, as it is situated on one of those little frequented thoroughfares which still remain as mementoes of the old Dutch settlement of a by-gone day.

No. 312 Sycamore Avenue is at least one hundred years old, and has a wonderful, though but little known history. Like many residences of similar type, it has the reputation of being haunted, and for that reason the present tenant, Dr. Bernard Maxwell, is allowed to occupy a house of twenty-three rooms on payment of an annual rent of $750. The owner is a quaint old German with astrological proclivities, and though he is rarely in the city, between proprietor and tenant a feeling of generous friendship subsists though the two men are about as unlike in appearance, disposition and sentiment as two human beings can well be.

Gerald Gustav Mackenberger (the owner of the property) is a man over sixty, delighting in solitude and given over to the most ardent advocacy of stellar fatalism, while his tenant, Dr. Maxwell, is a handsome, cheerful, healthy man of forty, looking scarcely more than thirty. On the eventful evening

when our story opens, Dr. Maxwell, a rising physician of the Electric School was entertaining a party of friends from Vermont, prominent among whom might have been discerned the striking and by no means unpleasing figure of the Rev. Onesimus Templeton, pastor of the Baptist Church at Saddlerock, Vermont. Mr. Templeton was the possessor of a face which could not but attract attention, for though not beautiful, it was strong and earnest, and the eyes shone with a yearning pleading light, as though an unsatisfied but aspiring soul was ever reaching through them to catch some knowledge from the heavenly spheres as yet denied it. In general appearance Mr. Templeton might be described as tall (five feet, ten inches or thereabouts), slender, narrow-chested, and inclined to stoop; hair and eyes very dark; hands small and delicate for one so tall, but not lacking in nervous power or sinuous determination. Raising his voice above the voices of his companions, who were all buzzing together after the manner of people gathered outside a drawing-room window after dinner on a summer's night, his whole attitude one of earnestness and deep conviction—the reverend Onesimus, addressing a portly lady at his side, exclaims: "My dear Mrs. O'Shannon, I tell you there never was and there never can be such a phenomenon as the one you have just described. The law of nature renders it impossible, unless (lowering his voice to an awe-struck, and certainly impressive undertone), which, heaven forbid, some imp of darkness should have been permitted to read the thought in your misguided daughter's mind."

"I tell you what it is, Mr. Templeton," replied the lady thus vehemently and awfully addressed, "if you are going to insinuate that my daughter Matilda is in league with the Evil One, you may as well stop your endeavors to convert me to your opinions on any subject; for a better, purer girl than my child you won't find this side the Atlantic, though I do say it, who being her mother should let others sound her praises."

"What's all this loud talking about between you two this evening," breaks in a cheery, rich, round voice and Dr. Bernard Maxwell, turning an amused glance on the excited combatants who were evidently amusing the passers-by, suggests that for the present, at least, all heated discussions on psychology shall be abandoned, and the evening devoted to more rational and edifying enjoyment, "for (said the good doctor, smiling), when any two persons set out to convince each other by means of verbal strife, no possible progress in the work of mutual conviction can be made, as the needful conditions for making ideas plain to the understanding are of necessity absent, when either party is excited or in the least belligerent."

By way of turning the subject into a more attractive and gracious channel, without, however, altering the tide of the discourse, Dr. Maxwell (who was a brilliant conversationalist as well as a man of rare scientific and literary attainment), began to relate an incident of his recent voyage from Paris on the magnificent steamer, *La Gascogne* of the justly celebrated *Transatlantique* line. He spoke as follows:

"As I was sitting on deck one gorgeous evening in May, the sun slowly sinking beneath the waters as one never sees it set on land, I heard, or thought I heard a low, sweet, girlish voice whispering in my ear, 'Bernard, take care, I implore you, or the electric battery for which you paid 6,000 francs in Paris will be utterly destroyed. I can see where it is, if you cannot!' The voice, and more than that, the thrill accompanying the mystic utterance, so powerfully impressed me that I was being addressed by Heloise De Montmarte (the daughter of the dearest friend I have in all the world, and the man to whom I owe almost all my present success in my life's undertakings), that I hastened to my stateroom, and immediately discovered that my most valuable instruments and apparatus were in immediate danger of ruin by water. Hastily calling a steward, who quickly stopped the leakage from the wash bowl, I just prevented the water from

soaking into the very place of all others from which I was particularly anxious to exclude all dampness. Ruminating on this extraordinary incident, I returned to my folding chair on deck, and resuming my old position, gazing out upon the water which the moon's soft rays were just beginning to glorify, I fell to meditating on the wonderfully complex problem of mental interaction never wholly absent from the minds of students of the nervous systems of men and animals, which has been for many years my specialty. As I pondered with ever increasing surprise upon this most timely experience which enabled me in the very nick of time, to save my battery from serious injury, I saw a thin blue cloud cross the sky, and from this cloud (apparently of ether), small but intensely bright electric sparks proceeded. Thinking it might be merely an optical delusion, I rubbed my eyes and looked again, determined this time not to be mistaken, when a soft, silvery laugh sounded at my elbow, and the clear, sweet tones of Heloise De Montmarte's peculiarly liquid and unmistakeable voice sounded clearly enough to me, though I am convinced no other person heard any sound. She said, 'Why, Bernard, have you forgotten what papa told you when we parted that I should always be able to warn you when anything specially needed your attention? and here I am to fulfil my father's word.'

"Almost dumbfounded, I answered her in thought, my lips, however, moved but in inarticulate utterance: 'But pray tell me where you are now and what you are doing?' No sooner had I given the words (mentally) to the ether, than a reply came close to my ear: 'Why, here, of course, talking to you. Papa's entertaining company in our salon, and I've retired early; my body is slumbering as peacefully as usual in my own room in the house you know so well, 33 Avenue de l'Imperatrice, but I can't stay any longer now, so good-bye, Bernard, and don't forget the alligator.' With these words the voice became silent and the mysterious presence had vanished from my side. I was alone, intensely alone it

seemed after this experience, though the deck was well filled with passengers walking slowly and talking quickly as steamer passengers usually do on a balmy moonlight night in Spring."

"Oh, do tell us about the alligator," broke in Lydia O'Shannon (a graceful girl of eighteen summers), "I do so love queer pets. Is there an alligator in the house, and how did you get him?"

"Well (said Dr. Maxwell, laughing), if you are a good girl, you shall see him to morrow; he's asleep now in my aunt's bath-tub; he and she are great friends. Prof. De Montmarte gave him to me three years ago when we were travelling together in Florida. He seems to have grown up as a member of our family, never snaps or tries to bite, but why should he, when we treat him kindly and hold him under due restraint; is it not man's prerogative to hold the lower creation in subjection? What say *you* to this, Mr. Templeton, does the theology of the Baptist Church tolerate so much of theosophy?"

"I really cannot decide such a question without giving it long and prayerful consideration," responded the minister addressed, "but anyway, I shall be delighted to see your alligator whenever it is convenient to you to show him to me. Can we not step inside now and have a little music? Your electric system of lighting is such an improvement over old methods, we don't dread the heat generated by it."

So saying, Mr. Templeton, accompanied by Mrs. and the Misses O'Shannon, moved into the large, roomy *salon* devoted to almost every conceivable modern use. Elegantly but simply furnished, it portrayed clearly the disposition of the man who rented it; no sign of niggardliness on any hand, neither any presumptuous display; all things solid, substantial, comfortable, cheerful, and withal beautiful.

Just as the friends were composing themselves and assuming a listening attitude, for Miss Lydia O'Shannon was taking her seat at the grand piano, which was one of Leven-

stein's very best, a bright, handsome boy of twelve devoted to Dr. Maxwell, who had been more than a father to him when he was left an abandoned orphan eight years earlier, threw open the door and announced, "Monsieur Alphonse de Kabriet." Immediately following the announcement of the name, a dashing but not particularly refined young man about twenty-five years of age sauntered into the room, and seated himself without invitation in the most spacious and comfortable arm-chair in the apartment; of course he bowed and murmured "good evening," on entering, but seeing no one present who impressed him with any sense of special dignity, he took no pains to alter his usual nonchalant manner, which seemed to say more plainly than any words could express: "I honor you by condescending to address you!"

Mons. Alphonse was of French descent, born and educated in New Orleans, accustomed to the theatrical stage and particularly to the box office, almost from infancy; exceedingly conceited, somewhat imposing in general appearance and with an amazing amount of self-possession not unmixed with a good supply of genuine "smartness." By means of these qualifications he had always managed to elbow his way either by sheer effrontery or subtle diplomacy, into the most exclusive circles of society. Having no very decided views on any subject, and knowing how to get on the right side of almost every susceptible person he encountered, extremely versatile in mediocre accomplishments, and speaking three languages, English, French, and Spanish fluently, if not always grammatically, he found himself by reason of no special merit, and no one knew exactly how or why, in the very midst of the most literary people in New York. The object of his present visit to Dr. Maxwell was to interest that gentleman in a series of lectures on Mental Science, for which he was endeavoring to secure a distinguished audience. These were to be delivered by Mrs. Felina Catsleigh, who having grown tired of unsuccessful theatrical ventures, had taken up *Metaphysics* as a means of livelihood.

Addressing Dr. Maxwell in his usual familiar manner, Alphonse begins, "This Mrs. Catsleigh beats all you've ever heard; you'll rave over her the first time you hear her, and isn't she a taking woman in a drawing-room! I don't pretend to follow her all the time, she's often too deep for me; but it's sound reasoning, I tell you, you ought to get her before the Medical Board; she'd open their eyes for them," and with this fervid eulogy of the new aspirant to fame in the ranks of "Mental Science Healing," Alphonse took from his pocket a parcel of circulars (at least 200), elegantly printed on toned paper, and about 100 tickets, pretty little conceits in embroidered cardboard, bearing the following inscription:

"*Conversations Extraordinaires*, Mme. Felina Catsleigh (of Paris) will give twelve lessons in Mental Science, teaching you how you need never be sick or unhappy, according to the latest revelation of Truth, at Poodleton Hall, W. Minerva Street, Tuesdays, Thursdays, and Saturdays. Four weeks. First lesson, Tuesday, July 21, at 3 P.M. Tuition fee, $25."

"Considering the season is off, the terms are very low. All the other metaphysicians charge $50 and many of them $100," said Alphonse, patronizingly, "you would be foolish indeed, interested as you are in such things, to miss this unique opportunity."

"Well, I will take six tickets," said Dr. Maxwell, and straightway, that gentleman put $150 into the palm of the courteous Alphonse, who still remained seated, and who after remarking, "mighty good bargain," handed a receipt.

Mr. Templeton watching this transaction from his corner opposite the new-comer, eyed him severely, and sternly observed: "The new gospel is not as free as the old, I take it. $25 for twelve lectures is not a very small price to ask, I must say."

Though this remark was not intended for the ears of Alphonse, that gentleman who had cultivated his hearing as well as his sight to an unusual degree of perfection in his favorite capacity of trained spy and confidential private

detective, rose from his languorous position, and drawing himself to his full height, sneeringly replied, with a contemptuous jeer in his voice:

"You parsons are nice people to talk about a free gospel. What with your fine churches hardly ever open, and your big salaries for which you do next to nothing (I mean no offense to you personally, sir, for I don't know you), you may well try and keep people from every place of amusement, and even endeavor to stop them from hearing lectures; it's all a blind, I say, you are afraid if they gave a dollar to anybody else you would go short. As to religion, that is well enough; but when it comes to taking the bread out of the mouths of those who work hard for it, as you never do, it's another matter. What say you, Dr. Maxwell?"

"My dear sir," said the gentleman addressed, "Mr. Templeton is a minister and our guest, consequently, I think it ill becomes you to assail the profession he honors, in our house and in his presence. You cannot render a service to your own ideas by such displays of feeling. I must reserve my own opinion for a more suitable occasion, however, as I have been appealed to, I confess I do not think Mrs. Catsleigh's terms exorbitant; and I feel certain we shall receive more than our money's worth in listening to her instructions. But pardon me, we were about to have some music when you entered. Will you not stay, and as I think it probable you are yourself a singer, may I ask you to favor us after Miss O'Shannon has given us that lovely gem of melody, Lambilotta's *chef d'œuvre*, 'O Give Me Wings'?"

Miss O'Shannon's voice was clear, sweet and musical,—not very highly cultivated, but tenderly expressive; and though she often appeared a light, frivolous girl, when she sang, her whole manner was altered; it seemed as though some wondrous inspiration fell upon her, lifting her entirely above her ordinary self, transforming her into a gifted seeress, blessed with the divine power of touching the deepest springs of human feeling through the avenues of song. When the

touching strains had ended, and the breathless silence which had fallen on the company was breaking, as the fair young damsel resumed her ottoman at her mother's side, Alphonse stepped forward, and extending his hand to the lady, said in his most persuasive accents: "My dear Ma'amselle, will you not accompany me in 'Toreador?' " Receiving an approving nod from Dr. Maxwell, and "go, my child," from her mother, the gentle Lydia allowed herself to be led to the piano by Alphonse, who looking admiringly at himself in a pier glass opposite, twisted the ends of his moustuche, and adjusted his tie and watch chain, quite unnecessarily, while his accompanist was dashing off the prelude. Then bracing himself as though a bull fight were in reality about to commence, he shouted the boisterous composition of Bizet as though he was singing to an immense audience in a great opera house, apostrophizing the chandelier and waving a red silk handkerchief in his determination to act the song as well as sing it, he fairly persecuted the ear drums of his audience, who moved quickly to the furthest corners of the room while the performance lasted. Applause followed, and only too ready to accept an encore, he gave his own peculiar version of "Home Sweet Home," in a style that savored of bathos rather than pathos. His voice was undeniably powerful, and many of his tones were firm and good, but far too loud for a drawing-room, while his excessive mannerism greatly marred the effect of a vocally creditable effort. Looking unutterable things out of his coal-black eyes at the company whom he had so graciously *deigned to delight* (to use the language he invariably employed when puffing himself in those of the society journals to whose columns he could gain an entrance), he subsided into comparative repose on a neighboring sofa, where stretching himself at full length, he exclaimed:

"That is hard work, I tell you, I am hungry and thirsty and tired into the bargain, I suppose you have something nice going."

At these extraordinary remarks from a total stranger,

Dr. Maxwell touched an electric knob, and almost instantly a page appeared bearing a tray of choice but not extravagant edibles; the conversation then took a gastronomic turn, and one of the ladies addressed Alphonse in the following terms:

"I have heard, but do not of course know how true it is, that metaphysicians can eat anything; now I'm a martyr to indigestion and have just commenced to take electric treatment from our host, but he doesn't allow me any meat even. I am permitted to eat nothing but fruits and cereals, while my principal beverage is hot water; what does Mrs. Catsleigh say on this subject?"

"Well," responded that lady's representative, "you must ask her yourself, blessed if I know. When we dine together we have quail on toast, and lots of other delicacies, but sometimes when people are too nervous, she does tell them not to eat pork and shell-fish and some other things discarded by the Hebrews, of whom she seems very fond, especially when they are free with their coin."

"Excuse my interrupting you," broke in the well-modulated accents of Dr. Maxwell's always winning voice, "I do not think either of you understand what I feel to be the true position on the diet question. Mrs. O'Shannon concludes that I attach as much importance to the simple question of diet as those physicians who make obesity a specialty. I do nothing of the kind, but my studies with the learned and excellent Prof. Jerome de Montmarte in Paris, have led me to study the science of correspondences in a way slightly differing from that in which it is usually studied by the reputed disciples of Swedenborg,—a sage and seer for whom I confess unbounded respect and admiration. I feel it to be an essential factor in human development that we should accrete and absorb such of the forces of the invisible kingdoms of nature as correspond to those mental and moral traits we seek to develop, avoiding all indulgence in such appetites as tend earthward instead of heavenward. I am no advocate of

long fasts, except in exceptional cases where a temporary rest from the work of physical assimilation is imperative, but I do indeed contend that the ordinary diet of artificialization,—miscalled civilization, is simply barbaric, it having neither justification in reason nor sanction in morals."

"But what is a fellow to eat?" questioned Alphonse, excitedly. "You don't expect us to subsist on roots and uncooked grains like some people who called at our rooms the other day and asked me to distribute 'Korokoo-heshun' literature among Mrs. Catsleigh's students?"

"Pardon me, my dear sir," replied the doctor, smiling. "I have no sympathy with fanatical extremists, and I consider cooked food in proper quantities and of the right kind, advantageous to us all as we are at present situated. I do not even banish meats entirely from my table, though I very rarely eat meat myself, and I induce all my patients to gradually break away from it, but the point I am aiming at is that there is a science of feeding as well as of everything else, and this science like all true sciences, has its foundation in *spiritual* not in *physical* chemistry. I hold that under extreme pressure of need, or in a state of unusually exalted spiritual feeling, the influence of anything and everything usually deleterious in its effects upon the human organism, can be successfully resisted; but under ordinary circumstances it is disorderly and absurd to tell people to eat and drink *anything* and *everything* because such words to the majority justify unlimited physical license. I do not say that the teachers and practitioners of 'Christian Science,' are other than extremely temperate in their demands and habits in such respects, but if they are bent on elevating the race, they must seek to wean people from excesses, not teach so as to imply their justification. I shall take the liberty of questioning Mrs. Catsleigh on these points as soon as she gives me an opening by raising them in her lessons, which I shall attend faithfully, with a view of learning all I possibly can of the system, of which, from all I hear, she is a brilliant and successful advocate."

"Oh, you and she will get on first rate," responded her agent, enthusiastically, "she always enjoys talking with doctors who know something, and I don't see that you and she are far apart in theory, whatever you may be in practice, but, bless me, it's 10:30, I must be going; I've three more engagements to-night, so *ta ta.*" And with this unceremonious leave-taking, accompanied, however, by a profound and not ungraceful bow, the irrepressible Alphonse departed for pastures new.

As soon as he was gone the party drew themselves together in the pretty room, which was unusually attractive when softly illumined by electricity, and as though feeling some subtle sense of an invisible presence brooding near, all sat in profound silence for about five minutes, after which a soft, bird-like voice was heard piping in the room as though a telephone connected the apartment with some distant *salon.* No material telephone however, communicated with Prof. de Montmarte's Parisian residence, and it was the voice of his charming daughter, Heloise, which vibrated through the room in clear, penetrating accents. Mr. Templeton appeared thunderstruck; Mrs. O'Shannon visibly started. Dr. Maxwell listened quietly as though thoroughly used to such experiences, while Lydia gently rose, and taking her seat at the piano, began playing as she had never played before, a soft, dreamy composition of Schumann, the favorite composer of the lovely Heloise, whom she had never seen.*

As soon as Lydia rose from the instrument, the mystical, yet quite natural tones of the unseen visitor's voice spoke in the following words:

"I who am bodily asleep in Paris have been commissioned to visit you this evening and declare my presence thus, that our new friend (indicating Mr. Templeton) may know that

*The reader must bear in mind that the O'Shannon's were on a visit to Dr. Maxwell, and knew none of his European friends, indeed, they had never crossed the Atlantic. Heloise and her father had never met them in America.

the deep secret of his soul is not a secret to those who constitute the circle to which he belongs, though quite unconsciously to himself, save when an occasional glimpse behind the veil of man-made dogma permits him to gaze upon the spiritual temple of which the purest visible church is but a shadow. In a few months from now the bonds will be broken, the letter will be cast aside and the spirit revealed. You, my friend (addressing Mr. Templeton personally), have been reading Swedenborg in secret. You have pondered and prayed over the *Arcana Cœlestia* and *Apocalypse Unveiled;* you have struggled with doubts innumerable, and have counted it sin to question the interpretation put upon Scripture by your own and other evangelical sects; but light is to come to you very shortly, and through your own individual experience will you be led to cast aside all fetters of dead literalism. and preach the gospel as its spirit is revealed to you."

To say that Mr. Templeton was startled would be to utterly fail to describe a tithe of his palpable emotion. He was literally convulsed with wonder; his agitation knew no bounds, and rising suddenly to his feet, he cried impetuously in his loudest tone, "My God, if this be true, how blind I have been in fighting it. Swedenborg's works, the very volumes alluded to by this mysterious, unseen speaker, are in my bureau drawer at home in Saddlerock, Vermont. I took them from a member of my congregation unknowingly, for when she moved to Boston she gave me all her theological library; these two books were among her collection; they were uncut and had evidently never been read—hardly noticed. Not feeling they were suitable for general perusal by my visitors, I took them to my chamber and locked them up among my private papers. They some way fascinated me, and I have been for some time past reading them nightly prior to retiring. This practice I only discontinued three days ago when I came to visit you on my summer vacation while my church is closed for renovation."

Once again the clear voice rang out through the apart-

ment, "Have no fear, truth will not ask any of you to be its martyrs, though it calls on you all to be its fearless, tireless advocates. My father requests you to assemble here next Sunday at 10 P.M., to hold an electric *seance*, when I trust the truth of spiritual telegraphy will be yet more convincingly revealed to you. God's blessing is over you. I do not invoke it, I declare it."

As the clear, bell-like utterance subsided into silence, the household at 312 Sycamore Avenue felt a delightful sensation of rest steal over its every member, and seeking their respective couches did not find "balmy slumber" difficult to woo.

CHAPTER II.

A PRIMARY LESSON IN SPIRITUAL SCIENCE.

"Ah! might I soar beyond the sky,
And learning truth which ne'er can die,
Press on and on and never tire,
While listening to the angelic lyre,
Till comprehending music there,
Learn to make this small star more fair."

THE day following that on which our story opened was the occasion of the commencement of Mrs. Catsleigh's course of Metaphysical teachings, for which Dr. Maxwell had purchased six tickets, that he might invite his guests to share the profit of the instruction with him. As not unfrequently happens in New York city, during the heated term, this Tuesday morning was mild and breezy. A delightful wind was stirring, bearing with it "the odor of brine from the ocean," and so far relieving the tedium of midsummer heat, as to induce quite a crowd of persons usually too fatigued to stir, to become pedestrians.

Dr. Maxwell who was always an early riser, was out before 7, in company with Mr. Templeton who always rose at that hour in winter, and at a still earlier hour in summer. Sauntering along in Fuschia Park (one of those charming little oases in the city, which makes New York next to Paris, the most delightful of all metropolitan cities), the two gentlemen fell to conversing eagerly on the subject of the previous night's remarkable experience.

"How can we account for it," said the Rev. Onesimus, "unless we accept your interpretation, which is that the

phenomenon owes its origin to its alleged cause? I cannot see how it can be otherwise. Imposition in your house is impossible and how could the cleverest impostor even though a superb ventriloquist, or master of a concealed telephone, or even phonograph, have known about those two volumes of Swedenborg in my private possession under lock and key, several hundred miles away. The circumstance is so startling, novel, and withal so exasperatingly inexplicable from the standpoint of my former prejudices that I cannot but believe we are on the verge of some discoveries in the field of mental science, whose importance to the world I do not dare to estimate even in fancy."

"My dear Mr. Templeton," responded Dr. Maxwell, "to me these singular occurrences have become so familiar, I no longer wonder at them any more than at the triumphs of electrical science. I experience communion with the unseen world as naturally as I breathe or discharge any of the duties pertaining to my avocation, all of which are startling and incomprehensible to the inexperienced in such matters. I never shared your prejudice against Spiritualism, and I never knew what it was to fear any other devil than the lower passions of our nature, which tempt us continually to err until we have subdued them to the spirit. My father and mother were both very liberal in their views, they never tried to force me to accept any special religious dogma; I was allowed to think and reason for myself. I went to a Unitarian Sunday-school regularly for seven years, where the superintendent and all the teachers were at one with the excellent minister Dr. Bellows, in urging us to cultivate our own moral instincts. I never knew a religion of fear, could never understand why people had such dread of the Almighty, and though the Unitarians with whom I was brought up were not Spiritualists, my aunt who is now residing with me, and who has an alligator for a pet, was during my boyhood a private clairvoyant. Her circumstsnces were fortunately such that she never needed to ask money for her services, she never

advertised, and her possession of a rare psychic gift was known only to her intimate friends; only those of their acquaintance who by expressing themselves as anxious to investigate Spiritualism privately, were introduced to her. She never *tried* to obtain communications for anybody; the lower forms of '*fortune-telling*' she detests, as I am sure you and I do; but frequently in the midst of ordinary conversation on the most indifferent matters, her fine expressive face will grow suddenly illuminated and her whole manner change. Then in a few exquisitely chosen sentences, she will point out to her amazed and reverent listeners, exactly how they should act in some important crisis.

Again and again, when a boy between twelve and fifteen, I have sat spellbound on a footstool at her feet, receiving counsel, wiser by far than even she (wise woman though she is) could give me in her ordinary state. How she detests the words 'control' and 'abnormal,' along with other common phrases used to express the subjugation of one *will* to the coercive dominance of another, with her it has always been *illumination, inspiration, prophetic insight*, anything you choose to call it; provided the word or phrase expresses *exaltation* not *depression* of humanity."

"But," interrupted Mr. Templeton suddenly, "how can your aunt then be in any sense a spiritualist or a medium, she cannot suppose herself enlightened by individual human minds, she must receive or think she receives a *divine afflatus* lifting her completely above the ordinary plane of normal consciousness to a much higher level of perception?"

"Permit me to explain," resumed the doctor, "there are distinctly two, if not more, spiritualistic schools. One school indeed does depress the individual, by attributing everything to the action of the 'disembodied' acting through the 'embodied,' as water pours through an unresisting pipe; but this school is as a rule, ignorant and bigoted, and has contributed nothing but iconoclasm and platitude to the literature of the day. It is to this school you must look for wretchedly ungram-

matical speeches from the greatest grammarians who ever lived, and for direct messages from Osiris, Buddha, Plato, Confucius, and of course Jesus and his apostles, couched in language so ridiculous and conveying so little that one can scarcely wonder at the ridicule heaped on its advocates by a scoffing public. There is, however, another and ever enlarging school of truly intellectual and spiritually minded men and women who look to *spiritual communion* rather than to *spirit control* as the means of gaining genuine access to the realities of the invisible universe.

"Mrs. Emma Hardinge Britten, whom I heard in New York before I went to college, impressed me as the *beau ideal* of intellectual womanhood; she never for an instant repudiated Spiritualism, though she constantly urged mediumistic persons not to neglect self-culture. My aunt and Mrs. Britten were once great friends, and when that lady was Miss Hardinge, they were frequently companions in psychical research. My aunt is a natural clairvoyant, whose gifts displayed themselves spontaneously in childhood; they were never of a physical order, tables and chairs were never agitated in her presence; but advice, warning, prophetic exhortation, and most marvelous insight into the past and future of those about her, distinguished her as a possessor of the rare gift of spiritual divination, which some of the most enlightened among orientals possessed in Bible times; and speaking of the Bible, I shall hope, Mr. Templeton, that you will join and assist us in our Bible-class, which meets at my house every Wednesday afternoon. We are now discussing the life of Joseph in the light of present day experiences, and I shall have something to say on two diametrically opposite kinds of divination mentioned in the story of his career, that I am sure will interest you. Persons of all shades of opinion fill my rooms to overflowing every week in the full season; as it is now late in July many of our usual frequenters have left the city, but several who are at Manhattan Beach and other accessible places come over as usual every Wednesday. I

hope you will not get tired of so much argument. Mrs. Catsleigh this afternoon (who, by the way, I have an intense curiosity to watch and study as well as hear), and our Bible reading to-morrow—but, you told me you wanted to use your present holiday in investigating *psychism*, as you expressed it in your letter. I am, I think, as good as my word, if not better, in affording you facilities; my house is a perfect rendezvous for persons who are studying the 'occult;' a word, by the way, which I greatly dislike, though I can understand it as signifying to many people an endeavor to bring hidden things to light; perhaps it is permissible, though I think decidedly infelicitous."

As Mr. Templeton expressed himself as only too glad and indeed most anxious to see and hear as much as possible between that day and September 1st, when he must return to Saddlerock, a neighboring clock sounded the hour of nine, so the two friends hastened their steps homeward to join the rest of our party at the breakfast table. They entered the breakfast-room just as Mrs. Priscilla Finchley (Dr. Maxwell's aunt and housekeeper) was pouring out the coffee and distributing the eggs. It was an invariable rule at 312 Sycamore avenue that no one should wait for anybody else. Meals commenced at the appointed hour punctually, those who heard the gong and responded, took their seats at the table; those who were out or engaged came in when it suited them. This arrangement was necessary to the Doctor's comfort and convenience, as his numerous professional duties made it impossible for him to be a slave to tabular conventionalities, and it suited every inmate of his household to perfection. Visitors were never under the necessity of hurrying home to get something to eat at a particular moment; the Doctor kept "open house" literally, and simple but delicious food was always ready for any one who wanted it, a few minutes after such need was expressed.

Whenever the whole party could assemble at the table they invariably did so, for nothing is so charming as to eat

leisurely in pleasant company. Mrs. Finchley was a model housekeeper; though a true "Mary," she had enough "Martha" in her disposition to prevent her from ever forgetting the physical necessities of those for whom it was her delight to provide. She was perfectly in sympathy with her nephew and understood him thoroughly as well as he understood himself, and the greatest charm of his development was that he had reached a point where he had made his own acquaintance; he thus knew exactly what he wanted, and so did not manifest caprice.

Mrs. Finchley had just passed fifty-eight when we were first introduced to her. Her hair was soft silver gray, ornamented with a simple lace head-dress, quite unpretentious but of attractive design; her complexion was youthful in the extreme; no paints, powders, lotions or cosmetics (foul relics of barbarism), had been allowed to injure her exquisite white skin; her hands and face were entirely free from wrinkles, and in her soft cashmere gown, ornamented with a single spray of heliotrope at the throat, she appeared like an elder sister of her handsome nephew. He looked thirty, she scarcely over forty; their ages were forty and fifty-eight respectively. Workers they were and had ever been, but worriers they were not. They rested in work, by working restfully and resting actively they solved the problem of health and contentment; though always occupied they were rarely if ever even slightly fatigued.

Miss Lydia O'Shannon looked very sweet and *spirituelle* in a snow-white muslin gown decorated with pink rosebuds, while her portly mother, in her elaborate *robe de chambre*, which she insisted on wearing at the breakfast table, looked like what she was,—a very good-natured, but not exceedingly reposeful Irishwoman of not quite the highest type.

Matilda O'Shannon was a gentle, nestling creature, perfectly enamored of Mrs. Finchley, by whose side she sat in quiet happiness, scarcely exchanging a word with anybody at the table, but evidently enjoying her coffee, toast and egg,

with fresh watercress, more than many a princess surrounded by her courtiers, enjoys a sumptuous palace banquet. During breakfast the party was talkative, as all parties should be when eating. One of Dr. Maxwell's inflexible rules for his patients was, "Never eat rapidly, never eat when your mind is unquiet, never eat in gloomy silence, never think of what you are eating." If this rule, a practical lesson in four brief sentences, is studied and acted upon by dyspeptics, dyspepsia will soon be no more.

After breakfast, the doctor having patients to see and letters to write, the ladies with Mr. Templeton as their escort, took a walk in the direction of Central Park. They started up Fifth Avenue, talking pleasantly all the way, till they found themselves within the park enclosure, ready to appreciate the shade of the lofty trees after their long walk. Mr. Templeton said to Mrs. Finchley: "Your nephew and I have been freely discussing you this morning. He tells me you have been a clairvoyant from childhood, but never attempt to use your gift except when some inspiration comes to you unbidden. I only want to say that if ever you feel like giving me a message I shall be truly grateful, as since last evening my mind has undergone considerable change toward all such matters. I never scoffed, but I doubted and feared until last night; the impression left upon me by that astounding revelation, has killed my prejudice, considerably allayed my fears, and made me intensely desirous of studying for myself the mysteries of the borderland which I begin to feel are not so mysterious to some of you as they have always appeared to me."

While he was yet speaking, a sudden flash of light seemed to flit over Mrs. Finchley's fine, intellectual forehead, and answering him almost before his voice had died away, she said, "Chosen of heaven, thou hast a mission of love to fulfill. The world is thy church, and thy congregation shall know the truth through thee as they have never heard it before; six weeks shall prove enough to open thine inward

eyes, and at the end of thy vacation here thou shalt return to the scene of thy former labors to break fresh bread and present new wine to thy flock; changes are before thee; these in due course shall be explained. *Rest!* REST! REST! Let not thy mind be anxious, nor thy heart grow sad; there is for thee reserved a noble chair in the prophetic college to which thy willing steps shall soon be led. *Trust!* TRUST! TRUST! All will be well. Daily thy bread shall come and to-morrow's work cannot be portrayed to-da "

Words are dead, lifeless things on paper oftentimes, but when from the lips of an inspired speaker accents fall glowingly with living power, the human voice seems indeed a telephone transmitting to earthly ears sounds begotten in a higher world. So felt Mr. Templeton when Mrs. Finchley ceased speaking, and the sudden accession of brightness left her brow, and all relapsed into sweet meditative silence in which more of truth perhaps is often realized by receptive minds, than the most impassioned eloquence can express. Slowly and peacefully wending their way back to the park gates and through them to the nearest station of the elevated road, the party wended their course back to Sycamore avenue where a light collation awaited them at 1:30.

By three o'clock they were all in their seats at Poodleton Hall, awaiting the appearance of Mrs. Felina Catsleigh. About seventy-five people were present, fifty at least of them middle-aged ladies of thoughtful mien and soberly attired. A few gentlemen were scattered among the audience, mostly literary and professional men; two or three young medical students gave variety to the scene, as they were evidently present to take notes and air their own superior knowledge when the question hour gave them an opportunity.

Mons. Alphonse flashily dressed, sporting some very large diamonds and generally to all appearance intent on impressing everybody with his importance, bustled hither and thither, talking loudly as he showed people to vacant chairs, adjusted the light and made himself useful in twenty

ways at once. At five minutes past three the curtain rose (the hall was often used for theatrical purposes), and seated on the stage in a reposeful attitude, her bare arm leaning on a table decorated with a few books and papers, a choice bouquet of roses in a very handsome porcelain vase, a lace handkerchief and a large white feather fan, appeared the heroine of the hour, clad in blue silk trimmed with white lace, her raven hair and finely shaped hands glittering with rubies. Slowly rising from her peaceful attitude, bowing and smiling to her audience, Mrs. Catsleigh advanced to the front of the platform holding a dainty manuscript in her hands:

"My very dear friends," she began in well modulated accents, "we are here to investigate and if possible to solve the problem of life immortal. Man is a thought of Deity, *we* are not the clay of which our bodies are formed; we are living, spiritual, eternal entities. God is good, and so are we. Sweet friends, can we ever reach the sad, the suffering, the toil-worn masses of mankind, until we realize the unity of life and allow human brotherhood to mean for us infinitely more than a stock expression. We must know ourselves to know our neighbors, and when I think of the beautiful graciousness which is ever indicative of a true reformer, I venture to say if man is liberated at all from the bonds of error which now oppress the race, it will only be through the blessed matchless instrumentality of divine human love."

A murmur of applause ran through the room. Dr. Maxwell and Mrs. Finchley smiled and exchanged approving glances. Mr. Templeton looked both surprised and delighted. Many of the "blue stockings" clapped, and one or two elderly gentlemen tapped the floor with their walking-sticks, and said, "Hear, hear!"

Proceeding for exactly an hour in a similar strain, Mrs. Catsleigh defined the distinction between spiritual, mental and medical therapeutics, and ended by inviting questions from the audience. As the audience was a very inquiring as well as intellectual one, many persons availed themselves of

her offer which was most cordially extended to all present.

"We left our friends alone in the ground when we were materialists," exclaimed an elderly gentleman in the rear of the hall, "but now, since the light of immortality has been revealed to us, we know they can never die; at least, I speak for myself and many friends of mine. Do I understand you to say, Madam, that *mediumship* is a mortal delusion, and that the departed never communicate with earth?"

Mrs. Catsleigh immediately answered as follows: "My dear sir, I do not think you have quite understood the drift of my discourse; or, perhaps you have attributed to me the opinions of some one else. I am no one's echo, I have studied with three or four of the most widely known Christian and Mental Scientists, and I have dipped somewhat into Theosophy. I am myself an independent thinker, and though I quote from others, and often refer to something I have read, I never dogmatize on what I do not understand; and for the life of me I cannot see how any intelligent advocate of metaphysical healing is going to successfully refute the philosophy of Spiritualism. As to the phenomena, that is another matter, and I don't care to discuss it with my class because I want to keep to my subject on the twelve afternoons we are to spend here, and that is 'How to get well when you are ill,' and what is more important yet, How to keep well when you are not ill.'"

Herewith one of the medical students arose and put the following essay-question to the fair lecturer: "We know disease is in the air, it is a living creature, we can see it through the microscope. Now, how is your thought or mine or anybody's going to keep parasites out of the blood or eject them after they have once entered? I grant you nervous fancies can be dispelled by mental methods, but we all know that, and in our college studies we learn to practice mentally whenever mental cure is practicable. The regular school to which I belong is the only truly eclectic school in the world; it is neither alopathic or homœopathic, all 'pathies are

irregular, and all 'pathists are therefore quacks. Now how are you going to improve on our methods or teach us anything we do not already know? You are simply taking a fraction out of our perfect system and holding that up as the whole."

Having delivered himself of this grandiloquent effusion, Mr. Horatio Bonen resumed his seat with an air which caused his companion, who evidently thought him a lion, to whisper not by any means inaudibly (whispers are rarely unheard at a distance), "She is squelched this time."

"Is that a question or an essay?" began Mrs. Catsleigh in reply. "If we have many of equal length our exercises will certainly not have the fault of undue brevity, but comments aside, I will answer you. My experience with medical men has taught me two things. First, very few doctors even attempt to teach the science of health to their patients, probably because a fashionable *clientele* could rarely be maintained if truth were very plainly spoken to aristocratic invalids; second, doctors do not always know quite as much as they think they do, and sometimes, what with mistakes in diagnosing, prescribing, and ultimately in the compounding of prescriptions, a large unnecessary mortality takes place. If I am feeling unwell and take a dose of medicine, I learn nothing, I do not know what occasioned my illness, I do not know what I have been taking to remove it; for, I am not a Latin scholar, nor have I served as an apothecary; I do not know how the evil is overcome, nor how to ward off similar attacks in future. I personally am not a physician but a teacher, and *doctor* correctly translated means teacher and nothing else. Now granting your regular practice is all you claim it to be, it may cure me at a certain time of a pain or local ailment, but it does not instruct me in the science of life. I was an invalid four years, often had to be helped off the stage, and then took to my bed for weeks at a time, but I never knew what ailed me until I was introduced to Mrs. Amy Pushing, whom no doubt some of you know well. After six weeks treatment from her I was well, and now I can defy

the elements and eat everything I please. Six weeks with Mrs. Pushing did for me what four years painful experience with, I cannot tell how many eminent physicians, never began to accomplish."

Applause ran through the audience at this testimony. Some of Mrs. Pushing's friends, of whom there were several present, became quite excited and cheered lustily, when the discussion began to take a new turn. Rising slowly, at the back of the hall, and speaking in quiet but ringing accents, Dr. Enamel Plategold, President of the Crowningfalse Dental University, a great authority on occult matters as well as on dentistry, said: "Do you know that you are doing very wrong in seeking to interfere with the operation of inexorable Karmic justice; to seek to hinder the working out of anybody's Karma is a fatal error fraught with disastrous consequences to all parties implicated?"

Mrs. Catsleigh was equal to the occasion, for, literally springing to the edge of the platform, her countenance suffused with animation, her eyes glittering like gems, she replied in positive and thrilling tones: "Does my would-be opponent not clearly see that his absurd misapplication of the law of restitution or compensation, rules out his practice and that of all dentists, surgeons and physicians, fully as much as mine or that of any Mental Scientist; if every pain we suffer is a result of Karma and we must suffer to the bitter end? Why extract a decayed tooth which gives pain to its possessor? Why apply ether, nitrous-oxide gas, or any other anæsthetic to deaden sensation during the extraction? Why permit the surgeon's knife, or the physician's or nurse's pill, powder, lotion or plaster to relieve bodily distress? And (warming to the subject as she made a yet stronger point, and gave a more effectual reply to her interlocutor), why not put down education, for instruction such as I give is mental unfoldment. I teach you Karmaites how to become capable of making good Karma wherewith to replace evil, to use your own favorite Sanskrit word, which the majority of English-

speaking people apprehend but dimly. If past existences have yielded to us the fruits of suffering, so long as we remain ignorant of truth, so long shall we suffer; whereas, the moment new light breaks in upon our hitherto darkened minds, we shall learn how not to *evade* but *conquer* Karma." This answer was very warmly received by nearly every one present, though it appeared to have little or no effect upon Dr. Plategold who was evidently sincere, but so utterly wedded to the curious theories of a certain cult which seems to see no good outside of Hinduism, that he could not understand how Mrs. Catsleigh's answer met the case. Like many others, he persuaded himself that she was a gifted sophist, and though he could not repudiate her conclusion, there and then in adequate phrases, he fully expected to be able to shiver it to atoms before the next lesson. The tide now began to turn in a distinctly theological direction. The speaker in her remarks had spoken of the divine indwelling light in the soul of man, this she had styled man's veritable savior. Mr. Templeton was naturally anxious to know how a woman of her views would deal with the orthodox plan of salvation; and therefore in no carping spirit, but eagerly seeking information, the Baptist minister addressed her in effect as follows:

"You have told us that we have within us the means of salvation from sin, sickness and death, you have spoken glibly of the *essential* Christ which seems to me the platonic but not the Christian *logos*, and though you have freely quoted from the Gospels and said nothing whatever against any portion of the sacred Scriptures, I fail to see how you explain redemption satisfactorily without a personal redeemer, who was as truly a historic person as Julius Cæsar."

"Well, I confess I don't know everything, and I am not seeking to overturn anybody's religious convictions unless they can be proved detrimental to human welfare. I cannot accept the orthodox interpretation of vicarious atonement; it has always struck me as dreadfully unjust, and are not your

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ablest ministers and bishops to-day putting quite new interpretations upon old creeds and catechisms? Now as I understand the matter, God is never angry, we fancy He is when we rebel against the light within, then when we adjust ourselves harmoniously to the universe by means of a correct understanding of truth and the practice of what we know, we discover that our ideas of God's anger have arisen entirely from our own fears and mental darkness. Of course, I cannot cover the whole field of theology in an answer to a question, but I think I have given you the key so that you may unlock the subject at your leisure on the line I have indicated."

"Are you never ill?" broke in a harsh, rasping voice from the centre of the room, and all eyes instinctively turned in the direction of a sallow, spectacled cynic, a critic employed by the *Weekly Venomspleen*, a paper devoted to scurrilous attacks on personal reputations in the pretended interest of immaculate morality.

"Are you ever well?" queried Mrs. Catsleigh of her sickly-looking questioner; "the way to be well is to think no evil, speak no evil, talk no evil, and WRITE no evil of anybody or anything. We are none of us perfect; I know I am still very imperfect, therefore I do not enjoy entire immunity from distress, but contrasting my mental and physical condition to-day with what it was a year ago, I may say truly, I am well. I was never so well before, never so capable of sustaining exertion without fatigue, never so happy and light-hearted as at the present moment; and while I thank God for everything, I owe my recovery, humanly speaking, to my dear friend and teacher, Mrs. Pushing, whom I hope you will all meet and learn to know and love as I do."

"What do you mean by God? I don't know of any God; Nature's enough for me," queried Mr. Henry Jackdaw, a man of considerable ability, but weighted down with an intolerable burden of egotism; sub-editor of the *Buried Age*, and vice-President of the "International Society for De-constitutionalizing Religion."

"What is Nature?" asked Mrs. Catsleigh. "Nature means that which is born as well as that which gives birth. When I use the word God, I do not try to fix in my mind the idea of a big man, I mean to imply simply that all is GOOD, and as good cannot be conceived of in its highest sense apart from consciousness, I agree with Bulwer (Lord Lytton) in believing that the Coming Race will style the Infinite all-pervasive Mind which rules the universe, the All-Good. God means the Good One, and I affirm that without a focal point at which to rivet thought, philosophy is chaos and we are all simply arguing in a circle or a maze. 'All is Good, there is no Evil,' will be the subject of my next lesson, then I shall hope to discuss the subject with you far more fully; it is already 5:30, and from two to three hours is quite long enough for any single session, even though the questions are diversified and represent many phases of thought. I do not wish to be regarded as a dogmatist, I do not ask any one to accept my conclusions; consideration is all I ask for my feeble words. Not through oratory, but by an appeal to the intelligence and heart of all before me, shall I ever seek to explain as far as my limited knowledge will permit, the truth of man's real being. I thank you more than I can express for your kind and gracious attention here to-day; you have, many of you, supported me more than I can make you understand in my somewhat arduous task of opening classes in mid-summer in a new place before an unknown audience. Those who come to learn will, I hope, be edified by an interchange of thought; those who know everything can of course learn nothing more, and I rather wonder they waste their precious time in this assembly. I invite you all to my reception on Friday evening at the Quicksilver Hotel; you all know where it is, corner of Lemon Avenue and Orange Street. Come as soon as you can, not later than 8 o'clock, and stay as long as you are disposed to talk; we'll try and have a social time together. I always like to become personally acquainted with my students, but I cannot call upon them all, they are

too numerous, and live too far apart, and I am far too busy. My agent, Mons. Alphonse de Kabriet, who awaits you at the door, will furnish you with all information you may require. Again thanking you, *au revoir* till Thursday at 3 o'clock *prompt.*"

The curtain fell noiselessly as it had risen, and Mrs. Felina Catsleigh disappeared, bowing and smiling behind its advancing folds.

"Well, what do you think of her?" was Dr. Maxwell's exclamation as soon as he and his friends were on the street; "she astonishes me, I cannot comprehend how such a woman as she appears to be can give such amazingly profound spiritual instruction. I would not have you imagine for a moment that I think her an objectionable woman, but she appears very worldly. Look at her general get-up; we know she has been an actress, but I think stage dresses and effects a little out of place at a Metaphysical matinee."

"I more than agree with you," responded Mr. Templeton. "I confess I was almost shocked at first, she was, in my opinion, most unbecomingly attired, and then her affected mannerisms were completely out of keeping with the time, place, and circumstances; but of course you noticed how quickly the most conspicuous of them left her when she was without her notes and warmed up to her subject; you I know are something of a Spiritualist and your aunt is avowedly a medium of a very exceptional order; do you think she is under any 'influence' while speaking, or do you agree with Hartman in his work on 'Magic,' in which he attributes an orator's supposed inspiration to the mental conditions of the audience and quite ridicules the agency of 'spirits' in the matter? you see I've been looking at some of the books on your table."

"My dear friend, I am very glad to know you are reading in this line; the book to which you refer gives much salutary advice, and were I to eliminate its objectionable portions I would gladly put it into the hands of all enquirers, but as it

stands, I must take decided exception to such statements as the one you have specially referred to. Most specialists read but one side and look at matters from one point of view only. I find this a great drawback to the merit and reliability of their teachings. Professor Huxley, for instance, whose Lay Sermons embody much of the deepest wisdom I have come across in modern literature, allows prejudice to completely warp his judgment when he treats on Spiritualism. The Seybert Commissioners of Philadelphia made a perfect wreck of their investigations from the same cause; it is not logical to declaim against prejudice in the strongest terms, and then manifest it immediately afterwards; but this is exactly what many educated persons are continually doing whose inconsistency is evidently not apparent to themselves. I cannot see how an unbiased man can attribute to the mental efflux of an audience, ideas and sentiments entirely foreign to the opinions of that audience in all respects; to go no further than my own family, my aunt Mrs. Finchley, has frequently persisted in giving communications to her friends utterly at variance with their opinions and entirely beyond the scope of her own experience, while that queen of platform orators, Mrs. Britten, who was for many years my aunt's particular friend, has been known repeatedly to go before large and bigoted companies of people, and pour forth burning tides of eloquence in direct opposition to their darling theories, to the astonishment of all who heard her. I never accept anything without proof, but to dismiss a great subject with satirical flippancy and attempt to explain it away by means of a statement utterly at variance with an enormous mass of thoroughly authentic fact, is to impose on popular credulity and betray one's own weakness. I repeat what I have said many times, the simple philosophy of Spiritualism unadulterated with cant and untarnished with absurd pretensions, is to me the only philosophy which does or can solve the problem of life here and hereafter. I believe the action of mind upon mind to be in many cases utterly independent of the corporeal

organism which mind uses as a workman employs a tool, or a musician an ingeniously constructed instrument. When Sunday evening comes and we hold our promised circle, I shall hope to initiate you much further into the truth as we perceive it on all those subjects; now it is time for dinner, and as we have had a good deal of mental food to-day which we can digest at our leisure, I propose that after a light but satisfying repast, we run over to Coney Island and see the fireworks; we can get there by 8:30 and be home again at midnight."

"I for one, shall be delighted," responded Mr. Templeton, with alacrity, and the rest of the party chiming in, they quickened their pace homeward, then speedily adjusted their toilets and after a delicious but exceedingly simple dinner found themselves crossing the water under the light of the silvery moon which was then at its full and just rising, in ample time to reach the island for a display of pyrotechnic skill, which to those who, like Mr. Templeton, had lived all his days in quiet seclusion from popular gayeties, must appear as a feat almost beyond man's unaided power to accomplish.

CHAPTER III.

SPIRIT AND LETTER.

"I seek for Truth where'er 'tis found,
On Christian or on Pagan ground;
The Truth alone can set us free
And lead us, Oh, our God to thee."

THOSE of our readers who have ever visited Coney Island in summer, know how supremely beautiful is the whole enchanting scene. The rolling of old ocean, the superb strains of the incomparable band, the brilliant electric illumination of the island, the gorgeousness of the palatial hotels, and to cap the climax the unequaled pyrotechnic display in the late evening, contribute to render the scene a veritable realization of childhood's dreams of fairyland. Suddenly transported from scenes of sober thought and strenuous argument to this gay haunt of what should be pure and innocent enjoyment, the minister from Vermont was affected more strangely than he had ever been in his life before. On the way home he was quiet to taciturnity, and seeing that his mood was reflective instead of talkative, Dr. Maxwell, Mrs. Finchley, and the three O'Shannon's fell to talking briskly among themselves about the prospects of the world in the 20th century, if the present pace of improvement in mechanical skill should become accelerated during the next few years.

Mr. Templeton, in his semi-recumbent posture on the steamer deck, apparently dozing in an obscure corner, though he had no wish to talk, listened with breathless wonder to some of his host's astounding statements concerning man's power over the elements. The fireworks had led Mrs.

O'Shannon to question Mrs. Finchley as to the possibility of bringing rain from the clouds in periods of dearth, by means of pyrotechnic display; "for," said she, "I have always observed, when fireworks have been let off in great quantities, showers have fallen soon after." This remark was called out by a slight sprinkling of rain which led the party to seek a more sheltered corner on the boat.

Dr. Maxwell, after listening to his aunt's brief reply to her friend's question, volunteered some amazing information he had collected when in France, from members of the Academy, to the effect that rain can be produced at will by human ingenuity; for provided Governments are willing to make sufficiently large appropriations, scientists now living are quite ready to construct and set in motion electrical rain-producing apparatus, as they are also prepared to perfect long talked of schemes of aerial navigation. Bulwer's wings on his *Vril-Ya* in the "Coming Race," are simple and quite practical mechanical contrivances; but until a new industrial system is in vogue, these great inventions cannot be fairly tested for lack of means, as the wealth of no individual is apt to be available for such purposes, whose first cost would be necessarily enormous. However, when co-operation shall become universal, science will not be fettered as it now is for lack of means, and in the next century education will doubtless have made such rapid strides that the incredulity now so prevalent whenever such subjects are broached will have almost entirely disappeared. In the natural evolution of events, unless some remarkable backward current sets in, it cannot be another half century before many of the most utopian expectations of the world's *savans* will be fully realized,—first in America and then in Europe. America will doubtless take precedence even when European scientists are the projectors of the schemes, not because of the superior intelligence of the American nation, so much as on account of the readiness of a newer country to try measures which the conservatism of the old world would wish to see fully per-

fected elsewhere before favoring their introduction into European countries. Talking in this strain with considerable animation till the boat landed at the Twenty-third Street pier, our friends regaled themselves with encouraging foregleams of happier days in store, days we must not only hope and pray for, but WORK for with all our might. By 1 A.M. the household at 312 Sycamore Avenue was again rocked in the peaceful arms of Morpheus, and it was late on the following morning before any one awoke.

During the night Mr. Templeton had a singular prophetic dream, and when he presented himself at breakfast just as the others were about to rise from the table, his countenance wore an unusually thoughtful expression. He was rather silent, but not at all morose, nor did he seem mentally disturbed, only intensely anxious to learn more of the mysterious science on whose threshold he felt himself palpably standing. Dr. Maxwell, divining his unspoken wish for a private confidential talk, said pleasantly: "Come into the library about 11; I shall be disengaged for an hour then; I have a good deal to say to you. Now go, all of you, and visit the alligator." The parties to whom the alligator had been mentioned before (Lydia O'Shannon in particular) were all anxiety to see the wonderful creature which dwelt in Mrs. Finchley's private bath-room.

The house was one of those comfortable roomy ones, built when land was cheap and people had no idea of squeezing twenty people into a house too small for ten. The best bed-rooms had private dressing-rooms attached, not little closets, but good-sized rooms, much larger than the "elegant hall chambers" so often let to single persons at fabulous rents all over the city, and which are considered large if they are as roomy as fair-sized dog-kennels. Mrs. Finchley's room was over the drawing-room; Dr. Maxwell's was a flight above. Either of those rooms would have comfortably seated one hundred and fifty persons had the furniture been displaced by benches, and then there would have been room for a good

sized platform at one end. Leading out of the main room was a dressing-room more like a conservatory than a bath-room. Ferns and tropical plants were growing freely there; one side of the wall was entirely of glass and looked directly out upon the spacious garden which extended for quite a distance in the rear of the house. In a bath-tub reposed a small alligator from Florida, who awoke with a gentle start and looked up with quite an intelligent expression when his mistress called: "Jefferson, show yourself to these good people."

"He is quite tame and never offers to snap," said Mrs. Finchley, as slight signs of alarm began to be depicted on the countenances of her guests, "now, get up, Jeffy, and fetch the paper." The obedient creature slowly climbed over the side of the tank, and following the lady like a lazy dog, slowly advanced into the adjoining room, where picking up the morning *Times*, handed it to her as though he fully understood his business. She took it from his jaw just as she would have done from the mouth of a favorite dog; she then fed him with varieties of vegetation upon which members of his species thrive. He took his food from her hand with all the docility of a well-trained horse, and then followed her back to his own chamber, where he peacefully reclined on a bank specially constructed for his accommodation on the edge of the water. "Human electricity, that is all," smilingly explained Mrs. Finchley, in answer to numerous inquiries from those who had witnessed the performance. "Prof. de Montmarte assured me the words of the Apostle James are literally accurate according to his experience: 'Every kind of beasts and birds, of creeping things and things of the sea, is tamed by mankind.' (James iii., verse 7, revised version.) When true theosophy breaks through the encumbering mass of oriental legend and superstition which now envelops it, and when theosophists *live* as well as *preach* what Gautama taught; and when Christians put the precepts of the gospel into *practice*, it will not be long before another Paul may

shake a viper from his unharmed hand, and man in the image of Deity may exercise as well as claim divine prerogatives and show himself the 'lord of nature all.' I am a very humble and untutored disciple of truth, but poor though my attainments, and many my weaknesses, I have learned by curbing my own rising anger and other base emotions, to subdue in some measure the lower animals to my will; as a child, nothing grieved and angered me more than to see a dumb creature ill-used. I used to collect pennies from the children in my class when I taught in a Sunday-school, to send to the Society for the Prevention of Cruelty to Animals, a noble society of which my nephew is a distinguished member. When that dastardly villainy known as vivisection dared to expose its viperish head clad in the borrowed plumes of science in the college where he was studying, my nephew (then only twenty-one) refuted the ablest professor on his own ground and won a gold medal for the finest essay ever presented on the subject. We will rule by kindness or not at all; that is our motto. We leave cruelty to brutes and savages, and in them we seek to overcome it.

"I was at one time in the presence of Dr. Anna Kingsford in London; she and I had more soul communion in one hour than I have enjoyed with any other woman in a lifetime. I shall never forget her. Fragile in body, but beautiful withal —beyond the ordinary beauty of fair women—strong in intellect, tender in heart, noble beyond description in the purpose of her life; this gentle, graceful heroine fought and conquered the most virulent opposition on the anti-vivisection platform, and was to the French Academicians a star beaming with celestial lustre. Dear, brave, noble, saintly woman, her memory will live in the grateful hearts of humanity when time shall be no more."

Visibly affected by Mrs. Finchley's emotion, her guests repaired slowly to their various enjoyments. Mr. Templeton had a long chat with Dr. Maxwell in the library; and the O'Shannons took books and fancy work into the garden. At

1:30 they were all again at the table enjoying a well-cooked lunch and pleasurably anticipating the Bible class which commenced precisely as the clock struck three. Dr. Maxwell and all the inmates of his household filed into the large drawing-room which every Wednesday afternoon assumed the appearance of a singularly attractive lecture room. At one end on a small movable platform stood a handsome eagle lectern containing a large open Bible, near by stood a fine, sweet toned cabinet organ, and in its vicinity, a number of young ladies who raised their tuneful voices to the accompaniment of the music, and sang very melodiously Samuel Longfellow's beautiful and inspiring hymn, commencing:

"God of ages and of nations,
Every race and every clime,
Hath received thine inspirations
Glimpses of thy truth sublime."

During the singing no one entered, and no one committed the atrocious vulgarity of whispering, much less of talking aloud. When the hymn ceased, Dr. Maxwell offered a short, fervent aspiration, one could hardly call it a prayer, for it did not at all resemble the ordinary prayer one is accustomed to hear at religious gatherings, in which the Almighty is informed of what He is and told how to act for the good of the universe. An *act of trust* would better describe this helpful utterance, which harmonized the thoughts of all present, and so unified the atmosphere of the room, that a stranger entering could not fail to be impressed with a delightful sense of *one accord.* After this exercise, a young lady with a pure, cultivated voice, sang "O, Rest in the Lord." During the solo breathless silence pervaded the apartment; by due attention to these opening exercises, all minds were attuned for the instruction which followed. The door which had remained closed during the fifteen minutes occupied by the two musical selections and the aspiration, was then opened for a moment, and a few late-comers quietly slipped in and occupied seats at the rear end of the room. No one embraced them or made himself

officious by turning round to stare; and noiselessly as he had opened it, the page closed it again, and listened as attentively as any one in the assembly to Dr. Maxwell's clear and forcible reading of the 44th chapter of Genesis, which contains the singular story of the placing of Joseph's divining cup in the sack of his youngest brother Benjamin, and the consternation occasioned by its recovery in such a place.

For the benefit of the new-comers, Dr. Maxwell reviewed briefly the events of the preceding chapters which had formed the basis of past lessons, and then went on to explain the divining cup and its use among the ancients.

"Cup-bearers," said the doctor, "were very influential persons at oriental courts; to be the king's cup-bearer was to hold an office of peculiar dignity, for the sovereign's cup was not simply a vessel out of which he drank, but one by means of which he divined."

Reading an extract from Theophilus O'Hague's "Mysteries of Egypt," he proceeded as follows, almost in the words of that writer. "Wine, in the days of old, as drank in palaces by men of renown, and in temples by participants in the mysteries, was freshly produced just before it was partaken of. Rich, ripe clusters of the choicest grapes were brought, fresh gathered from the vines; the juice of these was squeezed into a golden or crystal goblet; cups of gold denoted the civil rank of those who drank from them; crystal vessels were for the use of seers or those possessed with the faculty usually called *clairvoyance*. As the juice of the grape in the crystal cup was held to the light by the cup-bearer who knelt before the throne on which the distinguished sage or sovereign sat, the great master would often see and describe events taking place in various parts of the kingdom, and sometimes in distant countries; by means of such discernment many impending catastrophes were warded off, for this fore-knowledge did indeed enable the wise men to make provision against being surprised by enemies, and also by this means did they prepare themselves to meet on-coming

storms; foreseeing the approaching agitation of the elements, the diviner would cause knowledge to extend through the empire, in obedience to which, military preparations would be made against foreign invasion; vessels, moreover, would be detained in port, as heavy gales and angry seas were foreseen.

"So pacific in result was this most hallowed divination that when the spies from neighboring countries came to see how the land lay, they reported the well-armed condition of its inhabitants, and through these tidings many premeditated wars were nipped at their commencement. The crystal cup of divination was, moreover, employed in courts of law, or rather, in the Supreme Court, where a great and mighty master presided, and his verdict was invariably correct, for a most excellent spirit of wisdom and prophecy doth animate those who were called gods, and these were none other than the enlightened ones or *illuminati* who had by dint of much cultivation of the soul and subjection of the flesh, rendered their inward vision clear so that the secrets of nature were revealed to them."

"To place the divining cup in the sack of his youngest brother, was Joseph's method of testing and proving to the world the fitness of that brother to associate with him in the work of government and direction of the people."

It was always the object of the leader of the class to call out the opinions of the members; discussion invariably took a practical turn, useless controversies being always avoided. "For," said Dr. Maxwell, on such occasions, "we cannot always decide on matters of genealogy where scholars differ widely; and if we could accurately determine the precise time and place of every event of which we read, how much the wiser should we be? I use the Bible not as an infallible text book to be accepted as absolutely free from error from beginning to end. I find it, however, the most compendious and instructive as well as by far the most easily available collection of documents extant, in which we may find, if we

do but search for it, the jewel of eternal truth; deeply buried sometimes, I grant you, beneath a mass of legendary lore, but even the most mystical portions contain many direct allusions to matters of vital moment to us all."

Mr. Templeton, who had often conducted Bible classes in his church at home, listened with ever-increasing wonder to the wealth of meaning Dr. Maxwell extracted from even the harshest and obscurest passages, and not feeling like asking questions, he listened quietly and attentively to every word, whether it proceeded from a student or the teacher. What struck him most forcibly was the unusual intelligence and freedom of thought displayed by the very youngest of the girls, who in clear, decisive, and yet modest tones, gave her ideas with all the outspokenness of a great divine whose position is so well assured that he fears no opposition. Some of the members of the class were very near to orthodoxy; others were but little more attached to dogmatic theology than was Charles Darwin; occasionally an admirer of Ingersoll would seek to point out a mistake of Moses, and again, an ardent disciple of Swedenborg would insist upon leaving the letter entirely and interpret according to correspondence. What charmed him most was the absolute good feeling which prevailed; not an acrimonious exclamation was made; persons of the most divergent theories came together and compared notes, while Dr. Maxwell firmly but good-naturedly held his ground, fortifying his statements, not so much by referring to "authorities," as by appealing to the reason and moral feeling of all whom he addressed.

"Was Joseph justified in playing a trick upon his brethren?" piped the clear treble of Miss Symphonia Delsarte, a young teacher in a Unitarian Sunday-school, delicately clad in snowy muslin with violets at her breast.

"Do you think his action in the matter could fairly be called a trick?" responded the doctor. "It has never struck me as such. Now, I call people *tricky* when they set traps for others to fall into, and take delight in advancing their

own interests at somebody else's expense. Practical jokes are tricks; any device is a trick which is used as an artifice to beguile the unwary. But I see in Joseph's conduct only a means of hurrying his brothers to a sense of justice and effecting a condition of order otherwise not so easy of attainment. Divine justice is personified in the conduct of Joseph, but his personal conduct to an extent reflects the moral calibre of his age and nation. The lesson we learn is that the wrong-doers suffer for their own best good; thus the sequel to the story proves that the writer's intention was to demonstrate the unfailing triumph of justice."

"But, my dear Dr. Maxwell," broke in the tremulous excited voice of Mrs. Gerald Godfrey Hooper, a distinguished member of Felix Adler's Society for Ethical Culture, "you cannot maintain in the face of what we, alas, know to be the case, viz.: that iniquity frequently triumphs while a just cause is often defeated, that an equitable case is always carried through. My own poor, dear, dead husband lost his life fighting a wrong, and Dr. Adler gave us no comfort at the funeral, but said the event cut him like a knife. Do help us, if you can, out of this perplexity; you don't know how agonizingly it strains many of us."

To this sad questioning, the doctor quietly responded: "I don't know that I can satisfy you, but I will say just what I feel. This present term of existence is but a brief episode in eternity; sometimes events prove conclusively on earth that virtue is its own reward, while vice is its own punishment; but often, I grant you, it seems far otherwise.

"Now, I know what you would say just here, viz.: that theologians have been telling us for centuries that we must be content to suffer here, and await reward hereafter, which many of you, perhaps, think very dubious counsel. I do not agree with either Catholic or Protestant views of the hereafter, as ordinarily presented. I cannot believe in the efficacy of 'indulgences,' or in people being delivered from a state of purgation by purchased prayers; nor can I sanction

the theory of the so-called evangelical, who tells me, if I take his view of the atonement, and put my trust in the Son of God, I shall be at once in glory after I have laid aside this body. No, nor can I endorse what I consider the errors of some of our theosophical brethren, who speak so much of a separation of principles at death. I am convinced, and I have had evidence enough to convince any reasonable being, that this present term of experience we call *earthly life* is but one link in an endless chain, and that when these bodies fall away, we simply go on living. I was very pleased to hear Mrs. Catsleigh agree to this yesterday. Very few who call themselves metaphysicians make this plain. Mrs. Eddy is, to my mind, not at all clear on this subject, and with the exception of some passages in the works of Dr. Evans and Miss Barnett, I have found very little lucidity of statement on this subject. We must try and realize that we do not die and then live again, we simply go on living, and I feel very sure that death is much more a trying experience to those left behind than to those who pass on.

"Now, if we realize that we are precisely the same individuals after we have dropped the flesh that we were before, what occurs to us in one state of existence is just as real and satisfying as though it occurred in another. Let me illustrate: One of us has earned a reward of effort; he is not paid in America, but goes to France and the account is settled there; he receives so many francs instead of so many dollars, but the amount is the same in value; it is thus, whether we receive our reward here or hereafter. My opinion has always been that small results usually follow quickly upon small transactions, while great consequences take longer to become palpably fulfilled."

"What do you think we had better do to cultivate our psychic powers; do you advise us to sit in circles, or do you repudiate what is known as mediumship? I think it very dangerous," said Mrs. Balaclava Nelson, a lady of some standing in a well-known Episcopal Church, who had been

slyly visiting clairvoyants, and lost a little money and got herself sometimes muddled by contradictory communications.

"I think," replied the doctor, "we should use proper discretion in all matters; I cannot discountenance speech because I try to put down lying and slander; the remedy is not to cut out the tongue, for by so doing, we should destroy our power to speak truly and kindly. Everything is dangerous in the hands of the unscrupulous. Think of the devastation which might ensue were some of my electrical instruments to be viciously tampered with; but am I to discontinue my scientific studies and refuse to use the electric force which is so mighty to build and to destroy, because danger attends abuse? I think not, for were I to take such a stand, I would but veto every advance in science, and lend my influence toward a return to the barbaric chaos of ancient ignorance. Now, as to the best method of developing, *i. e., calling out* whatever psychic ability any of you may posses, I would say avoid all promiscuous circles; never sit in the dark holding the hands of strangers, and never hold yourselves in a negative attitude of thought ready to be psychologized by any influence temporarily in the ascendent. Sit alone, or with a congenial friend, or a few trusted friends may sit together for spiritual unfoldment; but not only is it desirable to conduct things in an orderly manner on the surface, if we desire enlightenment on any subject, we must agree upon what we seek; there must be unity of purpose, and when this is the case, we draw to us what we steadily attract, for by the focalization of thought on a given object, great results are obtained. This is the secret of divination, and while it is not necessary to gaze into cups or crystals, there are persons who find outward aids valuable, as without some such assistance, they find it difficult to concentrate their thought. Concentration does not mean intellectual vacuity, but quite the reverse. It signifies intense aspiration toward a given center, so that harmonious influence may reach us from the source to which we look for guidance."

Thus ended the questioning.

As Dr. Maxwell ceased speaking, all present rose and sang a new doxology, in three stanzas, written by Mrs. Finchley and set to music by one of the choir. After the exercises were over, tongues began to move rapidly, and it was quite an hour before the front door closed upon the latest of the lingerers. No sooner had the last of the company departed, than a sharp ring at the bell, and a loud rat-a-tat tat on the knocker, announced the arrival of Mrs. Catsleigh and Mons. Alphonse, who had been invited to dinner. As not the faintest intimation of "company" had been breathed, and Dr. Maxwell and all his household expected nothing out of the common, everybody was positively startled to see both the visitors in the most elaborate evening dress; of course, they came in a carriage. Mrs. Catsleigh looked as though she was dressed for a grand ball, or, possibly, for the banquet scene in some elaborate play or opera; her throat, arms and shoulders showed to great advantage, as her firm, white flesh contrasted with the scarlet satin of her long train gown; her abundant raven hair, twisted into a loose knot at the back of her head, was pierced with a gold and diamond arrow of great size and exquisite workmanship; her white ostrich fan, splendid rings, and bracelets, completed a decidedly striking toilet, but not a particularly restful one on a hot July evening.

Mons. Alphonse appeared as though he had no possible object in life but to allow his fine figure to set off expensive clothing to the best advantage. Though loudly, he was handsomely dressed; his evening suit was of the latest London pattern, his linen of the choicest, his patent leather shoes fitted like gloves; his hair was silky and glossy as a raven's wing, while splendid diamonds glistened from his shirt front and his hands like stars on a winter's night.

"Why, what have you been doing here?" exclaimed that gentleman, noticing the number of chairs (nearly 200), which still remained in the drawing-room. Have you had a lecture,

why didn't you let us know? Mrs. Pushing is in town, just run over from Newport; called on us this afternoon and begged permission to meet you this evening; hope I have not intruded, but I have asked her to dine here; she will be here by 6:30 at the latest, and it is after 6 now."

"I shall be delighted to see her," responded Dr. Maxwell, "I'm very glad you asked her, but I wish we had known it sooner; we have a very plain dinner and we are not dressed for company; we really treated you as old friends, though we have only known each other a few days. I hope (turning to Mrs. Catsleigh), you will excuse our appearance, but we had no idea we should have the honor of Mrs. Pushing's company; however, we shall no doubt enjoy ourselves quite as well as though we were more presentable, and as to the dinner, though it's very simple, my cook usually makes things palatable."

"Oh, that's all right," replied the lady, "I should never have got myself up in this rig only Alphonse told me you were going to the opera at ten, and we better be prepared for a front-tier box." Then, suddenly seeing she had astonished her host, she shook her fist at her escort, and said with assumed petulance:

"Is this another of your falsehoods, you naughty fellow? I shall soon send you to the right about, if you can't speak truthfully; this isn't the first time you've made me make a fool of myself."

"I pray you not to blame him," quietly but quickly interposed the doctor, "probably I did say something about the opera, but I have been so much engaged it has quite slipped my mind."

How far this embarrassing episode might have proceeded it is difficult to conjecture, had not another loud ring at the door-bell been quickly followed by the entrance of Mrs. Amy Pushing, accompanied by her dear friend and submissive satellite, Miss Theresa Hockmeir. Mrs. Pushing, be it distinctly understood, was one of the most popular teachers of

Mental Science who had ever visited New York; the previous May she had thirty-seven students in her class who had paid her $50 each, and though her expenses for the month had amounted to $350, she had laid away a clear $1500 as the result of one month's teaching; she was now working at Newport, but having some business to see after in the great city, had run down on a flying visit. Being on friendly terms with Mrs. Catsleigh, and knowing she was at a pretty good hotel, she had written to her to secure a room at the *Quicksilver*. Immediately on arrival, learning of the interest being taken in her one subject by Dr. Maxwell and his friends, she had expressed a wish to accompany her "sister in the science" to that gentleman's residence, and was not at all disposed to leave her factotum, Miss Hockmeir, behind her.

Mrs. Pushing was a woman who never for an instant forgot her dignity or lost sight of her own importance. A Boston woman by birth and education, she impressed all who met her as a person of culture as well as shrewd business ability. In appearance she was rather commanding, of good height, rather slender build, with piercing black eyes, small and restless like a bird's; her hair, which was not much thicker than a cobweb, was very carefully arranged, being evenly parted in front and tightly drawn up from behind to the crown, where it was carefully combed over a silk pad of exactly the same color. In front of this diminutive chignon, which was worn exactly on the top of the head, was a very handsome gold band studded with five large diamonds. Her dress was of rich black silk ornamented with Mechlin lace of fine quality. Her jewelry was valuable but not gaudy.

Miss Hockmeir was a quiet little body about ten years younger than Mrs. Pushing, who followed the elder lady like her shadow. This unobtrusive but useful little personage did everything for her employer; managed her business as far as possible, attended to correspondence, interviewed callers, and took the whole brunt of life upon herself. For

these services she was fed and clothed, but very rarely had even a dollar to call her own.

Dinner was served at seven, and a very pleasant meal it proved to be, though Mrs. Pushing talked incessantly, and entirely of herself and her doings. She related instance after instance where she had literally "*snatched from the jaws of the grave*," distinguished persons whom the best physicians had pronounced incurable.

Miss Hockmeir occasionally ventured a sentence to add still further to the effect of Mrs. Pushing's self-laudation, though we must never forget that both ladies completely disowned having any share in the work other than that of being "Truth's trumpeters."

Mrs. Catsleigh and Alphonse appeared hungry, and did full justice to the dinner, which was a very choice one. Everything was perfectly cooked; the courses were, however, only four, and there was no attempt at display or excessive garniture. At eight they rose from the table, and re-entering the drawing-room, which had been cleared of its extra seats and made very attractive, music was proposed as a relief from excessive conversation. Miss Lydia O'Shannon sang more sweetly even than on any previous occasion, her voice seemed to grow richer and fuller with every fresh attempt she made to exercise it.

"The dear child," said Mrs. Pushing, "I wish I might have her with me for a week by the sea. I have a most delightful little cottage, and Newport is charming at this season. In my company she would grow so strong you would hardly know her on her return. Judge Firefly's daughter is visiting me at present, and her father says the change is incredible, and only three weeks since she was prostrate with pneumonia."

"May I ask you how you treat? I do not fully understand your system. Sometimes I have severe headaches and feel very weary after mental effort. I wish you could tell me how to shake off these unpleasant feelings?" inquired Mr.

Templeton, who was very anxious to hear more of the new science for which so much had been claimed.

"Certainly," said Mrs. Pushing. "I will give you an outline of my system, as far as I can, in a few sentences. I see you are a minister, and you ought to give this truth to your people. I treat all cases alike. I utterly deny sin, sickness and death, which are but mental illusions, errors of belief. I deny the possibility of sickness. I deny that I can feel pain or be in any way affected by material things, for we are all spirit and there is no matter. I do not want to know what ails a patient, or anything about him. I can treat people thousands of miles off as readily as though they were in my presence, for mind makes nothing of time and distance. I simply affirm that *all is spirit*, that *all is good*, and then deny the opposite. I negative the affirmation of disease, calling the disease by name in the act of denial when it has been named to me; otherwise I simply affirm with emphasis, 'God is well, and so are you.' Nothing and no one can withstand the power of invincible truth; read the New Testament without prejudice, and you will see that we are the only genuine Christians."

"What you say sounds very beautiful, but I must say I cannot understand its application to cases of physical ailment. Take, for instance, a broken bone or dislocated joint, how can thought heal in such cases?" rejoined Mr. Templeton.

"Spirit is everything," replied the lady, "and though at present we have not fully learned to perfectly demonstrate the science, if we are but faithful, the time will quickly come when surgery as well as medicine will be entirely needless. But there is a life to live as well as a gospel to proclaim. We must practice the science individually."

To say that Mr. Templeton was satisfied with these replies would be to claim too much for the effect of Mrs. Pushing's eloquence, though she was a most effective speaker

and gesticulated gracefully and freely, but introduced fewer theatrical moves than Mrs. Catsleigh. Mr. Templeton was, however, impressed, and when the visitors departed at a rather late hour, he sought his couch not so much to sleep as to pray and think over all he had heard that day. New light was coming to him, but as yet it was but dimly breaking.

CHAPTER IV.

THE MAGICIAN AND HIS WARD.

THE week ended pleasantly as it began; Mr. Templeton grew more and more satisfied that spiritual force was far more directly operative in the affairs of earth than he had hitherto imagined, and though his early training and mental proclivities, intensified by a long course of special effort in a determined direction, all led him to resist the encroachment of new conceptions of life here and hereafter, the ice of prejudice and ignorance was rapidly melting around his heart and brain, and where hitherto the skies had been dark above him, they were now becoming rapidly illumined with the breaking dawn of a new and brighter day.

To a sensitive nature, many of the tenets of "*orthodoxy*" are always appalling; the dogma of endless punishment, that hideous nightmare of theology which holds so large a class of Christians in its gloomy and frightful embrace, together with a view of *atonement* utterly irreconcilable with every ennobling conception of divine or human justice, leads some to despair and many to infidelity; Mr. Templeton had never suffered to the extent that many affectionate natures suffer when contemplating these awful themes, but there had been constantly with him a sense of sorrow and unrest as he dwelt on the slender chance which "*orthodoxy*" concedes to the great multitude of human beings of ever reaching the celestial regions.

The fate of the heathen and of unbaptized infants had often sorely perplexed him, and through Swedenborg's

"Arcana Cœlestia," and "Apocalypse Unveiled," had considerably influenced him, he found that though the wondrous seer of Sweden threw bright light on difficulties, there were still many mysteries which remained obscure. In his last sermon previous to his departure for his summer vacation, two or three of the more progressive minds in his audience had noticed a faint tinge of "advanced thought," and these had decided within themselves that their preacher might ere long, come out a little more broadly on the liberal platform; but with the exception of a very few sentences, there had been nothing to indicate any approaching change of base. How astonished then would those good people, hidden snugly away among the green hills of Vermont have been, could they have seen their much-respected and steady-going pastor, the very next Sunday at a Unitarian Church in the morning, at a Catholic Cathedral in the afternoon, and oh, whisper it with bated breath, at a *seance,* yes, positively at a *seance* in the evening.

Sunday morning had been devoted to attending the ministrations of a celebrated Unitarian minister from England, who was preaching at All Souls' Church on Fourth Avenue and Twentieth Street, in the absence of the regular pastor. The whole service was impressive and the sermon an excellent one; but as the Rev. Paget Hope is not a man given to cloaking his convictions or apologizing for them either, the Rev. Onesimus heard some sentiments which rather startled him. The text was from the 8th chapter of Romans, and was a complete refutation of the Calvinistic interpretation of that remarkable and difficult chapter of St. Paul's most brilliant and scholarly epistle; this however Mr. Templeton could easily harmonize with, as the denomination to which he belonged was not given to belief in *preterition,* his wing of the Baptist Church being that known as *general* or *free will;* but when it came to an advocacy of evolution, a denial of special creation, a sharp criticism on the historical accuracy of some portions of the gospels, and

to cap the climax, a decided allusion to Jesus as an *excellent* but not *infallible* example to mankind, our hero winced inwardly; he was, however, greatly pleased with Mr. Hope's kind and gracious toleration of the views of those who disagreed with him, and could not but contrast this loving and honest spirit of forbearance, with the spiteful acrimony he had often seen displayed in other quarters.

At St. Patrick's Cathedral, he had been principally impressed with the grandeur and solidity of the massive edifice and the perfectly harmonious singing of the boys in the sanctuary choir. The service consisted of vespers and benediction, the sermon being omitted in the afternoon at that season of the year. The great organ in the gallery was silent, and the operatic soloists who sing in front of it were scattered at summer watering-places and elsewhere. When the last strains of the closing psalm "*Laudate Dominum*" had died away, and the chancel organ was pouring forth a melodious postlude, Dr. Maxwell proposed to his friend that they should stroll round the church and inspect its treasures. As they were examining some exquisite carving behind one of the altars, they were greatly startled at beholding two individuals as utterly unlike as any two could be, the one standing, the other kneeling in front of a beautiful shrine erected in the Lady chapel.

The standing figure was a singularly handsome, but most extraordinary looking man in the full glory of a splendid young maturity; tall, shapely and faultlessly attired, his head adorned with a magnificent crown of rich, bright golden hair, his eyes green as emeralds, green as the deepest hue of the Irish sea, green as the grass in early spring or as the shamrock of old Ireland—dazzling, fascinating, winning, repelling, terrifying, alluring, commanding eyes, eyes that could flash lightning from their emerald depths, eyes whose glance could cause the strongest opponent to cower before them, eyes that could draw with irresistible magnetic force whoever could be found susceptible to their imperious beauty; eyes that

betokened strength perchance born of some great magician's skill, but whose darting rays had no tale to tell of soft emotions or of tender love.

The other figure was a boy not over fourteen, of slender, supple form, with jet black locks, and dark brown eyes, full of pleading, yearning wistfulness as they were riveted upon the statue of the mother of Christ. With a brief imperial touch of the tip of one finger on the kneeling boy's shoulder, the stately man caused him to rise instantly and accompany him down the aisle and out of the church. Though previously absorbed in devotion and quite oblivious to his surroundings, the child instantly responded to his master's will, as a dumb animal might obey the slightest gesture of a powerful human hand whose lightest touch could never be resisted by the subject creature. This singular couple so impressed Dr. Maxwell and his friend that they soon followed the mysterious pair out of the church and walked for some distance behind them, down Fifth Avenue, observing the perfect compliance of the child with his director's every movement. The boy wore on his head a scarlet cap, after a fashion rarely seen except in Greece and the islands of the Moditerranean; his stately companion wore a straw hat of light and fanciful design which rested carelessly on his abundant shimmering hair.

"What can be the relation between those two?" exclaimed the doctor, "they are so utterly unlike; the man must be a Russian and the boy a Greek, they cannot be related. Surely, the child is not a servant, he appears of noble, at all events, of gentle birth; and his haughty, masterful attendant cannot surely be his tutor. They excite my interest, they constitute a psychological phenomenon. I would like to investigate. That handsome man is certainly a tyrant; those eyes are utterly devoid of mer y or compassion; he suggests to me a god of Norse mythology, dressed by a London tailor and holding command over a Russian army. It strikes me

he is a Russian nobleman, but how the boy comes to be associated with him is a marvel."

"His eyes are simply horrible," broke in Mr. Templeton, "they positively made me shudder; I shall never forget the expression which came into them, and suddenly vanished when he saw we were observing him; conscious power, egotism, vanity, disdain, all gleamed forth at once, he looked at me as though I were a noxious reptile; his glance in your direction was somewhat less disapproving. I have a feeling that we shall meet that man and boy when we least expect it, and if we are not careful we may be led into some trouble; a man with those eyes would stop at nothing. In Mrs. Catsleigh's agent, Alphonse, we witness a combination of the low cunning of the monkey with the vanity of the peacock; but in this mysterious Russian, I can discern the tiger and the serpent, which you will grant is not a very safe combination."

"You're waxing eloquent, my friend, in a direction which has always interested me intensely," responded Dr. Maxwell. "When I was a child I traced resemblances between my schoolmates and all sorts of creatures, and seeking to verify my fancies I studied the traits and habits of various birds, animals and fishes, and found in almost every instance that when I could trace a likeness to some lower creature in a human being, the person in whom I traced it, behaved very much like the animal he favored in appearance. But we are now at our own door and I have a few preparations to make for our gathering and experiments this evening, you will therefore excuse me till 9 o'clock, when I shall join you in the drawing room. Mrs. Finchley will preside at the dinner table. Before a *seance* such as the one we are to hold this evening, I eat nothing but fruit and bread, with pure water for a beverage, which I take alone in my study. I advise you all to dine lightly, but you are none of you gourmands, so my advice is not much needed."

By 8:30, Mrs. Finchley, the O'Shannons, and Mr. Templeton were in the drawing-room awaiting the arrival of

guests. Only those who were well-known to our host, and fully in sympathy with his views were ever invited to take part in any circle under his roof; for, unlike foolish proselyters he knew how dire were the results following upon the introduction of an element of discord into "psychical research." Shortly before 9 o'clock, five persons entered the room together; they were Prof. Kiddersley, a man fully seventy years old, but in the best of physical as well as mental health; a gentleman of the highest culture and truest refinement, one moreover, who had been led to investigate Spiritualism in consequence of startling demonstrations in his own family; Dr. and Mrs. Jarvis-Forbes, a singularly well matched couple, who worked together in the direction of hygienic and other reforms with perfect equanimity; Mrs. Emily Gore Angusthorpe, an English lady of exalted social position; and her younger brother, fresh from his studies and pastimes at Cambridge University, the Honourable Freddie Pugge Gore.

After a few minutes spent in pleasant social conversation Dr. Maxwell entered, bowing and smiling to all his friends and addressing some pleasant and appropriate word of greeting to each, but shaking hands with nobody. "Now," said he, "let us commence the first portion of our exercises; we need to collect our thoughts and direct our aspirations unitedly to the common fount whence all good proceeds before arranging ourselves into the circle which we have been directed to form at 10 o'clock precisely. I feel a very agreeable sense of harmony pervading the atmosphere to-night, and I doubt not we shall witness something truly remarkable." Then giving his arm to Miss Lydia O'Shannon he led her to the piano and whispering, "Schumann's Eighth Nocturne, if you please," left her at the instrument and took a seat by himself in a distant corner of the room. During the exquisite music, a gentle electric current was felt passing through the room; this was due to an atmospheric distribution of electricity well known to some scientists and perfectly understood by Prof. de Montmarte, Dr. Maxwell's instructor in science

While the current was gradually equalizing and purifying the atmosphere, Miss O'Shannon, whose voice as well as touch was daily increasing in firmness and purity, sang three of Heinrich's beautiful German melodies in that fine composer's native tongue. Just as the hour was approaching 10, and the music about to cease, the front door-bell sounded imperatively, and after a minute's interval a page knocked timidly on the door, which was however opened immediately with a firm hand, when the mysterious stranger of the afternoon walked decisively to the center of the room, followed by the Greek lad who acted like his shadow. Not apologizing in the slightest for his intrusion but on the contrary expressing in every movement a sense of unbounded superiority, he handed a note to Dr. Maxwell whom he had only glanced at in the Cathedral that afternoon, with the air of an old acquaintance, or to speak more correctly, with that of some distinguished nobleman who consented graciously to patronize a poor physician. On opening the letter the doctor's countenance immediately took on an animated and cordial expression, for he instantly recognized the well-known caligraphy of his preceptor. The letter ran thus:

"DEAR BERNARD:—I introduce to you, Count Katolowynski, who will I know be able to assist you in your studies; he is attended by his protege, a singularly fine *lucide.*

Yours in the true Bond,

JEROME DE M.

PARIS, July 6, '87."

"How long have you been in New York?" enquired Mrs. Finchley of the haughty Count, after the usual formalities of introduction had been abruptly curtailed by that gentleman's saying "introductions are needless, I know you all."

"Three days," he replied, curtly, "we arrived on Thursday from Paris. Now, if you wish this evening to be other than wasted, we will commence at once with the business we have in hand."

"Zenophon, lie down on that rug," (addressing the boy and pointing to a tiger skin on the floor). "Now, be still all of you, don't move after you have drawn your chairs around this centre. There, that is right, just a natural circle; and no one nearer than six feet from the centre. No matter how you place yourselves so long as you are comfortable. Play a reverie Mademoiselle (turning to Miss O'Shannon, who took her place near the piano). Now, doctor, tell me where you wish Zenophon to go, anywhere you like, and I'll send him?"

To say that some of the company were startled would be to express their feelings far too mildly, they were awed as animals are apt to be immediately before a tremendous electric storm, then after their agitation they sink into a silent, awful expectancy of they know not what. Dr. Maxwell was deeply interested, but otherwise unmoved; Mrs. Finchley felt rather nervous, but endeavored not to show it; Mr. Freddie Pugge Gore felt uncanny and squirmed in his chair; the other ladies and gentlemen felt they were about to witness something they would rather not have faced, still their curiosity was aroused and they felt an undercurrent of eager longing to see all that could possibly be shown them. Mr. Templeton felt some of his old fear of witchcraft rising within him, and began to feel that perhaps after all he had been consorting with the devil, disguised as an angel of light during the past week. The reverie which was one of Guardicelli's sweet mystic compositions, ended in "a low moaning prayer to the angel of music, to baptize the earth with the waters of melody from the fountain of Asphodel in the Elysian fields," to quote from a criticism of the composition in a fashionable musical review.

"Send him to our mutual friend," said Dr. Maxwell to the Count immediately the music ceased. Instantly Count Katolowynski walked round the recumbent boy three times, hen breathed on his eyes and into his nostrils seven times, keeping his own lips tightly compressed while Zenophon turned round upon the soft fur on which he lay, and after

breathing a deep and heavy sigh, seemed to be riven from his form by some all potent spell; his lustrous eyes dilated and his lips began to move, uttering faint, inarticulate sounds.

"What is it, quick," said the Count, as he watched the pleased expression on the sleeping lad's illumined features.

"I see" clearly responded the entranced boy, "a beautiful lady, with rippling golden hair, eyes as blue as sapphires, and skin like the lillies fair; she is beside a painting of the Madonna like the one in this room, she has arisen early from her couch and is at prayer; her soul is far away from her flesh. In the room across the spacious corridor into which all the doors open, is a man of venerable but almost juvenile appearance; he must be fifty-five at least but he looks quite young; the lovely girl is his only daughter, and between them exists a subtle fluid chain of electric ether. Listen! I hear a voice, it says "await the coming of the Masterfrom across the sea, he comes to-night from far Afghanistan, yea from his holy temple there sequestered 'mid the hills, and he tells you to be free." Freedom is the boon I crave, I am a slave."

At these last words the classic features of the Count became convulsed with wrath; darting his eyes upon the innocent victim of his displeasure he literally scorched him with their burning rays. Not deigning to explain anything to the wonder struck observers, he struck the boy a sharp blow across the chest, then addressing Dr. Maxwell, said: "Now ask your Parisian friends any questions you like, the wire of communication is laid and you will receive responses just as though they were actually in your bodily presence, this *you* understand, I simply mention the fact for the benefit of the vulgar." At hearing herself denominated vulgar, though the word was used only in the classic sense, Mrs. Angusthorpe grew livid, but a spell being on her, as well as on all the others, she kept her feelings to herself. The doctor first asked "Can Heloise inform me when I shall perfect my process for so electrifying my office that my

patients will not need external treatment at my hands?" "To-morrow," answered the boy, "the Master is here to-night to celebrate your victory over the cruder elements of the atmosphere against which you have so long been battling; to-morrow morning at 10 a woman suffering from paralysis will be cured in your sanctum without any physical action or mental force of yours; Heloise is here now in spirit, she smiles on me, but frowns on my director."

Againt Count Katolowynski flushed with rage, for this was another pointed allusion to the subject upon which he and Prof. de Montmarte and Heloise had decidedly disagreed in Paris only three weeks before. The Montmartes had insisted that Zenophon was to be liberated from his subjugator's will and that higher powers were about to take him fully under their protection. The Count had resented this prediction with positive vindictiveness and on the occasion of their last meeting a fierce altercation had ensued. Heloise had defied her stately antagonist and had commanded him to yield up his prey and give the captive boy his freedom. She had indeed assured him that she could and would rescue the child whom he had in her presence lashed with a horsewhip till he was insensible, and then restored by a magnetic process only just before it was too late. Disgusted with such despotism, and being herself a living embodiment of electric force she actually fastened the Count's feet to the floor in the presence of a domestic by her WILL, and then calling the trembling boy to her side, said with the majesty of a queen confering liberty on a captive subject, "I release you." The boy looked at her with eyes full of gratitude and love, but turning away his face, sadly replied, "I love my master, and to him I shall ever belong."

Rightly indignant at this response and feeling certain the mesmeric influence of the Count was the sole cause of such an answer, she lifted her eyes and straightened her form till she appeared an incarnation of divine justice resist-

ing human tyranny and called aloud—"Azoriel we await your judgment."

Even the Count, magician though he was trembled when he heard a heavenly voice vibrating clearly through the room, "Zenophon, henceforth I am thy guardian." The boy covered his face with his hands, then addressing Heloise said, "I have seen your guardian angel; he is mine also."

Knowing how needless it would have been to interfere any longer between the Count and the child, as a higher power had interposed, she bade the man a cold, and the lad a most gracious farewell; and left the matter in the hands of the unseen but glorious and mighty intelligence whom she well knew to be the prompter of her father's greatest discoveries in science as well as her own protector in every time of need. Count Katolowynski never forgave her for this scene and vowed he never would; but knowing the affair to be no farce, he was really afraid lest the boy, who brought him a fortune through his clairvoyant gift (and whom he really loved in a brutal way despite his cruelty), should be removed beyond his reach by some supernatural agency against which bolts and bars afford no sort of protection. In the voyage across the Atlantic, Zenophon had been submissive and affectionate in the extreme, rendering him all the prostrate homage he exacted; reclining at his feet and gazing up into his face, the little fellow would assure him that heaven would be hell were not his sovereign there to rule him; but now for the first time since their arrival in America that he had undertaken to experiment with the boy, though as of old the mesmeric spell took full effect, in his trance the child divulged unpleasant facts concerning their mutual relations, expressing discontent with slavery and declaring himself as soon to be released from his now irksome bondage. These circumstances were sufficient to goad him to desperation, and as people usually jeopardize their own interests sorely, when they allow passion to run away with reason, Count Katolowynski by his very determination to hold all

and win more, staked all and lost, as the sequel will amply prove.

The boy awoke feverish and fatigued, something quite unusual, for he had lain in a dead stupor sometimes for days at a time without eating or drinking anything while revealing startling facts to a long succession of visitors almost without intermission, and then awoke on the third or fourth day bright and strong, beaming with affection on his master. Now he was evidently under another influence and the power of the Count was no longer in the ascendant. Thinking it advisable to adopt decisive measures then and there, he threw himself upon the child and by sheer force of will compelled him to return to the magnetic state, which he did instantly; but no sooner was the boy asleep than everybody in the room felt a strange electric shock, which to some was delightful and invigorating in the extreme, but to others somewhat disagreeable, according to the state of each recipient; electric sparks were seen in all parts of the apartment and the air seemed alive with an unseen presence. Zenophon started in his slumbers, exclaiming "*the Master! the Master!*" Then instantly a clear, resonant voice rang through the air accompanied by a sweet and powerful treble which those who had heard it before recognized as the mystic voice of Heloise.

The boy rose erect and clasping his hands upon his breast, with eyes upturned, his whole frame and every feature quivering with delight, murmured "at last I am free," and with these words sank back on the tiger fur and was soon breathing heavily as children do when sleeping sweetly after unusual tension of the nerves.

The Count sat down and watched the proceedings with glowering displeasure, but he knew too well how absurd it would have been for him to have attempted to direct the current of events. The boy was now clearly beyond his psychical embrace, but he trusted that though all fear and enforced submission were over, love would yet continue to

dictate that absolutely willing surrender to another's will, which enables the psychologist to succeed far better than when the subject's will is coerced in his interest. Contenting himself as best he could with this anticipation, he affected haughty, almost insolent indifference to all that transpired; and at length, as the voices completely absorbed the attention of all present except himself, he noiselessly left the room and wandered into the library. Other than the lights and voices, there were no phenomena, and these voices were those of people still living and actively engaged on earth, though their *psychic selves* were for the time liberated from their ordinary physical environment.

Mr. Templeton, who had never seen or heard anything of the wonders of the hidden realm prior to his visit to New York,—if we except a low and ridiculous take-off of Spiritualism, in the shape of bogus materializations palmed off by itinerant show-people on the credulous villagers of Vermont, —was at last convinced that whatever explanations might be given of the wonders now displayed, fraud *could* not account for them. Ventriloquism was out of the question, as the information given in answer to his own questions precluded the possibility of the ventriloquist's art supplying the responses, while mechanical electricity, with all its potency, cannot reasonably be regarded as the source of definite human intelligence. "And then," queried the minister, "what right have we, whatever theologians may say to the contrary, to give the devil credit for truthful, accurate information and advice which if followed by us all would soon transform this earth into a paradise. But yet," he queried, "how is it *possible* for a girl in Paris, and a *savan* in Afghanistan to make their voices heard in a New York drawing-room?" Let this quotation from a rare old treatise on "The Faculties of the Superior Man," suggest an explanation if it cannot fully solve the riddle.

Theophilus O'Hague says: "So complicated and yet so simple is the mechanism of the psychic form and so perfectly

intelligible is the law which governs it, that though unknown to the most of men, all adepts are aware that there is a vibrating cord of vitality between the corporeal structure and the travelling psychic; while the will force of any twice-born man is quite sufficient to guide his psychic body to the place where he would be, leaving his earthly tenement asleep upon his bed. When the travelling psychic can control surrounding ether to a sufficient extent, he can produce sounds and sights audible and visible to those whom he visits psychically. Would'st thou, oh tyro, on the threshold of the mysteries, attain this skill, thou must thy rising anger well restrain, and holding thyself above the allurements of dull sense, so live superior to the fetid aura of a world of sin that thou canst defy the unnatural limits sin imposed on the human race."

CHAPTER V.

DIVINE HEALING.

THE following morning, notwithstanding the exciting events of the previous night and the late hour at which our friends had retired, they were all seated at the breakfast table by 9 o'clock, and though a close observer would have noticed an unusual thoughtfulness in the expression of all, an unobserving stranger would have detected nothing out of the ordinary. The extraordinary events of the previous night had thrown a weird and almost uncanny glamour over the whole aspect of affairs, in the mind of Mr. Templeton. For some time past he had been giving thought to mystical matters, now things he had hitherto deemed impossible had been absolutely verified in his own experience; he had now passed the rubicon of doubt and could no longer remain a skeptic toward what had been so abundantly demonstrated to him; but to a Baptist minister to whom a very real personal devil had been a familiar figure almost from infancy, the likelihood of what he had witnessed having emanated from his Satanic Majesty seemed a possible though not probable contingency.

The singular conduct of Count Katolowynski had excited in his mind the strangest emotions. That gentleman had returned to the drawing-room at the conclusion of the seance, partaken of refreshments and chatted affably, but his whole demeanor revealed to the perspicuous, his offended dignity, desperate resolve, and scarce admitted *fear*. Zenophon had remained in Dr. Maxwell's house all night and was still sleeping soundly; the Count went to his hotel about 1 A.M.,

outwardly polite, but inwardly muttering vengeance. Dr. Maxwell was unable to conceal a slight trembling of expectancy as 10 o'clock approached, when (if the prediction so singularly made was to prove true) he would meet a sufferer from paralysis who would pay him a simple professional call and there and then be restored to health and vigor. "To doubt would be disloyalty," this line of Faber's beautiful hymn kept running through his mind, and as in the past he had received many verifications of almost equally wonderful prophecies, he felt pretty well assured that this day was to prove a singularly eventful one to him and to Mr. Templeton whom he determined to invite into his study to witness all that transpired.

Ten o'clock came, and just as the gong in the hall was sounding the hour, the door-bell rang. The summons being quickly answered by the ever ready page, a lady about fifty years of age, with a pale drawn face, evidently with no use of her lower limbs, was slowly carried into the house by two attendants. As soon as these assistants had deposited her in an easy chair in the doctor's office and had begun to detail the symptoms and history of her case, she was abruptly stopped in her narative by experiencing a decided electric thrill; we purposely avoid the word shock, as the *true* electric system of practice never causes patients to suffer from the violent action of the remedial agent which in its fiercer moods is often destructive and dangerous rather than constructive and beneficial. Whence came the thrill? No treatment was administered from any visible battery or in any external manner whatsoever, and neither Dr. Maxwell, Mrs. Finchley nor Mr. Templeton who were all in the room, felt anything. A succession of thrills one after the other, following in rapid sequence caused the invalid to exclaim, "What *are* you doing to me, oh! can it be true that miracles are performed to-day as they were of old? Father Franciscati at the Hoboken Monastery told us they were now possible and saints could perform them; he said so when I was carried into the church

and placed in a special reclining chair near the privileged altar, but I was one of the many who had to be content with the assurance that my affliction was for my good and therefore God would not remove it; several people were healed during the novena in honor of S. Stanislaus, but I left the church a little happier in mind, a little more resigned to my condition, but none the abler to walk than when I entered it; but now I feel something, oh, so different from what I ever felt before. I've been ill three years, I was struck the day my only son was shot in Virginia; nothing and no one could help me. I've been *everywhere* and tried *everything*, and should never have come to you had I not been recommended to try Christian Science. I was directed to Mrs. Catsleigh who said she never healed while she was teaching and she directed me to you. What is this force? Do tell me, I can't understand it. I feel my son standing at my elbow but I see nothing; Oh! now he beckons me. Gregoire take me to you if you can;" and the lady sank into a deep motionless slumber from which she did not awake till after 3 P.M.

When she awoke the change which had come over her was so miraculous that even Dr. Maxwell,—accustomed though he had been in Paris to similar demonstrations of electric power,—could not believe his eyes when he saw the once wretched-looking and prematurely aged woman, get up without the slightest difficulty from her chair and walk across the room as blithely as a girl. To say she was *completely* cured by this one treatment would be to exaggerate, but she had recovered perfect freedom in the use of her limbs; her system might need some days for recuperation before it would be wise for her to return home, but to all appearance she was as well as she had ever been in her life. Not realizing that she had been in an electric trance for five consecutive hours, she looked about her in a half-dazed manner, and seeing the clock on the mantel point to 3:30, consulted her watch which greatly astonished her by pointing to the same hour.

"Where have I been and what has happened?" was her first inquiry. "I saw Gregoire just for an instant, he took me somewhere, I can't say where. I felt a cold, invigorating current pass through my frame, then I dozed and woke to find you all here just as you were when I fell asleep." The doctor endeavored to explain to her that he knew by means of electrical diagnosis that her difficulties had all arisen from her deep grief at the sudden loss of her only son, and consequently that no treatment could prove availing which did not set her mind at rest in that direction. Electricity, though a medium of communication between the "two worlds," is not self-intelligent; it is however, the externalized force of life, which vibrates responsive to intelligence, it is therefore employed to accommodate truth to human consciousness; it is indeed the creative force in all nature and the destructive agent also. The Brahminical *Siva* who is both destroyer and reproducer is a symbol of divine electricity, this is known to deep students of cosmogony.

When an apartment is properly electrified, conditions are ripe for a manifestation of spirit, just as light streams in through an open window, but is shut out by closed ones. We bar the doors of our minds against the entrance of life by follies and sins, and it needs that errors should be *destroyed* ere we can consciously participate in the health which is universally free to all who comply with the conditions necessary to realize it. While the lady was engaged in conversation with the doctor (she was greatly refreshed and strengthened by this converse), Mr. Templeton retained the attitude of attentive listener; he had not a word to say and could not quite perceive how electricity could be the instrument in accomplishing the restoration of paralyzed limbs when no ostensible treatment was given. The explanations given by Mrs. Catsleigh in her classes, which were mostly echoes of Mrs. Pushing's theories, did not cover the ground to his mind, for both these ladies taught that nothing had any power to benefit or injure us except as we thought or believed

it had. The terms *universal mind* and *race belief* were used to answer questions otherwise unanswerable, but until a larger idea was shown him, he could never see how belief *started*, or how poisons ever became such even in belief.

For the particular benefit of Mrs. Macmarcy (the lady who had just recovered under this mysterious influence), Dr. Maxwell took from his desk a precious MS. given to him by Prof. de Montmarte, from which he copied the following for her use.

"Electricity is everywhere throughout nature, and is the only life of the world; it is the true *anima mundi* of which we read much in the writings of mystics; while not itself a conscious agent, it is the perpetual emanation from God to all degrees and grades of life, and is the only channel through which Creative Force works to ultimate expression. The physical form of man is permeated with electricity, or it could show no sign of life; when a derangement occurs in the flow of the currents through the system, disorganization ensues. In cases of paralysis, an electric shock has been received, and after it, the electric force has been prevented from flowing freely or sufficiently to the parts affected. When one discovers the exact cause of this derangement, it is necessary to place the patient in an atmosphere completely free from all antagonizing currents, and let him rest there under the soothing spell of the recreative influence.

"Mind is inter-communicative on all planes of expression, and as no soul perishes during its transit through the various states it successively enters, it is possible to introduce friends into the presence of those they specially love, by establishing mental telegraphy. *Harmony in thought is imperatively necessary*, without it no worthy results can be achieved; mental discord would result in greatly intensifying the ailment."

This and much more, the doctor read in a clear, well-modulated tone to his delighted and much affected auditors; when he had closed the roll and returned it to his desk,

Mrs. Macmarcy said, "I'm very hungry, may I eat something?"

From a closet in which he kept the few very simple but immensely powerful medicines he employed in his practice as a physician, he handed her a glass of what looked like ordinary wine, but was very different, though made freshly every morning in his own kitchen, from the juices of choice fruit; this she eagerly drank and felt satisfied. At 6 o'clock she joined the family at dinner, and no restrictions were placed upon her quite considerable appetite.

The evening passed pleasantly in music and deep conversation till 10 o'clock, when Mrs. Macmarcy was informed that her room was ready and she must consign herself to the care of Mrs. Finchley, for whom she had already conceived a warm attachment. Mrs. Finchley conducted her to a pleasant chamber next her own, where a bath was in readiness; then after bidding her a sweet good-night, and telling her to get into bed immediately after bathing, left her with a few kind words of assurance and heartfelt blessing to enjoy a truly refreshing slumber.

Though usually a very light sleeper, and of late subject to much pain at night; notwithstanding the excited, though happy mental condition she was in, she fell asleep as soon as her head touched the pillow, not to awake till high noon on the following day, when she found the sun shining brightly into the cozy apartment, beautiful flowers and luscious fruit on a table beside her, and Mrs. Finchley entering with steaming chocolate, delicious rolls and fresh dairy butter.

"Oh, how well I feel!" she exclaimed, as her hostess deposited the tray and embraced her. "I have not only slept soundly all these hours, but have had a lovely vision. I must tell you about it; it was so heavenly, so sweet, so grand! I feel as though I could never doubt anything again."

"Well," replied Mrs. Finchley, "you must take your breakfast now, and then come down to the library and tell us all; we are quite united in this house, and though some of

our guests haven't had our experiences, they are very anxious to receive light on *all* topics."

"Oh, I'll tell them all if you wish, but it's some of it so strange I want to tell you first, then I can take your advice afterward."

"Will it astonish you very much to know that both the doctor and I know all about your dream, indeed we are certain it was not an ordinary dream at all, but a veritable vision. Now, to make a long story short, you first went to Paris and then to Heaven. You were introduced first to friends yet living, who assisted at your restoration yesterday, though you cannot quite understand how 3,000 miles is no obstacle to a doctor's treatment of his patients; then you saw your son again, and he and you went together to those bright realms of light for which he is now being prepared. You went with him beyond the orbit of this planet and saw a star which in your childhood always fascinated you, and there you learned much you could not learn from any books you have read or sermons to which you have listened."

The astonishment depicted on Mrs. Macmarcy's countenance can be better imagined than described; she could not perceive how other persons could be familiar with her dream, for was not her vision mere imagination, a result of highly wrought nerves?

Perceiving her thought, Mrs. Finchley answered by positively reiterating what she had previously affirmed, viz.: that this vision was an actual experience, and one withal vastly more real than are the transitory experiences of our waking hours, when dresses, bonnets, calls and dinners occupy so much of the feminine mind, while business cares absorb the masculine. Explaining much of the law which governs the interaction of minds in natural sympathy, she taught her willing, eager pupil a great deal in a short time concerning why in one case a doctor will be supereminently successful and in another similar instance ignominiously defeated after all his best endeavors; this is regulated

entirely by natural affinities which material science unaided can never explain. "Mrs. Macmarcy," she exclaimed, speaking with singular impressiveness, "you have been led here by Azoriel, whom you saw in your vision, and who conducted you in your starry journey. Your son could never have scaled those heights had it not been that he was led on and borne up by this most glorious angel, who is at this time revisiting the earth to teach its inhabitants what ancient sages knew right well. In a few days (you must remain here ten at least), you will be strong enough to interpret for yourself the shining courses of the stars, and then those astrological predictions made to you in London seven years ago which have greatly harrassed you, will be interpreted by a higher law than that known to the old man with the lizards in the bottle on his writing table in Princess Street." Here was another allusion to her private experiences by a stranger; that visit to the astrologer she had never divulged except once to a priest in the confessional, who had told her never again to dabble in such mummeries; and here in New York, a woman whom she never saw till the day before, knew all about it. Truly, the ways of mind are marvellous, and the agnostic is at best but a sorry dunce with all his boasted learning.

CHAPTER VI.

A TRIP TO SIRIUS.

"Oh, when shall this dense vail remove,
And we behold the realms of day;
Oh, when shall these dull senses prove,
No obstacles upon our way;
Oh, when shall matter cease to bind,
And earthly limits all depart,
Oh, when shall kindred spirits find.
True unison of mind and heart?

We know not fully here below,
Our souls are yet in fetters bound,
Yet sometimes we can through a rift
Within the vail, the more profound
And glorious wonders of our life,
Discern, to lull to rest our strife."

Mrs. Macmarcy partook of her lunch and felt quite strong enough after it to accompany Mrs. Finchley to Dr. Maxwell's study, where all the house party was assembled to listen to her extraordinary narrative. As we have already stated, neither the doctor nor his aunt were in ignorance of the nature, or even of the details of her experience, for being themselves in the closest sympathy with the intelligences who were instrumental in her restoration to health, and knowing how true it is that kindred minds communicate in sleep, they had no difficulty in following the progress of her spirit out of the darkness of affliction into the light of joy. Mr. Templeton and the O'Shannons were not thus privileged, to them there-

fore, the recital of her vision was a stupendous and unlooked for revelation.

Feeling the great and marvellous import of this event most keenly, Mrs. Macmarcy unconciously adopted the air of a person making an important deposition while she told her story, which ran as follows :

No sooner had I laid my head upon my pillow, than I felt conscious of a subtle, but most delightful and intensely powerful presence beside me; no word but *presence* would convey my meaning. I saw nothing, neither did I hear anything, my senses of taste and smell were not appealed to, I was conscious of only one sense, *feeling*. I felt I was not alone, still I could not attribute this feeling of companionship to the idea that any other person was occupying the apartment with me. In this sense of a lovely, yet utterly undefinable presence with me I fell asleep; a delicious feeling of perfect rest stole over me, such as I had never felt in any such degree of fullness since my girlish days. As soon as I was asleep, and I was most vividly conscious of going to sleep, *i. e.*, of passing from an outer to an inner state of conciousness,—I saw a bright, handsome young woman approaching me; I could not feel that she was one who had severed her connection with the physical body, for I perceived what looked to me like a luminous cord of light, very slender, white and fleecy, connecting her with a form exactly like herself, lying in profound repose, in a luxurious bed in a beautiful room.

"The location of the house in which the form was sleeping, I could not define, as I had no sight whatever of anything but that particular apartment. The radiant figure, who approached me with a graceful and tender smile, put both her hands on my shoulders and said to me in pure, strong tones: 'You are well now, Harriet, and you know it; never again will you suffer as you have done for the past few years, which seemed so long and weary to you, unless you return to your old sad habit of grieving over the loss of your son's body You have seen dear Gregoire and you can see him now con-

stantly; but this is a privilege you can enjoy only so long as you do not mourn a fleshly loss and keep the eyes of your affection centered on immortal being.'

"Having delivered herself of this message, she beckoned me to follow her to a most charming spot, a little distance from where we were standing. At that point I perceived a boat, something after the fashion of a Venetian gondola, but seeing no water in the neighborhood I wondered of what use a boat could be in such a place. Almost instantly this beautiful young lady (whom I know now is your friend Heloise), assisted me into it and as soon as she had taken her seat beside me, it began to rise and float through the air as though conducted by some skillful ærial gondolier. Swifter and ever swifter grew the flight of this amazing vehicle. In it we seemed to pass cities and even countries in moments of time, compassing distances almost with the rapidity of thought, I felt a novel sensation of wonder steal over me, but I was not the least afraid. Suddenly the boat stopped and we alighted on the summit of a lofty mountain, from whose height we could look down upon the Earth and see it revolving in its orbit, a small ball enveloped in a dark, murky atmosphere, through which it seemed impossible any great light could penetrate. Other planets were also discernable, some of them far brighter but none darker than the earth; their moons were like fire-flies in attendance on them, so small did their satellites appear. I still felt no sense of fear, only an intense feeling of release, as though I had suddenly gained full deliverance from every yoke of bondage that had ever oppressed me.

"No bird could feel freer than I, when with my graceful companion at my side, I sat on that heavenly hill-top and watched planetary revolutions with the deep enquiring interest I had always felt when an opportunity was afforded me in my youth to look at the stars on a clear night from a hill-top in the neighborhood of my old Irish home. It suddenly occurred to me to ask, where are we? But before the words

were fairly framed in my mind, an answer came from the lips of my companion.

"'On Sirius; you know how you always admired the "*dog star*" when you were little, and asked whether your little pet doggie, who was run over in Dublin over forty years ago had gone there; and how you cried when a priest told you dogs had no souls and you must not ask such questions This beautiful world where we now are, is peopled with beings whose forms are so radiant and ethereal that you cannot see them though they are all about you. Azoriel, my guardian, is a ruler here, and all the inhabitants love him; He is so great and good that he rules entirely by kindness, and yet were injustice done to any, he would be so terrible to the evil doer, that the sinner would wither beneath his glance, though he would never in anger reproach or condemn him.' While she was speaking thus to me I felt again, though in much stronger degree, that sense of a *presence* with me which I had felt before sleeping; this time, however, the *feeling* was accompanied with the *sound* of sweet music. Some one was singing perfectly, but I could not discern a syllable of what he sang. I knew instantly that the song was a speech delivered to Heloise and thought it contained references to myself. As the angel was addressing her, her beautiful face lighted up with dazzling, rapturous delight; she appeared as though she might be his bride or sister, so nearly did the two resemble each other, as I caught a glimpse of the singer's most glorious countenance.

"As soon as the song ceased and the rapt expression of ecstasy left her still smiling and exalted brow, I asked who the celestial visitor might be, who thus addressed her as an equal in a language she could certainly understand though it was utterly unintelligible to me. She hastened to correct me for speaking of her as the equal of this, her glorious master, as she styled him, and assured me she was only his devoted but very humble and ignorant pupil. He, however, evidently took no such view of her, for the words had scarcely left her

lips when I heard the melodious tones of the enchanting song again, and this time Heloise looked down and buried her face in her lily hands. I understood the purport of his words; he styled her his soul-mate, a radiant being from a higher world, imprisoned for a brief term in a lovely earthly body, not to suffer as an expiation for crimes committed on another orb, but to live a sweet, happy life, joyous and free as a butterfly's, for the sake of souls on earth who could be uplifted only through her sojourn among them.

"As I listened spell-bound to this discourse and wondered why I should have been chosen to listen to such wondrous tales and privileged to enjoy such association, I ventured to ask of Azoriel, 'Have you a blessing for my Gregoire, I ask nothing for myself; he was cut down in the flower of his youth, while life was very sweet to him. I saw him yesterday, but though his eyes beamed very tenderly on me he did not *shine* like you or Heloise. I would suffer anything if I could help him higher. Oh, can you show me any way that I can help him, even though I am tortured to subserve his gain?'

"The face of Azoriel then turned toward me, and I beheld a countenance so lovely, so divine, that I could have believed it to have been the Lord's, only there were no prints upon his brow.

"'Daughter of a fallen star, though thou art,' he said to me, 'such sentiments are worthy of the blessed ones who never left the path of virtue to tread the by-paths of disobedience to heaven; to this request thou shalt obtain an answer, Light divine shall henceforth enable thee to work with Gregoire in the establishment of the first true college of the soul which in this materialistic generation has been established upon earth; and as thou art now refined from the debasing dross of self seeking love, thou needst not suffer more as thou hast suffered in the past; I was with thee yesterday when thou wert hovering 'twixt life and death in a strange electric trance? I saw your need and your sincerity, and as I am one of those commissioned now to rehabilitate the earth with

something of its golden aura of pristine light ere yet its people fell from Arcadian innocence into the mire of selfishness and its resultant pain, I lifted you from your low estate, not to save you simply from a further discipline of pain from which you merited release, but to call you out among the few faithful workers who shall dispense the bread of life to the hungering multitudes who yearn for what, alas, the churches *do* not and the schools *cannot* give them. I was on earth in ages past; I dwelt where now the deep, dark waters of the Atlantic roll, when Atlantis was fair and young, ere her people fell a prey to wanton pride which compassed their destruction; I trod with glee the hills and vales of the Pacific slope, when peaceful nations rose to heights of bliss almost forgotten now, a district where at this day a new race is forming and the god of gold is contending with heavenly troops for mastery. But thou art weak, as yet, my child, and canst not bear too long a severance from the material robe in which thou for many years to come, as men count time, must work for earth's emancipation. I will now grant thy request; I cannot bring Gregoire here; he is not ready to breathe the air of this bright star which thou canst breathe freely, for thou hast suffered and borne thy purgation on earth. I will take thee to him, and where he is thou wilt learn more of thy heaven-born mission. You will not see me again during this journey; Heloise is thine escort visibly; I am thine unseen guardian; fare thee well and call on me whenever thou art in trouble.'

"The angel had no sooner ceased speaking than I realized that I was passing down what seemed a steep declivity, supported by Heloise, upon whose arm I leaned heavily, but tenderly. Following, as though by instinct, every movement of her will, I soon came to a place where at first I could see nothing; presently the idea of a military encampment came to me, and there, surrounded by comrades in arms, I saw my beloved Gregoire. At first he did not seem to see me, but as my mother love penetrated the atmosphere around him, as

sunshine dispels a fog, he turned to me quickly with a sudden flush of glad recognition, and smiling sweetly upon me, said:

"'Your prayers, dear mother, have always reached me. Whenever you have thought of me I have felt it; but oh, this visit from yourself in person is more than I dared to expect. According to the canon of your church you have thought of me in purgatory, though you have tried to believe I had ere this entered paradise; but, mother, I was not the pure, unselfish boy you thought me. I loved *you* purely and unselfishly, and sincere love for *any* creature, if that love is not quite overgrown with foul weeds of selfishness, is a base on which angels build when they seek to renew our characters. I was restless and unhappy when I left the body, for I clung to earthly things with a vigorous and desperate hold, and it was only after bitter disappointments and much conflict, I gained the measure of peace and satisfaction I now enjoy. People make a mystery of the life beyond the grave; they weave complicated webs of fancy, and indulge in many unfounded speculations, but in fact the whole question is decided by the nature and object of a man's *affections*. I am the same impulsive lad I was on earth, a little sobered and subdued, and I hope a little wiser than when we shared a dear old home in days gone by.'

"Much of his narrative I cannot tell; it was too sacred, too personal even to be mentioned to you, my dear and valued friends; but I was assured by Heloise that you, Dr. Maxwell, and dear Mrs. Finchley, who has been like a mother to me, knew all about it, as you had followed me in my wanderings, and learned how Heloise, whom I should never have known but for you, escorted me through space and took me to my son. I cannot enter more freely into details; the endeavor to reproduce all I saw is quite beyond me, but I was assured I should soon have other experiences which I may fully remember and recite, and even *publish* for the benefit of others."

When Mrs. Macmarcy had ceased speaking, Mr. Templeton enquired how such experiences in the invisible world

were reconcilable with scripture, and how a minister of the gospel could possibly accept such doctrine and continue to perform his duties to his flock.

"Our church," said he, "teaches most emphatically that there is no such intermediate state as you describe. We can accept *paradise* but not *purgatory*, and does it not interfere with accepting the finished work of Christ to imagine a place of probation beyond the tomb? I do not say that I myself am loth to credit your statement as actually true and not merely a vivid dream; I have thought of these matters frequently and have read Dorner and other German theologians who favor what is called 'second probation,' and now I am in New York at Dr. Maxwell's kind request, for the express purpose of receiving what light I can on all these matters, I beg of you all to let me hear all you have to tell, whatever it may be. In all humility I can faithfully declare I am a seeker after truth, and though I may have to relinquish my prospects and take a fresh start in life, I am willing to make any sacrifice or change if I can but be sure I am being guided to lead souls to God, not away from Him."

Mrs. Macmarcy, who was quite a novice in all such matters herself, and had trembled lest she should overstep the boundaries of her own previous belief, sympathized heartily with the Baptist minister, but could help him no further than by assuring him she *knew inwardly* that all she related was actually true. The strong corroborative testimony of two such thoroughly trustworthy persons as Dr. Maxwell and his aunt, in addition to her own sense of certainty within, had dissolved her doubts, as the sun melts an iceberg or dissipates a fog, and she was now ready to devote herself in future entirely to the discovery and promulgation of such truth as might be revealed to her.

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Ten days later she was perfectly strong, and had gained twenty pounds in weight; she then returned to her home in Virginia, where she intended founding an orphan school for

delicate girls who might enjoy the comforts and attention attainable only in a well regulated home, as well as the benefits of a sound, moral and secular education. In this enterprise she was warmly seconded by friends of Dr. Maxwell and Mrs. Finchley, and soon became a robust, hearty woman, the center of a thriving community of growing girls, developing not only in physical grace and vigor, but in what is far more important still, *true womanhood* which fits its possessor for usefulness on earth and indescribable blessedness hereafter.

CHAPTER VII.

CLAIRVOYANCE DEMONSTRATED.

"They told me many wondrous tales,
Of how the angels come to earth
Swift, as on wings of living flame,
To quicken nobler thought to birth.
I could not understand the thread
Of such discourse, until I saw
Before my very eyes the proof
Of Heaven's divine mysterious law.
Why should I harbor any doubt,
Or wherefore should I suffer dread;
Why is it not enough for me
To be by such wise counsel led?"

Mrs. Macmarcy's narration of her vision had led Mr. Templeton into one of those strange reveries of his, which though of every rare occurence, had from early childhood largely shaped the current of his life. Often when a boy he had been the subject of strange experiences, which he dared no longer relate to his austere parents after they had sent him several nights in succession lunchless to school and supperless to bed. As it often happens with children of sensitive temperament who can take an outward or an inward interest in life as occasion demands, the youthful Onesimus finding his spiritual experiences distasteful to his relatives, (who attributed them to the devil, insanity or disease according to their moods), soon

learned to agree with his surroundings and to refuse all invitation from the unseen to carve out a special environment for himself. Neither remarbably profound or superficial in his conclusions, he simply addressed himself to his tasks with the feeling that if God called him to the work of the ministry, God would qualify him in some special manner for the work.

Mrs. Margaret Lesbia Templeton (his mother), became a widow when he was only seven years old. His father, the Rev. Aaron Edwards Templeton, had been pastor of the Saddlerock Baptist Church for nineteen years; his wife married him three years before the birth of their only son. After the good minister had resisted for nine years all the efforts of match-making mothers and aspiring farmers' daughters to induce him to enter the matrimonial estate, Lesbia Mintsheller had visited Saddlerock one summer with an invalid mother who died while on a visit to the place. Immediately after the funeral Mr. Templeton discovered her penniless condition and utter inability to sustain herself when left entirely to her own resources; but he did not realize how devotedly he loved her, until one day after he had undertaken to provide for her support in the family of an old and valued parishioner, who had known him from babyhood, with such delicacy that poor heart-broken Lesbia Mintsheller thought God had indeed sent good Samaritans to her in the persons of Deacon and Mrs. Haggai Ezekiel Macpherson-Smith,—he found her weeping over her Bible, tears in which resignation, sorrow, regret, faith and hope were all blended like the hues of the rainbow.

Mrs. Macpherson-Smith touched him lightly on the shoulder, whispering "Aaron my lad, there is the wife heaven has sent you, as God sent Rebekah to Jacob, only it won't be fourteen years, or seven either before you can make the parsonage what it ought to be."

The good man was then just thirty-four years of age and though still in early manhood had become settled in bachelor habits. His elder sister, Sophronia Angelica, a firm maiden lady, kept house for him and never touched his papers or

thought of entering his library without his special permission. His ways were all regulated with mathematical precision, and from the straight-line of this uncompromising rigidity no deviation was ever permitted. One can imagine how such a person who had positively shunned marriage, and was inclined to a view of the celibacy of the clergy most uncommon among evangelical Protestants, would start at such words from the lips of a staid old deaconess, about as unworldly an old soul as one would be likely to meet in a journey around the world. With characteristic terseness and brevity, he said, "God's will be done," if the Lord has sent me to her; or, rather directed her to me, it is not for his dust to question his decree.

He always alluded to himself as God's *dust*, it was a very favorite expression of his in the long prayer at every public service. The congregation would have felt that some familiar and beloved portion of their liturgy had been omitted had they not heard the phrase, "bless thy dust," which always came after a list of petitions for all sorts and conditions of people. Mr. Templeton put himself last and styled himself dust in all sincerity, for he was really a very self-abnegating man, and when his old friend told him God had ordained that he should marry Lesbia, his first thought was only one of complete surrender to whatever might be the inscrutable purpose of the Almighty; his second emotion was however of a very different nature. The love which had slumbered but never awoke, now asserted itself with all the intenser fervor by reason of its long repression, and when Lesbia rose from her absorbed attitude, and turned to greet the minister with watery eyes which tried to smile, his pressure of her hand was not the same as it had been before. She felt the change in his touch and he ackowledged the involuntary, almost unconscious response of her soul to his. The proposal was soon made, and a mutual declaration of love was speedily followed by a very quiet marriage.

Mrs. Templeton took up her abode as mistress of the parsonage, to the surprise of every one, it is true; but so quietly

and naturally, that even the most voracious gossips found very little to talk about. She was soon universally respected and beloved, as she was her husband's companion and helpmeet in all things; a very quiet, subdued minister's wife, whom no one dared to approach with scandal; one of whom some stood in fear, not on account of her imposing manner or commanding voice (she was gentleness personified), but by reason of the perfectly frank gaze of her modest grey eyes, which seemed to see through imposture, and her inveterate hatred of gossip. She was a woman of comparatively few words; her parents had both been Baptists; she had joined a church when only seventeen, and was therefore fully prepared for the work in which she soon found herself actually engaged.

Her husband, though an excellent man and tenderly devoted to his fragile, yet healthy wife, was of a stern temperament and could not tolerate the slightest departure from the creed of his denomination. His first and last wish for his little son (Onesimus) was that he might be a minister, and if possible, carry on the work in the very place where he himself had labored.

When Onesimus was only six, his father's health began to fail—*hereditary pnuemonia*, doctors and anxious friends pronounced his disorder; his voice became feeble and uncertain; a minister from a neighboring village often assisted him in his duties, and at length he resigned most reluctantly, amid the tears and prayers of the people who never knew how much they valued him until they felt he was to be taken from them.

Two months after his resignation, sea air having failed to recruit his wasted energies, he passed from the body, triumphant in faith, singing in a weak, quavering voice, "Rock of Ages," as the spirit severed its connection with its earthly tenement. His last act was to call the little Onesimus to his side, and blessing him fervently, prayed that God might incline his heart to the work of the ministry and direct his steps to the pastorate of the Saddlerock Baptist Church. After her husband's death, Mrs. Templeton never fully recovered her

energies, she was always plaintive, but still very useful in the district. Though the succeeding pastor, the Rev. Martindale Fischer-Bennett was a married man with a very energetic wife, they were always good to Mrs. Templeton and the two families decided to live together for economy and company's sake.

As Onesimus grew up, he found himself more under the tutelage of the Fischer-Bennetts than under the influence of his mother; they directed his studies and mapped out his career; his mother acquiesced in her usual quiet way, but whether she fully endorsed all their opinions, her son never knew. The Fischer-Bennetts left Saddlerock when Onesimus was ordained, and they were not sorry to do so, as they departed for a larger and more lucrative field of effort. Mr. Templeton had lived alone with his mother since his settlement over his father's church, and it was of her he chiefly thought when the impending changes in his course of teaching came most forcibly to his mind.

While in New York, in an atmosphere highly charged with what might be called a "developing influence," the seership which his father most sternly rebuked and punished, and his mother attributed to poor health in childhood, now began to reassert itself with more than its original vigor; reminiscenses of childhood's experience which before had been faint, latent recollections, now returned with a vividness he could never have supposed possible, and these remembrances crowded about him; he called to mind singular episodes in his mother's history, which convinced him that she also was a dreamer of dreams and beholder of visions, but had refrained from all mention of such things through fear of offending her husband during his lifetime, and afterwards from an over sensitive regard for his memory. She was a woman who could never bring herself to feel that a true marriage lasted only "*until death*" and her son had sometimes felt (though scarcely willing to admit the thought even in the privacy of his own chamber) that perhaps his father was much

nearer to his mother, and even capable of impressing her with his wishes than their fixed beliefs permitted them to suppose.

But after all, however much may be said about churchly antagonism to spirit communion, Christian literature of the most pronounced orthodox type abounds with incidents in the lives of foremost Christian advocates abundantly proving how deep seated and widespread is a belief in communion with "people from another world," even among those who are supposed to be very strenuous in their opposition to such a doctrine.

The day after Mrs. Macmarcy's narrative, while Mr. Templeton was pondering in solitude over some of his own experiences, it occurred to him to search in Dr. Maxwell's library for such volumes as might help him to ascertain the views of some distinguished authors on the subject of visions of the departed. Among other testimonies he came across the following:

"The year just past, like all other years, has taken from a thousand circles the sainted, the just and the beloved; there are spots in a thousand graveyards which have become this year dearer than all the living world; but in the loneliness of sorrow how cheering to think that our lost ones are not wholly gone from us! They still may move about in our homes, shedding around them an atmosphere of purity and peace, promptings of good and reproofs of evil; we are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success.

"How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us, in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace! They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforts; and in every hour of darkness their voice speaks to us: 'So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have seen and

found all true; and in our own heaven behold the certainty of thy own.'"—HARRIET BEECHER STOWE.

"I believe there are angels of light, spirits of the blest, ministers of God. . . . There have been times in which, I declare to you, heaven was more real than earth; in which my children that were gone spoke more plainly to me than my children that were with me; in which the blessed estate of the just man in heaven seemed more real and near to me than the estate of any just man upon earth. These are experiences that link one with another and higher life."—HENRY W. BEECHER.

CHAPTER VIII.

CLAIRVOYANCE DEMONSTRATED.

As he continued reading and pondering over these beautiful words, culled from the rich, ripe experiences of two remarkably noble and useful lives, a strange sense of reverie stole over him, and out of the deepening gloom which seemed to encircle him, shutting out the surrounding scenery, a form appeared so closely resembling his father as to make him start suddenly, yet carrying with it a delightful feeling of ineffable repose. Whether he was sleeping, dozing or wide awake, he could not tell, he was certain however, that some gentle pressure of the hand accompanied by the accents of a clear, deep voice, impressed these words on his brain, as though they had been traced in letters of living fire:

"My son, let not any doubt disturb you in your religious trust; you are now to see truth far more clearly than I saw it when on earth. Old doctrines must be freshly interpreted; the Bible is a mine containing precious ore, but it is the hidden meaning not the superficial import you must seek; with the kernel of the fruit, not any longer with its outer rind, can you feed the people committed to your pastoral care. I was, as you know, a strict adherent to literal forms when I occupied the place which now you fill; people then were not prepared for what they are ready to receive now; *do not shrink from announcing your uttermost conviction,* it is yours to thaw the ice around the hearts of many, to break down

lurking, unsuspected unbelief in the minds of many who still adhere to olden customs which they cannot reconcile with modern views of life. Your place is not outside the church but in it; you must not cloak conviction, neither may you too carelessly offend the weak, as many reformers do. Move cautiously but conscientiously; enlarge men's faith, do not attack it; broaden your sermons, do not attack prevailing dogmas. Some little persecution awaits you, but the people at large will follow you, and though some trials are before you, they are not of a nature to cause any *stout* heart alarm. Your mother knows of what is going on in your secret mind; she has been a seeress many years, but never avowed it, out of regard for me, for I used to be very bitter against all such revelations. Thank heaven I am wiser now than then. I have seen the folly and the wrong of mental despotism, and had I my life to live over again I would never seek to cramp the limbs or tie the wings of any soul. You will have a letter from your mother in a day or two confirming what I say; this is an evidence I give you of my trustworthiness. This day your mother is inditing you an epistle, in which she makes full confession of her experiences from girlhood; when you receive the letter you will hear from me again. Now farewell; you always have my blessing, but I give it you for old association's sake."

Mr. Templeton awoke suddenly from his reverie which had lasted several hours, and as he awoke he saw Zenophon, who had been an inmate of Dr. Maxwell's house since the preceding Sunday night, glide swiftly into the room and take a book from one of the shelves. Feeling disposed to converse on the subject nearest his heart, he stopped the boy, saying kindly:

"Come here, Zenophon, I want to ask you something about your own life, about the trances you go into and the visions you see. Do you suppose you could see something for me? I'm very anxious to get an explanation of a singular occurrence which has just impressed me deeply."

"I'm sure I don't know, sir," replied the boy. "I'll try,

if you like; I'll sit quite still and describe anything I see if anything is shown me; but I've always been Count Katolowynski's subject, and as I have been taken from him, I don't know if I have any power left. I won't stay away from him long for I love him though he does beat me sometimes; he has never been as kind to me as all of you here are, but he is my master and I will obey him; whenever he summons me I shall return to him. If he comes here and wants to take me away, I will go with him wherever he chooses."

No sooner had Zenophon thus testified his love for the Count, who had so singular a hold over him, than a loud double-knock and furious ring of the door-bell startled the servants to their feet. Count Katolowynski, handsomer and prouder than ever to all appearance, entered the study with a supercilious nod to Mr. Templeton and a "so you are here, Zenophon, I thought they hadn't devoured you." Then divining Mr. Templeton's wishes he instantly magnetized the boy, who became quickly prophetic and said to Mr. Templeton: "You will get a letter from your mother the day after to-morrow by the early post." Zenophon here paused for a moment and stood gazing earnestly on something no one else could see; he then read as from an unseen manuscript suspended in the air, the following missive:

"My Dear and Only Son—It is not often I approach you on a subject with regard to which our opinions may differ, but of late I have had most singular and vivid dreams of your father. I cannot feel that they are only dreams; he visits me night after night and holds long conversations with me, and oh, my dearest boy, you must not be shocked when I tell you he argues with me on theology just as he used to, taking difficult texts, throwing light upon them by comparing them with others and then winding up with a short homily in which he clenches his argument and brings home a lesson. I cannot be deluded, why should I be, I have been a faithful wife to him and mother to you according to my lights, and the scripture even when it speaks most harshly, never says God

sends delusion or allows it to come to those who are striving to walk in His way. Oh, how I wish you could enter into my feelings and share my experience, for my husband tells me in these visions you are seeking light earnestly but are as yet bewildered concerning many things, you cannot plainly see the way; it is simple when one finds it, it is indeed plain enough for the wayfaring man to walk in without stumbling.

"You will perhaps call me a Spiritualist and even think I am getting crazy, but even for your sake, I could not pretend to deny, neither could I cloak the convictions which are daily adding to my joy in this world and my hope for the next. The minister at Pinchingtown is delivering a course of lectures on 'Demonology,' and as our church is closed, a number of our people go over there to hear this Mr. Mewle, whom many think a fine preacher, but he grates on me. I have been occasionally to the little Catholic church at Shoe Hill, and oftener for long, solitary rambles among the hills. You will find me changed when you return home; I have lost much of my reserve and I have developed an insatiate desire to visit sick people, and they all welcome me with the brightest smiles; the priest at St. Catherine's tells me I would make an excellent sister of charity, and wants me to enter the Convent of Our Lady of Perpetual Help, opposite his church; he is a good, self-denying man, but completely wrapped in a mantle of creed. I tell him I am no longer a Baptist, but I can never be a Romanist; I must let God speak to me as He will, just in His own way, through all the voices of nature and through His children who have risen higher. I like the quiet, earnest work of the Sisters but I cannot join an order; I shall never be acceptable again as a teacher in an "orthodox" Sunday-school, for I cannot disguise my convictions. If you are still "orthodox" when you return home I shall be quite silent if it hurts you to hear me speak, but if, as I trust and feel assured, the same change comes over you which has come over me, we shall work together, not to depopulate the churches, but to infuse new life into the service of God, and to reach some

portion of the great unchurched mass which can never be reached by prevailing methods.

"Write to me as soon as you can after receiving this; be quite candid with me, don't try to spare my feelings if you think I am misguided, but intuition tells this letter will be welcome rather than distasteful to you in your present mood. Remember me kindly to the family of your host, and give them my thanks for their kindness to you.

"As ever, your devoted mother,

LESBIA TEMPLETON.

"SADDLEROCK, Vt., July 30, 1887."

After this marvelous display of clairvoyance (the day after the morrow confirmed it), Zenophon awoke suddenly, rubbed his eyes, resumed his former posture at Count Katolowynski's feet. When questioned as to his marvelous gift, declared he knew nothing whatever about anything that was given through him. After a few minutes' conversation Dr. Maxwell and the ladies returned from an afternoon drive. They were all quietly courteous to the Count, and he was invited to dinner, but no one of them seemed pleased to see him.

The Count refused the invitation, saying it was his intention to give Zenophon an evening's amusement; they would dine at Delmonico's, then visit Madison Square Theatre, where "The Private Secretary," was being performed. After the theatre they should take ices and return to the Hotel Meurice, where the Count rented a splendid suite of rooms on the grand *etage*.

Dr. Maxwell quietly said, "Zenophon, remember your home is here; I shall expect you to-morrow, if you accept your friend's invitation to-night. I do not forbid your going with him, perhaps I have no right to use so strong a word, I however disapprove of it, but act as you please."

Count Katolowynski, bridling at these words, said, "the boy belongs to me, and I shall *hold* him, though you do want him, for some mercenary schemes of your own. I only let

him remain with you the past three days to test his loyalty to me. Say what you will, do what you will, he is *mine always.* The farce on Sunday night was one of your contrivances; it was well acted; but it takes more than that to scare a man of my nerve, so you had better reserve your private theatricals for more gullible and appreciative spectators."

With this insolent speech the Count departed, the boy following him like a dog, not however without casting a grateful look on the inmates of the library, which said as plainly as glances can speak: I am not leaving you for good, of this I can assure you. While the Count and his subject were on the street they maintained an unbroken silence, but as soon as they were seated *vis a vis* in a *cabinet particulier* in the grand restaurant, they found their tongues and chatted to gether with all the exuberance of youthful glee. Count Katolowynski was a spy in the employ of the Russian government; a trained diplomat to whom clairvoyant aid, such as that rendered by Zenophon, was of priceless value. Never thinking it necessary to be on his guard when alone with the boy, and having taught him to converse fluently in Russian, he unfolded to him all his plans for extracting secrets from the wives and daughters of ministers from foreign courts and particularly for utilizing Zenophon himself as a discoverer of all he desired to know.

The boy's moral sense was usually keen, he shrunk from every species of dishonorable conduct; still the fascination of the Count's presence and magnetism was so great that even after all that had transpired on the previous Sunday, he found himself enraptured; he admired his master even in his dishonorable enterprises. Strange it is, but none the less is it true, that when under a spell exerted by beauty of person and *assertion of will,* even the purest of sensitives are likely to be entrapped, even to lend themselves to crime unless fortified against all unhallowed influence by strongly confirmed knowledge coupled with intense love of truth. *Impersonal affec-*

tion for truth is the only infallible safeguard against magnetic witcheries and intoxicating spells.

The dinner was fit for a prince and cost $15, though the Count only ordered one portion of each desired article and he took but one pint bottle of *Widow Clicquot* The play at Madison Square delighted them both, for the stately Russian had all a boy's love of ridiculous situations, and though it was out of the "season" and many of the boxes and stalls were vacant, the company played their best to the intensely appreciative though unfashionable house. After the performance and a feast of delicious ices and fancy confections at Tortoni's, a walk up Broadway brought them to the Hotel Meurice at 1 A.M.

Count Katolowynski's rooms were magnificent and superbly furnished; three spacious apartments and a bathroom constituted the suite. In an atmosphere of luxury and light and in company with the imperial master whom he idolized and who was in his most agreeable mood, it is not to be wondered at the boy soon fell asleep to the music of such thoughts as had often allured him in the brightest hours of his past revels in Eastern palaces and gardens with himself *Grand Vizier* at a Court where his master was *Absolute Monarch.* The softly tempered light, the faint odor of pastiles burning in a rich antique vase on the mantlepiece, the rich draperies at the windows and coverlets of the bed, which were all of oriental design and had been specially procured to meet the Count's fastidious requirements, naturally lent a strong suggestion of the orient to the boy's meditations before retiring; and usually our dreams are an outgrowth from our thoughts during the day though not in the limited sense to which many people confine this statement. Exceptions it is said prove many a rule, and to this rule for dreams a singular exception was found in the case of Zenophon, who, marvelous to relate, went to sleep in a nightrobe in Count Katolowynski's apartments in the Hotel Meurice at 1.30 A. M., and woke fully dressed at 9 A. M., on a lounge in Dr. Maxwell's room at 312 Sycamore avenue, a considerable distance off.

How he got there he could not imagine; his eyes closed on the splendors in the hotel, he was perfectly content with his surroundings; but (seemingly without intermission of time) he awoke to the tones of the breakfast gong in Dr. Maxwell's house. As he had been recently in that house for a few days, he was not at all startled; nothing was new or strange about him; but when he entered the breakfast room he was greeted with exclamations of surprise by all present except Dr. Maxwell. Then a sudden burst of recollection came over him, and throwing himself at Dr. Maxwell's feet, as he had been accustomed to fall at the Count's, he imploringly solicited an explanation of so singular an occurrence. The good Doctor could only reassure him by telling him that all was well, and bid him eat his breakfast as though nothing unusual had happened, then accompany him into the study and seek an explanation from the *unseen.*

The following explanation was given through the boy's own lips, who went into a deep trance immediately he entered the study: "The powers who have charge of this young hierophant, seeing the necessity of withdrawing him again from pernicious control, guided him in his sleep to do the right thing. At 7.30 he was made to get out of bed and dress himself, he left the hotel like any guest going out to walk; he was further guided to let himself into this house by means of the key you have given him, and to proceed to your room after you had left it. Enquiry at the hotel will confirm the statement that nothing unusual occured. Count Katolowynski is not yet up, when he discovers the boy is missing he will think he has gone to church and will not search for him till noon, when he will begin to grow wrathful; later in the day there will be an explosion. The decisive moment has come and Azoriel will assert his power *finally.* You are all going to Paris in ten days, do not be surprised, you will be summoned unexpectedly. Prof. de Montemarte has written for you; you will hear from Heloise long before you get the letter."

CHAPTER IX.

PREDICTIONS VERIFIED.

O had I but the eagle eye
  Which sees within, behind, before,
Which compasses all sea and shore,
  And yet is ever turned on high.

Then would I leave this lower earth,
  And on the wings of tho't and love
Soar to those eyries far above,
  Where songs celestial find their birth.

But if awhile below I stay,
  And dimly thro' the veil of sense
Behold life's glorious recompense,
  Truth here may turn my night to day."

Dr. Maxwell, with his usual clear-sightedness,—and considerably aided by the talk he had with Zenophon on the memorable day when the boy was so strangely delivered from Count Katolowynski's hands, and guided by unseen intelligence while in trance to make his way to the hospitable home where the family had already come to regard him as a son of the house—thinking prevention better than warfare with a person of the Count's irascible and unscrupulous disposition, and not being much pressed with immediate duties, proposed to Mr. Templeton, Zenophon, Mrs. Finchley, and the O'Shannons, that they should all go up the river as far as Northwalk, and visit some old friends of Mrs. Finchley's,

who had a large, hospitable country-seat in that pretty suburb, where they were always prepared for company, and delighted to see friends whenever they might call.

Not wishing, however, to arrive inopportunely, and being anxious for Mr. Templeton's particular benefit to test Zenophon's clairvoyance in a matter which admitted of easy and speedy verification, the party above mentioned gathered round the boy who always liked to recline on a rug in the centre of a harmonious circle when he exercised his gift,—and let Mrs. Finchley, who was on intimate terms with the Codringtons of Northwalk, interrogate him as to their present readiness to receive visitors. Zenophon, who was always particularly lucid under Mrs. Finchley's suggestions, at once began describing "The Cedars" and its occupants. "I see," he said, "a venerable man seated at an escritoire writing a note of invitation to you; it reads as follows: Dear Mrs. Finchley, do come over to-day and bring all your friends. We shall hope to see you to luncheon at 2, but if any of you can not get here so early, be sure and take dinner with us at 6.30. We want you to hear Mr. Vincent Hammer who is just from Scotland, and has been entertaining the Edinburgh professors with his views on Theosophy. We have a *conversazione* this evening; he will read a paper; don't fail us. Wife sends her love, and urges her claim on your offer of help when we have unexpected visitors." Yours as ever,

AMOS CODRINGTON.

The Cedars, Northwalk, July 31, 1887.

"Well," said Templeton, "here's another case of most extraordinary letter reading. I am intensely anxious about the letter from my mother which I shall get to-morrow morning, if this wonderful clairvoyance does not disappoint me; but here is a letter that ought to come in an hour at latest. It is already nearly 11, and how do they expect us to get out to their house by 2 unless we get news before mid-day?

No sooner had Mr. Templeton spoken than the page knocked

at the library door and announced that Mr. Clarence Codrington had called with a message, but could not wait to see any one as he was hurrying into the city on business, and wanted to get home early. He left word that his father and mother were very anxious to see Dr. Maxwell and those of his friends who could make it convenient to spend the day or at least the evening at their place across the water. A letter was on its way, but he brought word to give them more time for preparation.

Here was confirmation direct of Zenophon's perception; Mr. Templeton was delighted, and all were pleased and somewhat astonished at the immediate proof afforded of Zenophon's ability to use his powers to perfection when separated from the Count, to whose mesmeric sway he had been invariably accustomed to yield before passing into the ecstatic condition. Without further delay they arranged their plans for departure, and just as they were leaving to catch the one o'clock boat, the postman delivered to Mrs. Finchley a letter addressed in Mr. Codrington's well-known hand. On tearing open the letter she found it word for word as Zenophon had read it; she handed it at once to Mr. Templeton, who was overjoyed at this demonstration of the boy's positive accuracy in an affair so nearly related to the one in which he was so greatly interested.

They just caught the boat, and after a delightful hour on the water, reached Northwalk just after two. Mr. Codrington was at the landing stage with a drag, ready to take as many as might appear, to his sylvan retreat about a mile distant. In a few minutes they were at "The Cedars," greeted warmly by Mrs. Lavinia Codrington and Miss Florence Hope (a delightful girl visiting them during the long vacation at Vassar). Lunch was ready and they all partook freely of the good things provided; a lovely drive and delicious sauntering through the extensive grounds which comprised the estate, occupied all the afternoon until dinner, at which meal they were joined by Mr. Clarence Codrington son and heir; a

young gentleman of very prepossessing appearance, coupled with such grace and dignity of bearing as can never exist apart from delicacy of feeling and genuine culture in the true sense of that often misapplied word.

About 7.30, carriages began driving up, and pedestrians arrived in considerable numbers. The billiard hall had been arranged to seat at least two hundred people, and as many of the Codringtons' friends and neighbors were greatly interested in Theosophy, the invitations extended were nearly all honored by those who were at home on receipt of them. Delightful music was the order of proceeding for about half an hour; Miss Lydia O'Shannon and Miss Hope had become great friends during the afternoon, and soon discovered that they could play and sing duets together. It is the unchanging experience of *truly* artistic people, that whenever they encounter congenial spirits they can rise together to artistic heights neither can attain singly.

Dr. Vincent Hammer was a tall, rather prepossessing elderly gentleman, who wore spectacles and spoke from manuscript; his delivery was good though not extraordinary; he was evidently deeply imbued with the importance of his subject, and being a "new-school" Theosophist not in very good standing with the Aryan Theosophical Society, he seemed especially desirous of making himself perfectly understood, and to this end was particularly careful and precise in his statements.

The following is his paper handed to a reporter after the exercises:

"Theosophy is the master-key to eternal life; to the understanding of God and man. True Theosophy concerns itself exclusively with man's spiritual development, with the finding of Christ within, the Divine *Logos* or Word of the Eternal. When we find God within, where Jesus and the Buddhas alike say God resides, we truly realize our divine nature. Genuine Theosophy is to this generation the Christ of truth arising out of the tomb of error; it teaches complete self-control, the crucifixion of the senses, the liberation of the spirit from all

carnal passion, the resurrection of all that is divine within us. Theosophy is complete spiritual science. Knowledge of the eternal is the only true science. To know Christ is to hear the living Word which speaks in us from Infinite Divine Being. When Spirit is revealed, henceforth we have no thought of death. The true Theosophist drinks inspiration from the ever present spiritual life, the universe becomes to him an open book. We must outgrow false ideas and sacerdotalism, and become each one a true priest; our daily sacrifice must be the daily surrender of our lower appetites to our higher promptings.

"The principles of Theosophy are love, wisdom and truth, which reveal to us in measure as we can understand, the absolute purity and perfection of the Divine Nature. Theosophy is universal truth and universal religion; it is demonstrated spiritual science, and holds the key to all sciences and religions. In Theosophy we behold the essential unity of all religions; Theosophists should *study* all religions, but *dogmatically enforce* none. What does religion really mean? *Religere* signifies to bind together, but does not imply a condition of bondage other than that in which the lower nature is held subject to the higher. This is truly at-one-ment or reconciliation, the perfect harmony of all the elements in human nature. Religion does not consist in *belief* in immorality, or in God. Belief saves no one for it is merely intellectual assent to certain dogmas. One can believe in religion and be devilish; devils it is said believe and tremble. We can be so intellectually unfolded as to believe in God without being in the least developed in our truly spiritual nature.

"What does resurrection mean in our individual lives but rising through death of the lower self to spiritual triumph. Nothing dies in reality, only in seeming. The seed is not quickened unless it undergoes the appearance of death, and there is no quickening of the spirit unless there is a death of the lower self; then from the sepulchre the rock is rolled away a symbol of our new birth to a *knowledge* of Truth.

Theosophy, which is true religion, is the science of right living, and is in no sense a sacerdotal system. Divine wisdom is the whole world's only religion for the future; a religion which meets every want and fully satisfies every lawful craving of human emotion as well as intellect.

"The Divine Being is necessarily beyond the comprehension of man. Man is not equal to God, there must be therefore a mystery attaching to God for the human mind. That which is on our level we may explain, whatever is beyond that level remains unsolved; God alone understands God, as man alone can comprehend man. As Deity is infinitely above us, Deity is beyond all definition; the soundest metaphysicians never undertake to define Deity. Agnosticism is a despairing confession of honest men whose intellects are unable to solve the problem of Being. Theosophists need not conflict with Huxley or Spencer; all divine things are *unknowable* to the senses, but Theosophy teaches of spiritual intuition by which we can arrive at some knowledge of Spirit, though to our researches there can be no end. Intellectually we find not God but Energy, Power, Force. The word God means the All-Good, the Good One, nothing more, nothing less.

"Plato's immortal assertion, 'God geometrizes,' does not imply Plato's acknowledgement of anything more than infinite Mind; no kind, loving God appears in that sentence. Infinite power might be cruel. Many people know nothing of God though they profess to *believe* in God; but not until they advance beyond belief do they *find* the Eternal. Beliefs imply that some "school" is the custodian of special intelligence from Deity, whose testimony is to be accepted by disciples as final authority. The word Testament means something one leaves behind him when he is going away; while the testator liveth, such documents are of no effect. People who know nothing of God but what they read in the Bible, and concerning that venerable book we would indeed utter nothing disrespectful, believe in a God who has left a Testament. Practically it is so to them. Many Christians believe in a God

very far from this world and in no direct way concerned with human affairs. There was, they believe, a time when God spoke to the world, but he speaks no longer; God, for them, has finished His book and has delivered the published volume completed into their hands. How utterly incongruous is this mental attitude with the teachings of Jesus: 'He hath been *with* you and shall be *in* you.' It is expedient that I go away, for when I have vanished from your sight the Paraclete will be nearer to you than ever before, and will gradually lead you into all truth. The disciples were directed not to receive truth through any written revelation, but entirely by means of the ever living presence of the Holy Spirit within them. Theosophy places every individual soul on the solid rock of experienced truth on which Theosophy itself is based. We must build our social temple on the rock of impartial equity which we can never find until we discover it in ourselves. Enlightment is a matter of individual spiritual unfoldment; God is Love and Wisdom; absolute equity is the infinite principle of Life. As we act divinely, we perceive a revelation of divine wisdom in our own lives; all knowledge of wisdom proceeds from the love of good in us which is the only divine love. Only when we act from a motive of love directed toward good are our acts truly wise.

"Man's best conception of Deity is that God is love. Love is the highest element in the human soul, and is inseparable from charity, which is love in expression.

"Henry James (an earnest student of Swedenborg, not the novelist) declares in his admirable work, *Society, the Redeemed Form of Man*, that in studying the problem of life one comes to see ever more and more distinctly that the only possible cause of creation is that God being pure love he can not love himself. Love must have an object, and this object is humanity. Creation, then, is the result of the Divine love seeking object and expression. By humanity, of course, we do not mean exclusively the inhabitants of this one little planet (we need not tell you that the earth is not the universe)

We mean *all intelligent inhabitants of all worlds*, who unitedly constitute the form of the Divine man or the progeny of God, which is without beginning and without end.

"The true hidden wisdom is to be found in our own inmost selves, not in books or scrolls. God's living word is Man, who is the highest expression of Nature. The hidden wisdom within our own souls must reach our intellects through development of our own inner self, *and in no other way*. Theosophy does not depend on legends, on belief in historical personalities or on the truth contained in sacred books. It rests solely on its own intrinsic value, and appeals to our moral nature. If Buddha or Jesus never lived, the teachings are no less value able to man. Precious stones have intrinsic value, and truth is aptly compared to a priceless pearl.

"All divine teaching is demonstrated through its hallowing influence on human life. Judge the tree by its fruits. Bring all theories to the touch-stone of experience. Were we to find that the teachings of the Vedas (lived up to) caused war and hatred to vanish from the earth, we should thereby know the source whence these streams sprang to be a fountain of living water, able to slake the spiritual thirst of mankind.

There is nothing of moral value in the Vedas that we do not find in the New Testament also. The teachings attributed to Gautama and to Jesus are identical. We can well dispense with controversy when we drink true inspiration. Whether we look to Guatama or any other historic light of India; or to Jesus, the historic light of Palestine; or to Osiris, the legendary messiah of Egypt, we must never forget that neither Osiris, Christ or Buddha, or what they typify, is ever dead and buried. In spirit Jesus is working now as actively as when he was on earth. The truth the Buddhas or Osiris revealed is still operating in the world.

"Why seek ye the living among the dead?" Why watch by a sepulchre when you can converse with the living spirit on the highways of life? When we liberate our intuition, the

sun within us sheds around our path its bright beams of appreciable light and heat. (wisdom and affection.)

Those who bathe in the sunlight hourly appropriate its rays. Not those who have analyzed the water or tested the depth of the well, but those who *drink* the water of life reap its benefits. Not our historic knowledge of a revelation of truth, but our assimilation of it profits us. We must eat and drink, i. e. *appropriate* the living Spirit of Truth, which is ever active throughout the universe. The past has risen in the present; we must live to-day, not worshipfully regret the days of old, Our present at-one-ment with the living Christ can alone bring us into consciousness of truth. The truths of Spirit are not apprehended by the intellect, but by intuition; later on, reason grapples with inward revelation and defines it. Be guided entirely by your individual intuition; be ever honest and intensely earnest in your search for truth, and you will each one of you discover all it is needful for you to know.

Races of *Mahatmas* may have spent ages in ferreting out the truths of the universe, but their existence is not positively known even to Buddhists. Truth is revealed only to those who are in a condition to appreciate it. There is probably no reluctance on the part of any genuine *Mahatmas* to reveal themselves, but no one can create eyes in us to discover truth even if it visits us most intimately.

When Edwin Arnold was there, he held conferences with the Buddhists of Ceylon, and received from them a very complimentary address, eulogizing him as a true interpreter of the Sanscrit philosophy. "The Light of Asia," they endorsed with much affection. Conversing with them of *Mahatmas*, he was told that the priests knew nothing of the existence of such people; they could not be found, though they were famous in Europe and America. At the same time these Buddhists affirmed that there were many teachings in the Sanscrit which, if followed out, would develop men into *Mahatmas* (greatly unfolded souls.)

The Buddhists themselves think Arnold's faithful and mag-

nificent portrayal of the career of the latest Buddha has done more than anything else to recall the attention of the Hindu people to a perception of the beauties enshrined in the Buddhist religion, and it affords them a powerful incentive to live up to these teachings.

We hear a great deal of Indian degradation, particularly of woman's degraded condition in India. It can not be disputed that many women in India are in a state of gross degradation, but this condition exists in *spite* of the teachings of the Sanscrit philosophy which lead logically to the elevation of all mankind, not in *consequence* of their religion. All the vices of Christendom are rebuked in Scripture, but tolerated in Christian communities. No charge can be brought against the Buddhist religion for the vices of Asia that can not be brought against every other religion on earth with equal force and justice.

As the religion of India is set forth in its sacred books, it is a religion of the greatest purity and noblest wisdom. No one who faithfully and studiously compares the ten great religions of the world, will fail to find Buddhism the most *humanitarian*, and Brahmanism the most *metaphysical* of all known systems. Buddhism taught that nothing and no one can come between us and God if we are loyal to each other.

We are, according to this philosophy, our own high priests, mediators, and intercessors, absolutely free to discover truth for ourselves by following in the path marked out by our own intuition which gives: "Thus saith the indwelling Spirit" as final authority. Too many people unfortunately are not contented without some external lord or master to obey; they require some one to do their thinking for them instead of appealing directly to the Lord within their own hearts, so as to receive Truth from the source of all truth. It is only to awaken spiritual thought and intellectual inquiry that we ask you to study Theosophy, not to induce allegiance to some hierarchy of India; for to the Christian world 'follow Christ' is as necessary as 'follow Buddha' can be to Orientals. I shall hope to

make myself further intelligible in other and ampler essays."

After the essay, other speakers being invited to address the company, there was little time left for discussion. Mr. Templeton was deeply interested, (he always was in such matters), but Mr. Hammer's paper raised far more questions in his mind than it answered; he therefore lapsed into taciturnity on the way home, and scarcely slept the night following through revolving these great questions in his eagerly inquiring mind. Next morning the letter from his mother arrived during breakfast, word for word as Zenophon had foreseen it. Count Katolowynski had instituted legal proceedings based on the claim that Dr. Maxwell had abducted Zenophon, and the general atmosphere at 312 Sycamore avenue was highly excited though its elder inmates were quite unharrassed as they had long since learned to trust implicitly in the final victory of Right.

CHAPTER X.

A SUDDEN DEPARTURE.

"If on the mystic shores of time
I stand perplexed and sad,
t is not that my heart rebels;
For much I am most glad,
But what I know is very small,
The unknown is so vast.
I only long to reach some port,
And find an anchor cast.
I think, I dream, I sigh, I long;
The answer must come soon.
The Lord of Truth will not deny
His child the asked-for boon.
In deep humility I crave,
And as I beg, I trust
And hope 'gainst hope that some day soon
This all impassive dust
Will change to flowers beneath the touch
Of life's mysterious spell;
And I shall know with certainty
God doeth all things well."

Frequently it occurs when something disagreeable seems close at hand, if persons who are interested in averting the difficulty do but exercise their highest judgment—aided by such intuition as they may be blessed with—they can effectually convert the most perplexing affairs into occasions for rejoicing.

Some such consideration as this was coursing through Dr. Maxwell's mind the day following the excursion to Northwalk, as about 3 o'clock in the afternoon he sat alone in the

library, studying out the best method of dealing with Count Katolowynski's impertinent and threatening missive which lay open on the desk before him. The Count was in a blind fury; he refused to reason, nothing but legal action would satisfy him. He had called twice during the day, and so insulted the doctor, that—long suffering man though he was—he was at last aroused to something like impatience.

Zenophon, he declared, should never with his consent, be returned into slavery, let the Count do his worst. Whatever Russian law might sanction; slavery could never be supported in any court in England or America. This the Count knew only too well, and consequently based his complaint on a charge of abduction, and went so far as to concoct an elaborate tissue of falsehood, which he had instructed his lawyer, Mr. Wilbur Nayerjust, to lay before the judge with the utmost emphasis.

But where was Zenophon? Count Katolowynski was allowed to search the house from attic to cellar, but no trace of the missing boy could he discover. "What new deviltry is this?" he fumed. "Surely you have imperiled yourself enough already by taking from under my august protection the orphan whom I have sheltered as I would protect my life. I will find Zenophon, though it be over your dead bodies, and if you seek any longer to circumvent the course of equity you will find yourselves between other walls than these. Beware, I say, how you call out the Russian bear, you milksop Americans, you conceited English puppies. I will let you see what it is to trifle with the aristocracy of a country which sends its own subjects to Siberian deserts for life for offenses which are but trifles compared with yours."

"My de r Count," protested Dr. Maxwell, "I beseech you, be considerate on your own account. As for me, I am in a land of freedom, where allusions to Siberia can only provoke a smile, but I assure you in this part of the world, Russian serfdom is not tolerated, and your 'protection' of Zenophon will soon be called by a very different name. I warn you, if

you attempt to recapture your escaped victim, you may regret when it is too late, your rash resolve to play upon your claim to Russian aristocracy while in an American city."

At this the Count became so abusive that Dr. Maxwell summoned the servants to show him out, at which humiliation he became so vituperative that the police would have interfered had not the enraged "nobleman" seen the absurdity of his bragadosia just in time to hail a cab and drive pale with fury to the Hotel Meurice, where he roundly abused the waiters, entered a complaint against the clerks to the proprietor, and generally made himself odious and ridiculous. But the reader will ask, where was the innocent cause of this contention all this time? The answer is simplicity itself: he had accompanied his new friends the day before to Northwalk and was at that time reading a book of travels under the trees in Mr. Codrington's park. His situation, however, impressed him strangely; he could not account for much that he was experiencing; occasionally his thoughts turned regretfully to the old life and the master whom he loved, even though he feared him; but a sweet sense of security and bright anticipation was breaking in upon his long fettered mind as the graceful form of Heloise floated through his dream-like reveries, and beyond her power to fascinate he felt the regal influence of the mighty Azoriel who now revealed himself to the wondering child as his constant preceptor.

Zenophon's nature was intensely receptive; his sensitiveness was extreme at every point; all his emotions were intense; he could enjoy and suffer exquisitely; the smallest things often afforded him intense happiness or plunged him in abysses of despair. While under the complete mesmeric control of another, his individual life had been submerged, and often for days and even weeks together, he was scarcely himself for a single hour; but now that this spell was almost broken he would feel as though every living thing about him, flowers and leaves, as well as birds and animals, were instinct with feeling. A more singular impression can hardly be

imagined than the vivid realization of omnipresent consciousness which steals over a highly organized nature at a time when the deepest feelings of the inner being are intensely aroused. Physicians may call such a state pathological hypersensitivenes—may no doubt measurably explain it, but even if it be not best adapted to our ordinary life on earth, who shall dare to say that it does not take whoever experiences it in a very real way across the border which separates the seen from the unseen, thereby revealing to the vision of a seer some at least of the actualities of the mystic universe which interpenetrates the physical as the spirit prevades the body?

Mr. Templeton was restless during all that day; an answer to his mother's letter had occupied him all the morning, but after he had posted the long missive he could settle down to nothing. Feeling an insatiable desire to converse with Zenophon he decided on going to Northwalk to visit the Codringtons, who had most hospitably implored him to consider their house one of his homes. Mr. and Mrs. Codrington were both out when he reached their home about 4 P. M. The footman who answered the door was very polite but not communicative; he was one of those thoroughbred English servants who know their place and keep it, and would no more have thought of questioning his employer's guests or visitors about their business than he would have attempted flying.

James Freeman had been with the Codringtons nineteen years. His wife, whom he married five years after entering their service, had been a domestic in the household even longer, and still retained her place as Mrs. Codrington's maid. These good people (Mr. and Mrs. Freeman) had taken a great liking to Zenophon, whose every want they anticipated; but his singular habit of meditating in the garden in preference to chatting in the house keeper's room, made them feel somewhat anxious about the boy, who had a far-away look in his eyes and seemed embarrassed. Think-

ing Mr. Templeton's society might be of benefit to him, the courteous and deferential footman mentioned the fact of the boy's being in the garden, and proposed sending for him if Mr. Templeton would like to see him. Declining all invitation to partake of cake and fruit (which James was instructed to offer to all visitors), he wended his way through the lovely grounds—then in their richest summer glory—and soon came to the little leafy arbor, in which Zenophon presented a picture any artist would have been glad to paint.

Dressed in picturesque Greek costume—a little scarlet turban on his raven curls, an expression of dreamy thoughtfulness rendering his mobile features remarkably attractive, his whole air one of mystic, pensive expectancy—the boy fully looked the part he had been assigned to play by a higher intelligence than that of his earthly comrades. As Mr. Templeton spoke quietly and kindly to him, questioning him gently concerning the state of his feelings now that he was in a strange house and among people who were not even acquaintances until the day before, he replied that he felt only two emotions: *gratitude* to all who had been kind to him, and extreme *wonder* as to whither the mysterious current of his strange, eventful life was bearing him.

He struck Mr. Templeton as a child "without a country," in the fullest sense of that expression. He was a Greek by birth, but so utterly cosmopolitan in all his instincts that one could never tell if he had a scrap more regard for one land than for all others. He talked freely—when in a conversational mood, but never made himself obtrusive, and often he showed a complete aversion to all conversation. At such times he was evidently in communion with states not generally perceived by mortals, for his bright, expressive eyes would show such signal animation as can never light the countenance of one who is indifferent or merely "thoughtful," and certainly such bright expressions do not accompany sad moods.

As Zenophon soon showed perfect willingness to speak

freely on any topic, Mr. Templeton interrogated him closely as to the purport of his strange assertion, that the whole party were on their way to Paris, except Mrs. O'Shannon and her youngest daughter, who had decided to spend August at the White Mountains. After gazing into vacancy, as it appeared, for a few moments, he started suddenly, exclaiming, "Oh, there's Heloise again, how eager she looks. "Come at once," I see written in the air in letters of flame; she is in a telegraph office in Paris sending a dispatch; it is growing late in the evening there, the lamps are lighted. Are *you* ready to go? You MUST go. There are people you must meet who will shape all your future career, you cannot meet them here, only in Paris; in London also you have a work to do very soon, sooner than you can imagine. Look, don't you see the letters, they are *vivid* to me, you *must* see them, 'Come on *La Gascogne*, sails August 9th. Dr. Maxwell, Mrs. Finchley, Lydia O'Shannon, you and I, are all going, and we shall have lovely times across the water. The dispatch will be at Dr. Maxwell's house soon after you get back. Count Katolowynski has changed his mind, he will not prosecute, he sees it's of no use; but he will follow us to Europe. Soon after we get there, business will call him to Russia, a message from the Czar; the Count is a great nobleman, and one of the most reliable spies in the pay of the Government; the message will come from the Czar direct, he will know the cipher and obey instantly; there will be no war between England and Russia for many years, though the papers will go on declaring it imminent."

Proceeding in similar strain, passing rapidly from point to point, Zenophon outlined the future of nations as well as individuals, with an ease and apparent *certainty* that fairly startled Mr. Templeton, who could not understand how anybody, no matter how clairvoyant, could thus map out the future. He could understand how Swedenborg might describe a fire already burning in Stockholm while he was far away, but prediction of coming events he could not compre-

hend, and being pastor of a *Freewill* Baptist Church, he had a strong anti-Calvinistic horror of the doctrine of predestination. Seeing that Zenophon was decidedly in a "superior condition," he put this question to whatever power might be able to answer it through its agency—If God endows man with freedom of will,—and without such freedom I utterly fail to see how any man can be either virtuous or vicious in any moral sense—how can *any* power foretell the future without coercing human wills, and thereby nullifying the purpose of the Infinite—a result self-evidently impossible?

In soft, but decided accents, the boy made answer in these words: "Prophecy, that greatest of all spiritual gifts, is not, in any sense, as you and many others imagine, *fortune-telling*, not as though every detail of each human career were planned out so that it must occur just so, and at just such a time. There is, however, a clear-seeing faculty of spirit, which wherever possessed, enables whoever enjoys it to see the general drift of human occurrences, for not only must we recognize an immutable law or order in the universe, we must, if we are logical, attribute *foresight* to superior intelligence. Speaking of your own personal career, we discern you to be a man of more than average conscientiousness; we know you are superior to the corroding influence of monetary gain, when offers of advancement are not in the way of loyalty to sense of duty; we see the powers which are about you, we know the influences to which you are most subject, and we are also conscious that you have been selected to perform an important mission, which, however, you could put from you, were you to *sin against your convictions.* This, however, is well nigh impossible for you, for when a soul has awakened, as you have, to love of truth, the affections being wisely directed, there is little likehood of material interests exerting a too powerful sway over conduct. We observe further that, in your case, there will not be a strong worldly inducement for you to back-slide. Your mother, who is, at present, the woman of all others nearest and dearest to you, will be

increasingly your coadjutor in every ennobling step you take on your own and other's behalf, and the lady who is to be your wife (to whom you have not yet proposed, but who is growing more and more into your ideal of womanhood, while you are fast becoming her hero, though she never thinks of you in the light of a future husband) will be, in all respects, well calculated to keep you firm in the path outlined by those who direct your steps.

Now for the affairs of Europe. The invisible world is not ruled according to the no-law theory. There is a perfect system of government there combining all the best elements of theocracy, paternalism, monarchy and republicanism, though celestial government is like no form of government now on earth. It is occasionally faintly outlined by such writers as Henry Bulwer (Lord Lytton), and others who are not simply novelists, but inspired *genii*. When you better comprehend this wise government, you will see something of the law, which enables the seer to foretell coming events.

After about an hour's converse on all sorts of topics, the man and boy—who had, by this time, grown to highly esteem each other—separated, as Mr. Templeton wanted to be back at Dr. Maxwell's by seven o'clock for dinner, as he knew arrangements had been made for a special *seance* immediately after.

On reaching the house, he found everything just as usual to all appearance, though there was a feeling of agitation in the air, as if some surprising event were about to transpire, or had already taken place. If it be true that "coming events cast their shadows before them," this was not surprising, as the circumstances of the evening more than verified all suspicions.

After dinner the party seated themselves around a large centre table in the library, in a seemingly purposeless manner. Mrs. Catsleigh was the only visitor, and she was particularly instructed to come alone; to insure this, a carriage containing Mrs. Finchley and Miss O'Shannon had

gone to pick her up, just as she was thinking where she had better take her dinner (she never liked to board regularly, and in warm weather a restaurant she had visited three times always seemed stifling to her, and the food unpalatable).

She gladly accepted an invitation to dinner, and made herself very agreeable at table, and being simply dressed in white muslin, with japonicas in her hair and corsage, she did not appear so conspicuous as on previous occasions.

Mrs. Catsleigh, who had exercised clairvoyance in childhood, soon began to shudder as though a current of cold air were passing down her spine, but on being asked what she saw or felt, she answered "Oh, nothing."

Mrs. Pushing had advised her to relinquish mediumship altogether, declaring it incompatible with pure "Christian Science," and Mrs. Catsleigh had half yielded to the importunities of her instructress; but whenever she was in Mrs. Finchley's company, she felt the old sensations (not at all unpleasant ones), quite enough to remind her that it is easy to deny what one will with the lip, but far more difficult to banish experiences which pertain legitimately to the psychic department of science and human experience. As the conversation drifted to the proceedings of Psychical Research Societies on both sides of the Atlantic, Dr. Maxwell commented forcibly upon the silly attitude of many committees; some of them being strongly addicted to a narrow form of theology, which they are determined to uphold in spite of everything, while others are so completely wedded to agnosticism that they do not *wish* to know anything about what they have already styled "*unknowable*," but what is, in reality, simply the *at-present-unknown*.

As they were talking, a slight tremulous electric movement was felt traveling round the circle, influencing all the sitters. Mrs. Finchley was the first to give voice to the influence, which made its presence felt thus palpably.

"Dear friends," she began, "before we finish our sitting, we shall receive news telling us of the need for our presence in Europe and the blessings which will accure to us

from an Atlantic voyage. Our time of absence from home will be brief but very fruitful. Prof. de Montmarte and Heloise have already sent us word; we shall receive a telegram from the Professor and a pyschic visit from his daughter this evening in this room."

Scarcely had Mrs. Finchley ceased speaking, when a clear, bell-like voice rang out in a soft, silvery peal of subdued laughter: "I've come first to deliver my message in person; papa has sent his under the ocean. You must visit us at once. *La Gascogne* sails on the th and that will get you to Havre by the 17th, as she makes the passage in this weather in eight days easily; then you can be at our house the same evening. This is important business, and you remember our compact; I shall always keep you to the terms of our agreement. When there's a special reason for you and papa meeting, I am to inform you by occult telegraphy, and papa's letters are to confirm the reality of my visit and the truth of what I have told you."

As the voice ceased, the door-bell rang loudly (messenger boys usually ring thus to give people a sense of the importance of the messages they bear, however lowly may be their estimate of themselves). Not liking to interfere with a *seance*, the page gently slipped the cablegram, which had arrived under the library door. Mr. Templeton picked it up and, being asked to open it, read as follows: "Very important business requires you here at once. Yourself, aunt and three visitors. You can and will come. Jerome de Montmarte."

No sooner had they received these tidings than an officer called at the house to inquire for Count Katolowynski, whose presence he declared was very greatly needed in Russia. This interruption to the proceedings proved an agreeable one, as Col. Ozokoff Petrovonovonska was one of the St. Petersburg celebrities, who in years gone by had been convinced of the existence of unseen forces operating on man, through his remarkable experiences with that most gifted medium, Daniel Dunglas Home. The Colonel was a high-bred Russian of the

noblest type, an officer of unimpeachable integrity though well versed in all the intricate diplomacy of the Russian Secret Service.

Count Katolowynski arrived soon after, purposing to re-capture Zenophon by fair means or foul. His indignation since his last interview with those whom he called the boy's "*dastardly captors*," had risen to a pitch of boiling frenzy. To be thwarted in any of his designs was gall and wormwood to his imperial temper, while to lose the chief instrument in carrying out his deep-laid plans for money-making and self-aggrandizement, goaded him to lawless desperation. He carried with him a jeweled stilleto wherever he went—a deadly toy, but so fascinating in its appearance that many delicate ladies would play with it as they would with a fan or bracelet. Determining to use force if persuasion and threatenings alike failed, though not otherwise,—the Count in faultless evening attire, blazing with diamonds, his magnificent crown of golden hair scintillating like an aureole about his head, his green eyes flashing like huge emeralds of the purest water, did indeed appear a formidable adversary to encounter.

Had Zenophon been at Dr. Maxwell's instead of at Northwalk, he would no doubt have seized the boy and walked off with him quietly, had such a course been feasible, but under present circumstances he was baffled, and to be foiled was in his case an incentive to deadly revenge on his foilers. With mischief in his eyes though politeness on his tongue, he entered the library unannounced, having overawed the page at the door; but when just about to prefer his claim, a gentleman came up to him with stately courtesy and friendly familiarity combined, saying: "My good fellow, you and I are to travel together to St. Petersburg. I am going on *La Gascogne* to Havre; she sails on the 9th. It is the gracious will of our Sovereign that we make the journey to Russia together."

"Delighted, I'm sure," replied Count Katolowynski, though he bit his lip with inward vexation. Suddenly recollecting himself, however, he turned to Dr. Maxwell, and said rather

contemptuously, though not without some simulated affability, "How do you and Zenophon get on together? I shall want my young friend to attend me on the voyage; the journey would be intolerable without him; he does everything for me that I require."

"We are going on the same steamer ourselves," responded the gentleman addressed, "so we shall all be able, I hope, to be of service to each other. I think Zenophon had better remain where he is till we sail, but I shall defer quite gladly to our new friend Col. Petrovonovonska's decision."

"I propose," said the Colonel, "that the powers beyond us decide. I am a Spiritualist, as every one who knows me knows well, and for twenty-seven years I have never been misled by any communication through my wife and daughter."

Again the voice of Heloise rang through the apartment, striking terror to the Count, but giving joy and satisfaction to all the others: "Zenophon belongs to us; he is Azoriel's protege; let any one seek, at his peril, to tamper with heaven's lightning." Other messages followed, and when Mrs. Finchley was influenced by the good Colonel's mother, the sturdy Russian was fairly overcome. At midnight they separated to their various houses, and peace reigned over all.

CHAPTER XI.

ROCKED IN THE CRADLE OF THE DEEP.

"The waves are gayly dancing,
The ship sails bravely on,
The stars, the night enhancing,
Shine large when day has gone.
The night is cool and lighted
With phosphorescent gleam,
The porpoises are gamb'ling
Beneath the moon's soft beam;
Upon the deck reclining
Are trav'lers from afar;
They meet upon the waters,
And 'neath the polar star,
Enjoy for one brief octave
A friendship which will burn
Deep in their hearts forever,
For from life's mystic urn
They've drank together golden wine,
And thus are linked to Smyrna's vine."

After the startling tidings thus mystically communicated, active preparations were hastily made for the quickly impending departure. Mr. Templeton was at first somewhat reluctant to accompany Dr. Maxwell and the others on an excursion, which was to cost him nothing—all the expenses of the journey and entertainment of the whole party in Paris being met by Professor De Montmarte, who was a man of large means and yet larger generosity. How this dis-

tinguished scientist came into possession of his wealth, and how he employed it may be of interest to those of our readers who are seeking a solution of the financial problem of the day, and can scarcely see how in the face of such awful, glaring destitution as now prevails in all the great cities of the world, a noble-minded man can live in luxury, while multitudes are in poverty about him.

We do not wish to hold up Professor De Montmarte as an ideal hero—an absolutely perfect man,—for if there is one tendency we despise more than all others, it is to so exalt some particular person that all others appear contemptible by comparison.

The De Montmartes were a wealthy family belonging to the oldest and richest aristocracy of France. When Jerome was a boy, his father lost a considerable amount of property at a time when many noble families were reduced to absolute penury, but he sought to retrieve his fallen fortunes in a truly noble manner. Being heir-at-law to a considerable tract of country in the south of France, which no one had undertaken to cultivate, as it was considered sterile even to total unproductiveness—this good and far-seeing man saw how by judicious management he could redeem the land and thereby give employment to a number of workmen who were crying out for employment, but could get no work whatever. Many of these were sturdy, stalwart fellows; some single, some married and with families. Many were too independent to live contentedly upon alms, and were only too glad to accept Clairmont De Montmarte's offer to cultivate his land for their maintenance.

Living for awhile most economically himself—confining his wants to actual necessaries—he and his family—consisting of his wife, one son and daughter, aged respectively 12 and 14 years—took up their abode at Chassonville, the nearest town to the estate.

Putting into practice some remarkable theories, discovered by himself while pursuing the study of agricultural

chemistry, some years earlier, this brave man and accomplished scientist set to work to fulfil an old-time prediction literally, "The wilderness and solitary place shall be made glad, the desert shall bloom with the rose," and sure enough, after a year's hard labor, bravely borne by director and operatives together, the first positive evidence that the scheme was to be a brilliant success crowned the efforts of the noble crew.

When the produce of the land was carried to the city markets, and there sold to good advantage, Mons. De Montmarte called the workmen together and asked them what they expected for their services. During the preliminary operations they had been supplied with house, food, clothing and tools out of his private funds, but had received no wages.

After listening to the very modest request of the men, the good philanthropist gave them three times the amount they asked, thereby furnishing them with ample funds to set up in business for themselves, should they desire to do so. Not a single man left his employ. They were perfectly free to leave at any moment, but they so loved their benefactor, the thought of leaving him was most painful to them all.

Year after year the estates continued to improve, growing more and more productive and remunerative, until in 1887, when Dr. Maxwell and his friends accepted Professor Jerome De Montmarte's invitation to his Parisian mansion, that gentleman's income amounted to 800,000 francs per annum, *i. e.*, $160,000, or £40,000, not a single fraction of which was gained at the expense of any living creature, but in a manner adding greatly to the prosperity of all the workers.

Readers of Count Tolstoi's "What To Do," if they endorse all the views of that exceptionally conscientious and benevolent, though decidedly eccentric, Russian nobleman, may object to Professor De Montmarte's exceptionally large income, and members of the Nationalist clubs, now being formed all over England and America, taking, as a basis, the excellent system advocated by Edward Bellamy, in "Looking

Backward," may use the words of Paul and exclaim, "I show you a more excellent way." Possibly there is a more excellent way, and the Nationalists are certainly better entitled than any other party, at present, to claim to have found it. The point, however, we desire to emphasize is that there are certainly diametrically opposite ways of becoming rich—the diabolical way, a method utterly unjustifiable, viz.: that of enriching one's self by robbing others; and the rational, humane way of reaping advantages jointly with others, by so conducting business as to add to the current wealth of the world, by developing latent but as yet unacknowledged natural resources.

A less intelligent man than Clairmont De Montmarte would have lived on the reduced income remaining to him after his losses. He would have been poorer, but it would be difficult to see how his poverty would have enriched any poor people, as the money which had gone from him might have been directed into a channel where it would have increased the power of tyranny and monopoly, and he could have offered no offset.

But, following the trend of pure science, he took into partnership with himself a number of destitute people, the cause of whose destitution was lack of employment. These people were not brought into competition with their needy fellow creatures in a manner to increase the number of applicants for positions while the number of positions remained about stationary. Positions were not simply *found*, they were *created* for the applicants, and so created that the earth itself was made to yield up the treasures which had been for ages forming in her bosom, awaiting the time when some intelligent mind should learn the secret of how to unlock her treasure-house.

While we have been explaining something of Professer De Montmarte's theory of wealth and his ideas on permissible and non-permissible property, we have left our friends to prepare for the journey. Tuesday, August 9, 1887, was a

sweltering day in New York. *La Gascogne* was to sail at 3 P. M. During the morning, Dr. Maxwell and Mr. Templeton went out to make final purchases and say good-bye to particular friends.

Dr. Gustav Zimmerman, a young graduate of the Vienna Medical University, had taken up his abode at 312 Sycamore avenue. Though only twenty-four years of age, this young physician could be safely entrusted with the most difficult cases; he was to remain as Dr. Maxwell's assistant, after that gentleman's return from Europe. Circulars had been sent to all Dr. Maxwell's friends and patients, informing them that Dr. Zimmerman fully represented Dr. Maxwell in his absence, even to the conduct of the Wednesday afternoon Bible Class, which was never discontinued.

All arrangements having been easily and effectively made for carrying on his work, Dr. Maxwell had no fear of things going wrong during his absence; he could therefore give himself up thoroughly to his new engagements unhampered by the stupid egotism which causes many people to feel and act as though they had so singular a commission from the Almighty that were they to pass from earth the world would collapse; while, as it is, nothing can possibly go properly except in that minute speck of territory which is the immediate scene of their personal exertions.

Mrs. O'Shannon and her youngest daughter had left the day previous for the White Mountains, glad to allow Lydia the advantage of a sojourn in Paris under such exceptionally favorable chaperonage. By reaching the landing stage at 2.30, and literally forcing their way through a crowd of people all highly excited, many of them jabbering incessantly about their luggage, which either had not arrived at the pier, or had been misdirected,—put into a wrong stateroom or otherwise improperly dealt with,—our party found themselves at length on the deck of an exceptionally commodious steamer.

Though the rates are rather higher on the best French and German steamers than on some of the English lines,

many people are quite willing to pay a little extra to avoid crossing the channel when bound direct for the continent, and the difference in price is after all only apparent, as the English steamers land at Liverpool, consequently passengers *en route* for Paris must pay passage from Liverpool to London and thence to France; while the French company takes its passengers direct to Havre, from which port the additional fare is a mere trifle. Another reason why the French steamers are so popular is that the service is almost perfect and the cooking beyond criticism. Drawbacks there are on all lines, many inside rooms being small, and close in hot weather. These are, of course, cheaper than the best rooms, but persons who can afford it, and wish to enjoy the luxury of travel under the most favorable conditions, find it very poor economy to pay $80 instead of $100 during the busy season. Our party had been furnished with two of the very best rooms on the vessel by Prof. De Montmarte, who had ordered and paid for them before inviting his guests.

Dr. Maxwell and Mr. Templeton shared an immense room, with two spacious berths, and a sofa which was allotted to Zenophon, who much preferred it to a berth. The two ladies had one of the very finest rooms on board, containing three full-sized berths and a luxurious sofa. They were all good sailors (Mr. Templeton was the only doubtful one) and anticipated much pleasure on the voyage.

At 3.15 the steamer set sail amid a perfect babel of voices and noises of every description; tears flow freely down many cheeks, and handkerchiefs waved until friends on shore could not possibly catch the faintest glimpse of them. Soon, however, everybody settled down to the situation, though it must not be supposed that all were satisfied with their rooms or the places assigned to them at the table; and (as is usually the case) those who had paid the least expected the very finest accommodation, and complained most bitterly when they had to put up with second best. At six o'clock the gong sounded for dinner, and all the passengers hastened to the sumptuous

dining saloon, where a repast was spread for them equaling anything procurable in the finest Parisian restaurants.

The chief steward,—an impressive young man, faultlessly dressed, evidently enamored of his own attractions, with dark wavy hair and a magnificent moustache,—superintended the seating of the guests, and made himself intensely popular with almost every one before the meal was over. As there were many brilliant persons on board, and French people are by no means reticent and undemonstrative like the English, the meal was a very sociable one. They did nots tolidly wait for introductions when there was no one who could introduce them, as they were nearly all entire strangers to each other; they introduced themselves, talked across the table as well as tc their neighbors, and made themselves generally entertaining. Seated next to Mr. Finchley was a lady whom no one could pass without notice, if brought into any kind of relation with her; for though as modest and retiring as the most cultured and unassuming of women could well be, there was a something about her fine expressive countenance and nobly shaped head which called forth an involuntary tribute of interested and respectful recognition. Mrs. Finchley could not help observing that this lady partook very sparingly of the delicacies set before her, and her refusal of claret was so decided as to excite great surprise among the French people present, who think no more of drinking *vin ordinaire* at lunch and dinner than Americans think of taking iced water.

This lady, who was very plainly but elegantly dressed, was evidently of noble birth; her features were intensely aristocratic, and her imperial eyes showed her to be a descendant of a house long accustomed to command. She appeared quite youthful, yet thoroughly mature in mind as well as body. When she smiled at a really good, clean joke, she looked about thirty-five; when her face showed displeasure at at some innuendo which she detested, she appeared much older. Though she took her meal almost in silence, she addressed a few kindly remarks to Mrs. Finchley, who evi-

dently impressed her favorably, and once she performed a gentle act of gracious courtesy to a timid girl on her left, by helping her out of an embarrassing position, with the ease and grace of a polished diplomat; but otherwise she appeared not to seek the acquaintance or her fellow-passengers. She knew she attracted some little attention, but refused to notice it, and thereby avoided being bored with the inane questions of inquisitive tourists, whose chief object in life seems to be to practice the trade of busybody.

About ten o'clock,—the moon having risen,—a gentle breeze arose from the west, making the night delightful after the sultry day. The deck was filled with passengers, loath to leave their steamer chairs, or to cease promenading or leaning over the rails to watch the phosphorescent light upon the water, which was extremely vivid.

Mrs. Finchley and Mrs. O'Shannon gazed amusedly at some of the names on the chairs. After laughing quietly at Porke A. Hogg, Chicago, Ambrose G. Pigg, Elgin, Ill., Mrs. Fumbling Cockroach, New York, Algernon C. Bootlesheimer Cincinnati, and many others equally peculiar, they came to an occupied chair placed close against the railing of the ship, on which the name of Baroness von Eaglebald stood out in bold relief. Looking at the occupant of the chair, who was just then rising to get a better view of some particularly fine phosphorescent phenomena, concerning which the multitude were ejaculating delightedly, they at once recognized their interesting tablemate, who, bowing and smiling most graciously, made some pleasant and instructive comments on the causes of such beautiful phosphorescent illuminations following upon hot and trying days, and then, her face lighting up with a glow resembling inspiration, continued:

"I have just been reading in Cattlefield's 'Origin of Human Emotion,' that, as the fairest scenes in nature are only shown to us after some period of trying weather, so the intensest joys of which human beings are capable can only be felt after we have undergone some educational discipline in-

volving what we often, in our ignorance, designate distress, I have had many trials, but have learned to be thankful for every one of them; but, pardon me, I am soliloquizing aloud, still I know you agree with me; I know at once with whom I can converse freely to our mutual advantage, and you are ready for more, much more than I can express. I cannot say let us *be* friends; we *are* friends, and we know it."

Though attractive when in repose and particularly winning when expressing mirthful feeling, the Baroness' face was almost that of an angel when stirred by deep spiritual emotion, and Mrs. Finchley was just the woman to call out the holiest feelings from a deep and loving nature, while Lydia O'Shannon, who was hourly ripening into a very graceful and true woman, was just the sort of girl to attract a studious, earnest women who had seen something of life in all its phases, and knew how to distinguish unerringly between the pure modesty of a thoroughly chaste nature and the simpering, blushing prudery of a deceitful make-believe.

The three ladies remained chatting for about half an hour until Dr. Maxwell and Mr. Templeton joined them; after a few polite words to the gentlemen the Baroness said she was about to retire for the night but hoped to renew their acquaintance on the morrow.

"I hope you have a pleasant room," said Mrs. Finchley, "our rooms are delightful."

"Oh yes, thank you," replied the Baroness, but with the air of a person who considered a stateroom a matter of no importance whatever.

About midnight Mrs. Finchley and Miss O'Shannon—who had retired to their berths but were not asleep—overheard a conversation in French, very excited on one side but very calm on the other. The calm voice was undoubtedly that of the Baroness who was defending her right to occupy a lounge in the ladies' drawing-room, against the clamorous importunities of the stewardess who insisted that under no consideration were passengers permitted to remain anywhere

at night but in their staterooms, unless they promenaded the deck, and in that case, their feet must move silently as a cat's, or the other passengers would be made angry and broken of their rest. Despite all vociferations, the Baroness continued to recline on the sofa in the drawing-room clad in an elegant, flowing robe of white flannel with a girdle round her waist and a traveling cloak lined with rich fur over the dress; her feet were shod in easy walking boots, and in that costume and in that place she resolved to sleep; her stateroom, she declared, was execrable, illy ventilated and occupied by a woman who insisted on excluding what little air could enter through the one small window which opened upon a gangway.

Mrs. Finchley at once thought how comfortable the Baroness might be in her room, as one berth and the sofa were unoccupied—and most graciously offered her the accommodation; having quickly attired herself, she went directly to the Baroness, and in her gentlest and most persuasive manner, urged her to accept the third part of her room; the noble woman, however, though evidently much pleased and even grateful for Mrs. Finchley's kind solicitude, steadily refused; it was a matter of principle with her she said, to hold a position she felt to be right when she had once taken it, and she claimed her occupancy of a lounge in the ladies' drawing-room was hers by right when she was not interfering with the convenience of other passengers: and then smilingly declared that she really hated being cooped up in staterooms and never slept while traveling except in the costume in which Mrs. Finchley then beheld her.

Mme. Chouxfleur (the stewardess), was enraged and said the Captain should be at once informed. When that officer heard the case, much exaggerated by the greatly offended woman, he shrugged his shoulders and replied, "*certainment, il ne faut pas,*" thinking probably that some vulgar, half drunken person had been interfering with the comfort of some one—but when he met Mrs. Finchley and heard her side of

the story, his attitude changed immediately, and on being introduced to *La Baronne*, he was obsequiousness personified. This incident being soon noised abroad, the Baroness became the center of much interest; she hated notoriety and avoided it as much as possible; but without absolute rudeness and unkindness, she could not refuse to give information to some earnest minds who approached her on subjects in which she was greatly interested, Spiritualism and Mental Science among the number.

(She had met Mrs. Catsleigh in New York and taken private lessons from her, with which she was measurably pleased). An original thinker, of deep and versatile genius, she never failed to interest all enlightened minds. As a conversationalist she was unusually happy, and was in some respects almost the equal of those great women of France whose salons developed the art of conversation into a science.

One evening in the early part of the voyage, when many of the passengers were sick and the music-room was almost deserted, Lydia O'Shannon sat down to the piano and played exquisitely one of Heine's delicious *nocturnes*, while the Baroness reclined at a distance seemingly asleep. She had grown to feel very tenderly to the sensitive girl who strongly resembled one of her own nieces, the beautiful Countess Isidora di Padoma, who had married at eighteen a distinguished Italian nobleman, and was then residing in Padua, whither the Baroness herself was bound.

As the music floated out upon the evening breeze, carrying healing to the sick, consolation to the sad, hope to the doubting and courage to the faint of heart, the sweet voice of Heloise subdued almost to a whisper, but clear and sweet as a nightingale's trill, sounded through the *salon* like a far-off echo of some great *prima donna's* tones, *Ave Maria, piena di grazie*, sounded forth in sweet, liquid Italian, straight into the Baroness' ear; then suddenly the song ceased.

"What can this be? Who can be singing thus?"

inquired the stately lady starting from her seat, a light of pleased amazement illumining her expressive face.

Lydia, springing to her side, was in her arms in a moment, and the elder and younger ladies were united then and there in the embrace of true and fadeless friendship. Heloise stood between them. They both saw her, while above their heads they saw as well as felt an electric thrill from the unseen presence of Azoriel, which conveyed to both at once an idea which expressed itself spontaneously in these words: "We three have the same guardian and are in the same circle of souls; we can never be really separated, in time or eternity."

CHAPTER XII.

THE MYSTIC AT HOME.

"Over the mountains toward the sea
They told me was a wondrous land,
A country free from sin and doubt,
From fear and care; upon whose strand
Angelic beings talked with men,
And showed how deities devise
Divinest moulds beyond our ken,
And how with magical surprise
A traveler once was led by guide,
Enveloped in a cloak of light
To reach a mystic cavern where
'Twas always day, yet always night.
A lamp perpetual shed its beam
Across the tesellated floor,
While hangings of rare tapestry
Shrouded the massive golden door;
There worked the alchemists who change
Base metals into burnished gold,
Whose secret is alone revealed
To those who are both pure and bold."

As the voyage progressed, the days and nights passed rapidly away without a ripple to disturb the harmony of those passengers who had grown to look upon each other in the light of dear friends, though their physical acquaintance was of such recent origin. About twenty persons were vitally interested in occult matters generally; about fifty more took a sporadic interest in psychic phenomena; a few prigs looked

upon the whole subject with supercilious contempt; while a handful of stricitly "orthodox believers" regarded everything except their own dogmas as soul destroying heresy. It is often very delightful, entertaining and instructive to meet with large minds representing various schools of thought, out of sight of land for days together, and hear them argue in a friendly spirit, over doctrines which have lighted the fires of the inquisition and sent men to the rack in their defence. Under the calmer skies of this more liberal age, no gibbet looms in view confronting with frightful sufferings all who dare to express honest convictions at variance with the views of a reigning majority, and while travelling, one meets many more enlightened than bigoted people, as bigots are very apt to be confirmed stay-at-homes, and when they venture forth into the great world, they usually scent each other out and herd together after the manner of clanish animals, who never wander willingly into any company outside their own species. Exclusive society rules, as well as restrictive denominational customs are all relics of the clanishness of undeveloped races; while breath of sentiment, liberal education, and all the word *culture* rightly means, greatly enlarges the area in which man holds instructive friendly converse with his brother.

Night after night, when there were but few people in the music room, Lydia O'Shannon improvised sweet strains on the grand piano. At first she was left pretty much to her immediate circle of friends, but soon the entrancing melodies grew so well defined, her voice rose to such clear heights of almost perfect tone, that one by one men, women and children stole noiselessly into the saloon and were soon transfixed with wonder and delight at the superb performance of so youthful an *artiste*.

"Is she in training for opera?" "Has she already come out?" These and many like questions were constantly asked of her friends, to all of which, calm, impassive negatives were quietly given; still the impression was rapidly gaining ground all over the ship and even in the minds of Dr.

Maxwell and Mrs. Finchley, that Lydia was destined to be a great songstress; one who would not only score brilliant worldly success, charming the multitude by her sweet, clear notes and wide range of tone, but would in addition to every outward grace, touch those deeper springs of human feeling which only vibrate in response to appeals which never rise from simple loveliness of exterior form or classic purity and depth of song.

Mr. Templeton who constantly listened to the girl and watched her intently while his ears drank in rich volumes of harmony, was beginning—almost unconsciously to himself—to love her with that deep, abiding, growing affection of which only large, constant natures are capable; he could not well define his feelings to himself, he was not at all a sensuous man and he detested flirtation. Marriage he did not think of as yet, but he was beginning to realize that Lydia's presence contributed something very real, quieting and ennobling to his life; he began to feel that he could be a far wiser and happier man in her presence than removed far from her, and such a feeling is one of the sweetest and surest tokens of the dawn of pure and lasting love.

Zenophon, who enjoyed sailing exceedingly and had been much accustomed to the blue waters of the Mediterranean and Levant in his childhood, was happy as the day was long, and nothing occurred to disturb the serenity of his enjoyment or to ruffle the feelings of his new friends. Count Katolowynski had been detained on business of the utmost importance which came upon him like an avalanche, after he made every preparation for departure on "La Gascogne."

Col. Petrovanovonska had been detained by the same business, which consisted of important negotiations with the Russian Minister at Washington, and other affairs of a nature which would brook no delay; the two gentlemen had been thus forced to forego their passage, which they easily transferred at no pecuniary loss, and were now intending to sail on the Nordeutscher steamer "Teufelheute," which would set

sail for Bremen on the 23d. Count Katolowynski's rage knew no bounds, for despite his cruelty on some occasions, he really loved Zenophon in the selfish way in which one person can love another who is useful to him and also a means of gratifying an ambitious and over-weening sense of self-importance. Zenophon could never decide whether he really cared for the Count or not, as when under his mesmeric sway he idolized him, but when released from the spell he felt a sense of security and rest, and enjoyed liberty as much as any released captive. Zenophon's childhood had been in some respects unnatural; he was left an orphan at a very early age and having to wander about in search of a livelihood, he was sometimes employed to sweep a church and at other times to assist the steward on board a yacht; he always had enough to eat and drink, something to wear and a roof over his head; his temperament was sunny and he had attained to something of that *higher carelessness* which makes people contented with few material advantages and little worldly wealth; he was usually happy, and he made people happy about him; he was industrious when work was required of him, but his natural temperament much resembled that of the best type of Hindu mystic; he was introspective and psychometric, and from babyhood had shown signs of spiritual precocity.

When Count Katolowynski met him he was in an out-door church procession strewing flowers as the statue of the Blessed Mother passed through the streets of an old Italian city on the Feast of the Assumption (Aug. 15th.) The day was very hot, but toward evening a cool breeze had arisen. Count Katolowynski, who had been educated in the Russian church, which pays great homage to the mother of Christ though not in the exact manner customary in the church of Rome, was greatly impressed with the beauty of the scene; but it was Zenophon's face that captured him. He knew at a glance that the boy (then only nine years of age) was just the one to yield to his will in everything and carry out many of his designs which lacked fulfillment because of the absence

of a competent coadjutor. He then and there accosted the boy who went to his apartments that very night and began his duties as *valet de chambre* to the imperious nobleman who was then not much over twenty-one, but had achieved so much occult as well as secular information that the boy was his docile attendant from the very moment the imperial green eyes had fastened upon him. From that day forward the two had been inseparable. The Count had failed in nothing during the six years they had been together; and now to be compelled to bend to a mysterious, invisible power beyond his strength, was indeed humiliating to the handsome despot, who at twenty-seven had ten times the arrogance and determination he possessed at twenty-one. But we shall meet the Count in Europe, and need not now dwell further on his doings or his character.

After a delightful passage, occupying exactly eight days, La Gascogne reached Havre, August 17. Our friends reached Paris the same evening about nine o'clock. As they landed at the Gare du Nord, they observed a very handsome carriage with a magnificent pair of white horses, which they instinctively felt was intended to take them to the residence of Prof. de Montmarte. Their impression proved correct, and the stately footman, who was well known to Dr. Maxwell, at once recognized him, and in a few moments the whole party was comfortably ensconsed in the commodious equipage.

A drive of rather more than half an hour brought them to the hospitable mansion which bore the euphonious title of "Les Rameaux." This suggestively Oriental apellation marked the stately dwelling as a house apart from all its neighbors. It was approached through an ancient courtyard, and was indeed a mediæval palace containing many trophies of the time of Louis Quatorze and yet earlier monarchs; the mullioned windows were left just as they stood four or five hundred years before; nothing had been changed in the design, but the stonework had been kept in repair and modern improvements freely introduced into the interior. To describe

the beauty of the court around which the house was built, would task the ingenuity of a descriptive artist; those who have seen the finest modern hotels, for example "The Coronado," near San Diego in Southern California and have enjoyed the fountains and flowers in its splendid open court, have a just conception of the design, but not of the beauty or picturesqueness of this most lovely home.

Modern buildings have a new, almost raw appearance; and suggest nothing but modern capital and enterprise; in California such structures are built principally of wood, and being only a few years old, have a glaring look of newness; moreover privacy or anything approaching to retirement is unimaginable in connection with a fashionable hotel at a watering place. "The Palms," on the contrary, though in the very midst of Paris,—scarcely a stone's throw from a crowded, bustling thoroughfare, and within five minutes' walk of several popular resorts,—was as silent as a tomb but for the distant low murmur of city life, which scarcely penetrated the massive enclosure like a faint echo from another world, hardly perceptible except one strained one's ears to catch it; and then the house and its appurtenances reminded one of bygone times as much as Oxford, Cambridge, York, or some other grand old English city where every spot is associated with great epochs in human history.

The contrast between the outside and inside of Prof. de Montmarte's inimitable mansion was perhaps its most fascinating feature, as there was nothing shocking to the most æsthetic taste in this contrast, striking though it was. The twelfth, thirteenth, fourteenth and fifteenth centuries were all holding their own in the form of the ceilings, the shape of the windows, the paneled oak wainscots, the heavy doors, and massive stairways. The nineteenth century at its best had not turned out its predecessors, it had but heightened the charm of their productions. The massive candelabra, naturally associated with a bygone day, held their own in stately magnificence, but electric light had banished wax or candle grease,

but so gracefully had it accommodated itself to its surroundings that it shed a graceful, mellow light in candle-shaped burners; the candles of the new age, retaining all the beauty but none of the inconvenience of earlier candles which often smoked and guttered, and went out in a draught. The whole house was warmed as well as lighted by electricity, which also served for cooking. Prof. de Montmarte, who had studied gastronomy as well as all other sciences, declared that food cooked by electric agency was far more healthful that when prepared in any other way, unless the direct action of the sun's rays could be brought to bear upon it; he further stated, that for the eyes, electric light, properly tempered, was far preferable to gas, candles, oil, or any other contrivance; while for heating purposes, the culture of fruit and flowers, etc., electricity was utterly without a rival,—and, strange as it may appear to those who are bound by conventional notions,—on the hottest day in summer the house was kept perfectly cool by the same electric force which warmed it completely in winter.

While giving a few particulars concerning the house and its management, we have left our friends in retirement in their rooms, preparing for the late supper which was always prepared for guests who arrived in the evening. Though very embodiments of hospitality, Dr. Maxwell and his lovely daughter never appeared to meet arriving guests, nor did guests ever see their host and hostess till they met in banquet hall or breakfast room to partake of a social meal.

The Professor and Heloise were so sweetly considerate of the refined susceptibilities of sensitive visitors, that they invariably sent kind letters ahead and a carriage to the station but never presented themselves till their guests had changed their garments, or at least removed the soil of travel. They never forgot the smallest detail which could add to the comfort of those whom they had requested to sojourn under their roof; thus, if luggage was not immediately delivered, the elegant and useful aids to the toilet and wardrobe which were

plentifully supplied in all the guest chambers, enabled visitors to make themselves very comfortable and thoroughly presentable before they met their host or hostess. Five handsome rooms were prepared (all opening on to one corridor) for the party now just arrived. Mrs. Finchley and Miss O'Shannon were provided with separate but communicating rooms; Dr. Maxwell, Mr. Templeton and Zenophon had three rooms which could open the one into the other if desired, otherwise they were quite distinct. Each communicating room was provided with a bolt on both sides of the connecting door, so that under no circumstances could a person enter unbidden; and not only did Professor de Montmarte thus secure to each unmarried guest that total privacy which every human being sometimes needs if he or she is to live a truly individual healthy life, free from nervous discords; he always supplied a married couple with two rooms on precisely the same plan, as he regarded it cruel and barbarous to force or even persuade any two persons under any circumstances, to occupy the same apartment, unless in a case of absolute necessity. This noble and wise man was a practical philanthrophist; he demonstrated the soundness of his views by carrying them out in every detail of daily life; by this means he won for himself the respect due to a thoroughly practical man of science who never advocated a theory the usefulness of which he could not prove.

At eleven o'clock, an electric bell sounding in each of the chambers, was a signal to the guests that they were expected in the banquet hall. On leaving their rooms, they were escorted by pages down the massive marble stairways to a hall of such beauty they could hardly associate it with ordinary pursuits such as eating, drinking and the entertainment of company.

The banquet hall was like a fairy palace lighted with five hundred miniature electric lamps. At one end of the table sat Prof. de Montmarte, a man fully sixty years of age, but loooking less than forty, though by his own deliberate choice,

his hair was white as snow; he was clad in a superb oriental robe and looked the very embodiment of Eastern goodness and wisdom. Directly facing him sat his beautiful daughter, who in flowing white robes with no ornament save lilies of the valley at her throat and in her superb dark hair, looked like some bright goddess descended from above to grace a banquet to which a few specially privileged mortals had been invited by beings of a higher race.

As their guests entered, both host and hostess rose and went to the very door to meet them, eyes and lips alike expressing the depth and sincerity of the welcome they extended. After cordially greeting the ladies and gentlemen, Prof. de Montmarte kissed Zenophon on his forehead, while Heloise placed both hands on his head and blessed him in the name of Azoriel; no sooner had the words left her lips than a living sheen of electric fire encircled them, and the glorious form of the angel was visible to all present. Dr. Maxwell and Mrs. Finchley were awed in to reverent stillness, but they were not the least afraid. Lydia O'Shannon cried gently, but her tears were of deep and grateful emotion, not called forth by dread. Mr. Templeton was startled, almost terrified. The angelic form was not *materialized;* it was a form of electric light without any semblance of flesh, blood, or garments; it could not be described as other than it appeared —*electric light in the form of man*—and such a beautiful and impressive form, so stately, wise and kind, that all who saw it must have bent in reverential love; but coupled with this wonderful graciousness was a keen, penetrative glance, which evidently read through the most secret thoughts of the heart. Not a word issued from this shape of flame, but whatever Azoriel intended his pupils should learn he communicated to them by influx into their minds. All present saw their careers marked out in that moment, but not in the manner in which fortune tellers mark out the future. It was inwardly revealed to them what their work in life was to be, they were shown their destiny, in the sense in which the word destiny

is understood by the truly enlightened. Then the glorious presence vanished as it came, suddenly disappearing in a soft, mellow, rainbow-tinted cloud of lessening light. Heloise and her father smiled a radiant smile; no one present ventured to talk over the matter at that time, and as quietly as though nothing unusual had taken place, the host said to the page in attendance, "Leonidas, serve the pineapple," while Heloise remarked to Mrs. Finchley, who was seated next her, "These grapes are from our own hot house; the seeds came from Palestine."

LIBRARY OF THE UNIVERSITY OF CALIFORNIA

CHAPTER XIII.

HOW ARE THE DEAD RAISED, WITH WHAT BODIES DO THEY COME?

"Beloved friends, it cannot be,
This body which I cast aside
Can surely not victorious ride
O'er death, and then return to me!

"But tho' this form of gathered dust,
Shall turn to grasses, trees and flowers,
To decorate earth's garden bowers,
In resurrection still I trust.

"The soul emancipate from clay
Surmounts the wreck of mortal things,
And on glad, tireless, golden wings
Appears in garments bright as day."

After a delicious night's rest, our friends were aroused at 10 A.M. by the sounding of a sweet, clear-toned electric bell ringing in each of the rooms. As the bell rang, a tray containing coffee, rolls, butter, cream and fruit, was brought into each of the chambers by a perfectly disciplined attendant, who opened the door and put it on a table just inside, and then departed. Every one felt so perfectly at home in Professor de Montmarte's delightful residence, that when an hour later they assembled in the morning-room to discuss plans for the day, it seemed as though they had all been living there for weeks, instead of thirteen hours only. There were no inquiries after health, such as "Well, how did you rest; are you not tired after your journey?" etc.

The good professor and his radiant daughter, who always felt and looked the very embodiment of the most perfect health themselves, never suggested the thought of illness to others.

"How bright you are all looking," Heloise did say, and she meant it. They had all enjoyed eight or nine hours' perfectly unbroken slumber, undisturbed by any kind of dream, and when they awoke, were all conscious of having slept and mentally rested in some delightful, tranquil atmosphere, into which no wave of discord entered. From eleven till one they all agreed to drive in the *Bois de Boulogne;* at half-past one they would partake of luncheon, or *dejeuner a la fourchette,* as it is termed in Paris; then during the afternoon they would meet for mutual converse on the themes in which they were most deeply interested; dinner would be served at half-past six, and half-past eight would find them in a theatre; thus they most agreeably planned out their first day in the gay French metropolis, which, to Miss O'Shannon and Mr. Templeton, was an undiscovered country, full of delightful promise.

The drive was delightful, taken in a commodious drag easily accommodating twelve persons, and as four strong horses drew the vehicle, no one was tortured with the feeling that cruelty to animals was practised to give pleasure to man. The *Bois* was looking its loveliest; rain had fallen a few days before, refreshing the earth and removing the dust from the trees now thickly covered with their deep, dark foliage; the birds sang jubilantly in the fresh, clear air, for, though the sun was high, a breeze was blowing, bearing with it the far-off odor of the ocean, and the sweet, soft scents of the lovely country, which divides Paris from the sea.

Nowhere in all the world is nature fairer or kinder than in *la belle* France; the torrid heat of the extreme south of Europe is unknown equally with the dense fogs of the Channel Islands and the rigors of the Baltic coast. Paris is moreover a sweet, clean, bright, smiling city, freer, perhaps,

from disagreeable features than any other of the capitals of the world; to say that it is a wicked city is no truer than to say that vice lurks wherever masses of human beings congregate, ignorant of the divine law of harmony in accordance with which all might live in peace, virtue and prosperity.

Professor de Montmarte was a whole-souled optimist, not one of those gushing sentimentalists who smile at everything and justify everything, but a grand, noble man of philosophic temper, who, beyond and within all finite encrustations and appearances, could discern the living soul of humanity revealed in lineaments divine to the quick eye of spirit, if not to the dull sight of sense. As they drove through the lovely sylvan paths on that pleasant August day, the thoughts of all the party seemed fully attuned to the harmonies of nature everywhere displayed around them; a feeling of conscious oneness with nature took possession of them, causing them to feel that they and all nature understood each other and were at peace.

On their return home they found a delicate repast awaiting them, but neither fish, flesh, fowl, wine or tobacco ever entered "The Palms." Professor de Montmarte was a vegetarian, and he never suggested to those who visited him that they might possibly require anything, contrary to the rule of his household. A member of the French Academy, a man thoroughly conversant with all the natural sciences, anthropology in particular, he invited friends to live and thrive in those conditions most conducive to health and happiness, in which he and his daughter luxuriated and in which many poor sufferers found or recovered health, peace and joy, to which they had long been strangers, or which, in many instances, they had never previously known. Vegetarian cooking suggests to many minds, ordinary poor living with meat left out; to the intelligent expert in the science of gastronomy, it means a mode of living compared with which the ordinary diet of unnaturalism appears repulsive and absurd as well as inhuman.

As it is not our present intention to compile a work on hygienic cooking, we shall not give recipes for all the delicious dishes on Professor de Montmarte's table, but we will name among them mushroom, artichoke and sea-kale patties, which are easily made, and when served with melted butter are very substantial and satisfying. Bread made from entire wheat flour, and omelettes of various kinds. The profusest abundance of the choicest fruits, and delicate beverages made from the freshest and ripest of fruits that very day, made the meal one with which the most fastidious epicure could not have been discontented. Fresh fruit beverages used instead of wine, when steadily partaken of for even a short time, permanently overcome all taste for spiritous liquors and other intoxicating drinks.

During the meal, which was partaken of very leisurely, the conversation turned to the remarkable appearance of Azoriel the evening before, the extraordinary nature of which provoked the most earnest inquiry, particularly from Mr. Templeton, who had been disgusted with some very coarse *materialism* he had witnessed in Boston a few years previously. In the course of conversation, he said:

"I never could be made to believe that a solid form that made the floor creak audibly when it walked, which issued from a suspicious looking cabinet and touched me with a fat, damp, intensely carnal hand, was a being from the unseen world temporally shrouded in a veil of flesh, manufactured through a gathering of a miscellaneous company of very dubious persons, whose conduct with these forms was to me revolting in the extreme; and then the money-making, circus-managing atmosphere of the whole affair repelled me even more than the particularly uninviting nature of the phenomena presented.

"I went home from two of these seances with my mind fully made up that Spiritualism was nothing but a mixture of disgusting necromancy and audacious imposture; and on the strength of such experience I warned my congregation

against the whole subject. Since I have been with Dr. Maxwell and Mrs. Finchley, I have learned that there is much in Spiritualism which commands respectful attention; but I have seen nothing akin to such wonders as I saw here last night, except on one occasion when I was so completely overcome I did not know whether I was in my senses or had taken leave of them. Now what I want to learn, my dear Prosessor, is your view of *materialization*, and how do the radiant appearances of your angel guardian differ from those solid forms we witness at seances with American mediums, if the latter may be at any time accounted genuine?"

"My dear friend," returned Professor de Montmarte, "this subject may require ages for its complete elucidation. I have been studying it diligently for the past thirty years, but even now I feel but an infant in regard to it. I have, however, arrived at certain conclusions all borne out by personal experience, which I shall be most happy to lay before you.

"I never speak of these things save to those who show themselves earnest in their inquiry into the hidden mysteries of nature; to all such I feel it a privilege and delight to offer such knowledge as I have accumulated. But let us adjourn to the library; in its cosy, tranquil atmosphere, where I am accustomed to consider all deep subjects, I feel better able to clearly express my views; it is a pet hobby of mine to connect certain ideas with certain apartments. Of course I could not do this were Heloise and myself confined to two or three chambers; but as we have a large house which affords every opportunity, I give myself the pleasure of indulging this taste; and I really find it a useful one, as no end of people come here suffering from various disorders, who are made whole while sitting in my office. I have two offices, an inner and an outer; into the outer I admit all applicants whom I receive at all; into the inner I only take those persons whom I feel are ready for something subtler than a little good advice and a simple atmospheric electric treatment."

"Are you then a practicing physician?" pursued Mr. Templeton, eager to learn something of the life of this remarkable man without being inquisitive.

"I practice where I *know* I can be of service; under no other circumstances do I ever exercise the healing gift. As to pecuniary recompense, I need none; my estates are large, my income more than sufficient for all the uses to which I need to put money. I, however, counsel the wealthy, who receive a blessing, to consecrate a portion of their worldly means to the assistance of the needy; and, above all, after receiving light, to let it shine for the illumination of those in darkness."

Heloise rose and led the way to the spacious library, where Prof. de Montmarte conducted his scientific experiments and did a vast amount of literary work, including much correspondence of the highest importance with influential persons in all parts of the world. The apartment was as large as a good-sized chapel, the walls were covered with bookshelves all round the room, from floor to ceiling, except where the windows (seven in all), of Gothic design, filled with colored glass, occupied the space. The books were classified as in a great public library; a light iron gallery ran around the room, facilitating the approach to the upper shelves. On the catalogue 37,373 books were designated, ranging over every conceivable subject; many of these were curious, but none were valueless, as they had all been carefully selected and arranged in their respective departments with a view to simplifying, as far as possible, the scientific and literary labors of the privileged students who, from time to time, were permitted to enter this sacred enclosure, dedicated to all knowledge helpful to mankind. Several old manuscript volumes were so rare that their only duplicates could be found in the British Museum, while others, more priceless still, had no known duplicates on earth..

Always of a studious turn, Mr. Templeton was enraptured with this massive and marvelous collection of the

greatest thoughts of the world's great thinkers, so much so that it jarred upon him to hear Heloise remark that she cared very little for the best of books, as they became unnecessary when one outgrew the need for reading and could launch out upon the ocean of ungathered and unlimited information in a purely psychic and unfettered way.

"My daughter is a seeress of the old Chaldean type," smiled the professor, "she can procure for me in one of her astral pilgrimages more knowledge than I can receive in years by dint of hard study. Azoriel is her preceptor and I am her pupil."

"Oh! don't say that, my darling father, I am your child, and from you I have learned more than I ever put in practice; but let us not discuss these questions now, I will take my old place at your knee on my favorite footstool, while you tell Mr. Templeton all you deem wise to tell him about the astral body and its appearances."

As she sat at her father's feet, her eyes beaming with affection, she looked like a simple, artless child, very pure and lovely, but, in no way, removed from the ordinary type of girlhood, except by reason of her almost supernatural beauty. Seeing her thus, Lydia O'Shannon, who was of a most affectionate nature, and had often enjoyed the society of an intimate friend whom she called a chum, sat down on another stool next to Heloise and felt perfectly contented in her position till she ventured to lean her head against her new friend's shoulder, when suddenly she started to her feet as though struck by lightning. Heloise laughed good naturedly and said in her sweetest voice:

"Had I thought you were going to apply for such a severe shock, I would have warned you, but I'm never terrible unless some one purposes evil, so you may feel quite easy; you are stronger for the thrill that went through you; they call me living lightning, you are not yet prepared to come in contact with my body without feeling the current almost too forcibly. I allowed a very sweet girl to sleep with me one

night, because she wished to, and while I was asleep, she was deposited on the floor six times in succession; at last she went into an adjoining room and felt no more electrical disturbance. I account for this only on the score of my being so highly charged with electric force that I convey it to any one who approaches me quite without intention; but I confess when I wish to make persons feel it, I can do so readily. But my dearest Lydia, you must not let this incident estrange us or cause you to be afraid of me; I am, I assure you, quite harmless where you are concerned, and I am not satisfied with being harmless in your case, I am resolved to be your friend in deeds as well as in words, before long you will learn how we can be of use to each other."

The gentle Lydia, gazing with almost awe struck eyes on the beautiful, queenly figure so graciously smiling upon her and reassuring her in such kindly accents, felt that Heloise, indeed, might be an aid to her all through her life, but she could not foresee how, under any circumstances, she could be of assistance to her vigorous, talented and strangely influential friend; but so turn the tides of human affairs not seldom, that those who deem themselves the weakest often find how necessary they are to others, who, to all appearances, are the least dependent of mortals.

Continuing the conversation between Prof. de Montmarte and Mr. Templeton, the elder with much gravity, but not the slightest shade of arrogance, spoke as follows:

"I can say much to you which I should not wish to say to ninety-nine out of every hundred persons who question me on these subjects. The bane of Spiritualism has ever been that it has by its very attractiveness and other worldliness, invited lovers of sensation who are neither religious or scientific, but flippant and unreliable in the extreme; also many adventurers who sought to bend it to their own unworthy ends. By sensationers, hystericists and tricksters, much havoc has been made; and you, I judge, have seen far too much of the dark and not enough of the bright side of the

subject to enable you to clearly discriminate between its chaff and wheat; *materialization* seems especially perplexing to you. Now I refuse to affirm that all that passes current for genuine phenomena is genuine, and I equally refuse to admit that it is all fraudulent. Some persons are helped in an indirect manner by ocular demonstrations; I do not, however, deem it advisable to court such manifestions as almost invariably take place under suspicious circumstances. The moral and physical atmospheres of the places where they occur are often highly impure, and as to the people who gather constantly to witness them, their minds are not usually in a satisfactory condition. That intelligent entities, apart from physical organisms, *can* gather together atmospheric emanations and condense them into similitude of flesh and bone, I do not deny; but Azoriel has given us a far different philosophy, and has taught us to look, not to the carnalization of spirit, but to its expression on a higher plane than that of gross matter.

"My researches in electrical science have convinced me that electricity is the basis of all expressions of life; 'the germ of all life is electricity,' is a correct statement; but I beg you to understand that by electricity I do not mean simply those lower forms of its expression, which illiterate people consider its all-in-all and frequently denominate *galvanism*, when they employ it in medical practice. *Electricity cannot be generated;* it can, however, be attracted, brought to a given focus and used for specific purposes; then, when we have made use of this omnipresent, all-vitalizing energy it returns whence it came, and concerning it, the words can be fitly spoken, applied, in the New Testament, to the wind and the Holy Spirit: 'Thou canst not tell whence it cometh or whither it goeth.'

"Spirit appears only in electric form; the spiritual body is an electric body, and when it is shown to man on earth in its purity, it has no resemblance to a fleshy structure, it is a shape of light. The form is perfectly, radiantly, gloriously human; but despite all that can be said on the other side by

carnalizers of a spiritual idea, there is neither scientific or scriptural warrant for belief in a resurrection of a *material* body, nor is there much to be gained by affording conditions for what is vulgarly termed *materialization*. As you, Mr. Templeton, will soon be called to teach *scientific religion*, genuine theology, not a series of deductions from creeds, articles, and catechisms, formulated to veil rather than to reveal the spirit, I ask you to carefully study the stories of the transfiguration of Jesus, and the descent of the Holy Spirit upon the faithful at Jerusalem, with a perfectly unbiased mind, without commentaries, and with all predilections due to your training for the ministry, banished from your thoughts. In these sublime narratives especially, and in many others in somewhat less degree, you will find a full recognition of the understanding of the early Gnostics, who were all deeply versed in the science of spirit and its revealments. When the church externalized itself and sought temporal dominion, it carnalized through misinterpretation, the Scriptures it continued to venerate; from before the time of Constantine to the present moment, a disguise has been thrown over the record. Among deeply versed clergy, this inner truth, to which I am referring, is known, at least, in part; to the mass of the clergy it is quite unknown, so their bald exotericism has, at least, the virtue of honesty. In your denomination (Baptist) there is not probably one preacher in five hundred who has the least conception of the tell-tale histories on the shelves in my library, as all such books have been from the first interdicted and excluded from divinity schools as impious, while they really set forth the only possible basis, on which science and religion can stand and thrive together in future generations.

Modern Spiritualism is not yet systematized; its later developments will throw much light on the anachronisms of earlier days; it is, moreover, difficult at present to get people to investigate the subject impartially. I, as a man of science, rather than a theologian, having arrived at conclusions

through force of actually demonstrated facts, repeated most convincingly over and over again in my own home, when only my daughter and myself were present, cannot be expected to feel as those feel who have darling hypotheses to sustain, dogmas to defend, and personal interests to serve. I invite facts and let them speak for themselves. I have no opinion where I lack information, and as to prejudice I despise it. I will not say that any of their editors and contributors are other than sincere; but when I glance over the pages of the many spiritualistic, theosophic and metaphysical publications which I regularly receive from all parts of the world, written in all languages and displaying all grades of thought from driveling imbecility to dignified sagacity, I can but smile and wonder how the general public is likely to fare at the hands of such a strange multitude of conflicting counselors.

"Azoriel instructs us not to '*answer*' anything, however false, vituperative or ridiculous. We, however, communicate anonymously through strictly impersonal articles of a scientific nature with several European and American periodicals. We never take sides, pay compliments or enter complaints. When we have facts to record we relate them with no more addition than a brief, explanatory comment when this is needful, in consequence of the singular nature of the subject matter.

"I could relate to you hundreds of instances of our receiving tidings of events happening in the remotest parts of the world, telegraphed to us with lightening dispatch and recorded in this office, hours, days, and even weeks, before the Paris or London journals received an inkling of the affair. Were I to publish a hundredth part of what we verify every year, this house would be beseiged with requests for every kind of unlawful information. That is why we do not offer to instruct the world at large in the art of electrical divination; for were we to do so, all the Porke A. Hogges, from Chicago and everywhere else, would be offering me hundreds

of dollars a sitting if I would tell them how to increase their millions by adding further rascality to their already nefarious traffic in human souls and bodies; and then, on bended knee, offer their hands, hearts and fortunes, to my pure, high-minded daughter, who detests the very air they have polluted with their disgusting presence."

"Porke A. Hogge," broke in Mr. Templeton; "that is a name we saw on board the steamer on one of the chairs. We were introduced to the owner before the voyage was over. His views on 'the new Democracy' were at least amusing. He must weigh at least three hundred pounds, is fully as wide as he is high; has no hair, a smooth-shaven, shiny face, eyes like little black beads, and the gait of a rhinoseros. Pardon my uncomplimentary description of a suitor for your daughter's hand, but the offer strikes me as too ludicrous. Surely it can not be that that man proposed to her? Count Katolowynski, I know, was dismissed from her presence abruptly for some impertinence, but he is young, handsome and stately. I could imagine his making her a proposal, but Mr. Hogge, never."

"Mr. Hogge," rejoined the young lady's father, "is the proud possessor of $17,000,000. What matters it to match-making parents and misguided girls that the man is odiously vulgar, shamelessly ignorant, and unmentionably immoral, or that his wealth was literally stolen from his employees; and also gained by a barbaric disease—engendering occupation? My daughter has happily learned to place her affections on far other treasures than those which money can purchase and thieves remove. And besides all this, you probably are somewhat acquainted with her peculiar mission, and have divined that for her earthly attachments can never be of the ordinary kind. For dear Lydia another destiny is prepared. Marriage will bring to her and the man she blesses with her love, and whose home she graces with her talent, more than usual happiness. Zenophon is appointed to a work removed from the ordinary. You, my friend, have much yet to learn,

but your mind and heart are opening to the truth, as flowers open to the sunshine. It will not be long ere you return to your pulpit to proclaim what will be indeed glad tidings; the very near future will reveal your true work, its nature and scope. You have questioned me on many themes which I can not deal with all at once; you must grow to understand through intuitive perception, or you can not profit by the statements of another to any great extent."

As the Professor ceased speaking, a gentle, tremulous thrill pulsated through the room and strongly affected Mr. Templeton, who instinctively grasped Prof. de Montmarte's right hand, while Heloise took his left; then slowly rising into fulness of majestic form, in grandeur inexpressible, appeared Azoriel, this time without causing Mr. Templeton the slightest dread; though as the radiant presence darted knowledge to his brain and showed him Lydia O'Shannon and himself, as man and wife, working side by side with his beloved mother, in the old home amid the green hills of Vermont, he was too overcome to articulate a syllable. At that moment a flood of life coursed through his veins, such as he had never felt before or even dreamed of ever possessing, as his constitution had never been robust; and some of his friends thought they detected symptoms of incipient consumption. From that hour he had a new lease of life; the subtle process of electrical regeneration had then and there commenced. The inrushing tide of force from the angelic sphere, of which the angel was the center, started a physical condition which no other treatment could commence; and thus, in the three-fold manner in which a genuine spiritual revelation ever appeals to humanity, this honest seeker after truth found moral, intellectual and bodily strength and purity flow together in one electric stream from the *divine beyond*, calling forth the divine within.

CHAPTER XIV.

A PARISIAN SUNDAY.

"We left our beds at dawn of day,
We drank our coffee, ate our bread,
Then hastened to the sacred fane
Where the most holy MASS is said.
Our duty to high heaven done,
We wandered gently to the Seine,
There took a boat and sailed away
Beneath the sun to yonder plain
Where emperors and kings have met
And great, decisive battles fought.
The air was restful, all was calm;
We gave ourselves to pleasant thought,
We dined beneath tall, spreading trees
Whose arms for centuries have spread
Kind shelter over multitudes
Who, by their love of natural led,
Have found a Sabbath in the air
Conducive both to praise and prayer.
The day was hot, the night was cool,
We sauntered home at dying eve,
And felt when we retired to sleep
Our souls could heaven's high arches cleave.
That was our Sabbath; say my friend,
Had yours more grace or holier end?"

A Sunday in Paris will, doubtless, suggest to some of our readers experiences far more pleasant than the mention of a Sunday in England, while to those of Puritanical type (if such there be) associations not so agreeable may be conjured up. Whether the French nation be frivolous in spite of

religion, or religious in spite of frivolity, or not at all religious, or not at all too frivolous, must be left to analytical essayists; suffice it for our purpose to affirm that, in spite of all drawbacks, the continental Sabbath is far preferable to the puritanical, though neither is ideal. One day out of seven devoted to rest, recreation, social and moral enjoyment, must commend itself to all workers as a boon not lightly to be esteemed. But London and Edinburg, and even New York and Philadelphia are apt to be altogether too rigorous in their mode of Sabbath observance; not that in any of thoseci ties people get too much rest, but every once in a while we are made to feel that certain types of Protestants are a little too fond of a union between church and state calculated to imperil the freedom of citizens and their children in the innocent enjoyment of the beauties of nature and of art on the only day on which they can all enjoy them together.

In Paris one feels free, to say the least; there is probably no city on the globe so entirely free as the gay French metropolis, and yet there are many sad drawbacks to the perfection of Parisian life. But with these drawbacks we are not now concerned. The few brief, happy days between their arrival at Prof. de Montmarte's delightful home and the first Sunday Mr. Templeton and Miss O'Shannon had ever spent out of America, had passed all too quickly, but very profitably as well as enjoyably; and now at 9 o'clock on Sunday morning all our party were in the library discussing plans for the day. They had reserved all church visiting till now, as the strangers naturally wished to visit some of the grand old buildings during the imposing services common to Sundays and festivals, and hear the fine music, from which they expected to derive benefit as well as pleasure. The Octave of the Assumption was not completed, as the day was August 21st, the churches dedicated to the Blessed Virgin were consequently the most desirable to visit, though in all the great churches and many of the smaller ones the services would be very fine.

In Paris there is a paper called *Le Semaine Religeuse*, which gives a detailed account of the services for the current week at all the churches in thr city; it is a most useful guide both to residents and visitors, as it enables people to go just where they can derive the greatest pleasure and profit and exactly at the right hour. All visitors to Paris want to see the interior of the grand cathedral of Notre Dame, and be present, at least, at one service, though the fact can hardly be disguised that the music is much finer at the Madelaine and St. Roch. High mass at Notre Dame commences about 10 o'clock, and thither Prof. de Montmarte, Heloise, Mrs. Finchley, Dr. Maxwell, Mr. Templeton, Miss O'Shannon and Zenophon wended their way on foot; it took them just thirty minutes to reach it from "The Palms." When they arrived, a preparatory service held only in metropolitan churches was in progress; the pleasant but monotonous chanting of the choir, to the accompaniment of a fine organ, was well in keeping with the subuded magnificence of the massive pile, which does not owe its celebrity to any gorgeousness in decoration, but to the perfect symmetry of its proportions.

Notre Dame is an architect's heaven, every line and curve is exquisite; the design may be pronounced faultless, and it is carried out in every detail; nothing is left unfinished anywhere. After paying the twenty-five centimes (five cents) apiece, which is expected for the use of chairs in the Nave at the high mass, to the polite and kindly woman who conducts visitors to seats, they had just time to give one all-round glance at the stately building, when the immense organ in the gallery pealed forth its glorious tones and the procession entered to celebrate the grand mass. Mr. Templeton, who had never been deeply impressed with any Catholic service at home, and had not expected any enjoyment from the ritual at Notre Dame, however he might admire the building, was unexpectedly thrilled with delight; not only was the grand music unspeakably inspiring, there was a sense of deep spiritual fervor all about him, which lifted him from

thoughts of earth to blessed realization of far nobler things.

As the beautiful Gregorian music proceeded, the incomparably rich voice of Heloise rose and fell as though in transports of adoration; it was not, however, till the *Sanctus* that the superlative effect was produced. A boy in the choir whose clear, treble tones had led all the other voices again and again through the high sustained melodies of the *Gloria* and *Credo*, faltered slightly as he touched *G*, and almost broke as he was taking *A*. Heloise, grasping the situation instantly, threw her voice into the choir and sang with the little fellow in such perfect union that none but those familiar with her voice and knew her power could have suspected anything unusual; her voice was, however, so much finer than anyone in the choir that many comments were heard after the service, such as: "Who was that boy who sang so divinely; we never heard so sweet a voice before."

The day was lovely, and all felt disposed to enjoy a portion of it in the air. No thoroughly healthy people are poor walkers, whatever nation they belong to, and all our friends being in excellent physical condition though the day was very warm, when they left the church, took a leisurely stroll along the banks of the Seine for a full hour, which brought them in due course back to "The Palms." At 3 oclock they were in the Madelaine, where they enjoyed another rare musical treat, and though there was no occasion for her coming to any one's assistance, Heloise, who loved to sing as the birds love singing, again added to the superb effects in the choir by remaining motionless on her *prie dieu*, while her voice sounded from behind the altar, where the fine choir occupies stalls around the organ. At Benediction her face gleamed with something more than earthly light, and it was several minutes after the lights were extinguished on the altar before she rose from her knees. When she did so, her face had a far-away expression, and as they were going down the steps, she whispered to Lydia O'Shannon, who, despite the electric incident, was always at her side and growing to love her

devotedly, "You and I have been to two churches this afternoon. I wonder if our companions had any idea of our taking such a long voyage in so short a time?"

Overhearing this singular remark quite incomprehensible to the ordinary understanding, Mr. Templeton, who was now betrothed to Lydia, said in an apologetic voice, "Pardon me for hearing what may not have been intended for my ears but the experiences I am now undergoing are sharpening all my faculties, and whatever concerns my affianced bride interests me deeply. I understood you to say that both of you had attended two churches this afternoon, while we had only been at one. May I ask an explanation of this new mystery? Do we understand you to say that while the service was proceeding in the Madelaine, a service in which you showed the deepest interest and during which you manifested peculiar devotion, you were both conscious of being somewhere else, and, therefore, oblivious to your earthly surroundings? Had you appeared sleepy, rigid, motionless, or even indifferent, I could have believed you were in a clairvoyant trance, but, Miss de Montemarte, you sang seraphically; were you unconscious while singing?

"Not by any means," responded both young ladies at once, "we were never so vividly conscious as when we were in the two churches, while you were only in one; the second church can only be described as a church above a church, reached by a ladder of light; our bodies remained with you, and our spiritual essence seemed to elongate itself so that we were large enough to be in our places beside you and, at the same time, in a far larger and much more beautiful edifice; we cannot imagine how far off when measured by earthly distance; after the benediction we stayed to join in a magnificent *Te Deum* in the grander church. When the song ceased there, we felt ourselves returning to our ordinary dimensions, picked up our parsols and accompanied you down the aisle of the beautiful earthly temple, where we had all been worshipping together. The universal church is a sub-

ject upon which my father wishes to converse with you very soon, certainly before you leave us," continued Heloise, "and while our experiences do not at all accord with any orthodox theories, and also throw iconoclastic Spiritualists into convulsions of impotent fury, I am certain you will be glad to hear them explained, and be quite ready at the right moment to make them the basis of your future religious operations."

Walking slowly homeward, discoursing, as they went, of the future of the French Republic and, then, of the coming commonwealth of nations, which Professor de Montmarte declared "could not be delayed much later than 1950, though the full glory of the new age might not flood the world till 350 years later, their conversation turned to the supposed impending conflicts between France and Germany and England and Russia. Such conflicts," he declared, "will not take place; there will be rumors of wars, but no wars, at all events for a number of years to come; and then, if war there be, though fierce, it will be short; it is not through a clashing of swords, or firing of cannon, but through a conflict of ideas the new cycle will be ushered in.

"1881 was the first year of preparation; we are now on our hands and knees, at least, most of us, creeping through the narrow passage into the King's Chamber of the Great Pyramid. Professor Smythe and others have seen an outline of what is coming, but they are too hampered with literalism to give the matter the universal exposition it demands. I now have a work in manuscript in my library, which gives accurate instruction how to decipher every portion of the Pyramid; but such a work would be pronounced profane by the theologians, so I shall not show it to them; they think every one a heathen, unless he be outwardly Jew or Christian, consequently they cannot accept God's revelation to the earlier Ayran races; peoples who were as far above the Jews of the time of David and Solomon as our modern civilization, is ahead of the savage customs of untutored aborigines."

Thus they talked as they walked, first upon one theme and then upon another, until they reached their own door, where a pleasant surprise awaited them in the person of the Baroness von Eaglebald, their pleasant acquaintance of the steamer. Having received a most courteous note of invitation from the Montmartes to call upon them at any time, she thought Sunday after vespers a good time to find them in. She had just come from her favorite church, the beautiful St. Augustin, and was anxious to show the professor, in whose judgment she felt great confidence, an essay on the VEDAS, written, apparently with automatic ease in her presence, by a delicate girl, only twelve years of age, whose educational advantages had been confined to the ordinary curriculum of a home school room, presided over by an English clergyman's daughter, who served in the double capacity of governess and lady's companion. The essay read as follows:

THE VEDAS.

The name Veda has grown to be a familiar one in the ears of this generation. Every educated person among us knows it as the title of a literary work, belonging to far-off India, that is held to be of quite exceptional importance by men who are studying some of the subjects that most interest ourselves. Yet there are, doubtless, many to whose minds the word brings but a hazy and uncertain meaning. For their sake, then, it may be well to take a general view of the Veda, to define its place in the sum of men's literary productions, and to show how and why it has the especial value claimed for it by its students.

The Veda is the Bible of the inhabitants of India, ancient and modern; the sacred book of one great division of the human race. Now, leaving aside our own Bible, the first part of which was, in like manner, the ancient sacred book of one division of mankind (the Hebrew), there are many such scriptures in the world. There is the Koran of the Arabs, of which we know perfectly well the period and author; the

Avesta of the Persian "fire worshippers," or followers of Zoroaster; the records of ancient China, collected and arranged by Confucius, and others less conspicuous. All are of high interest, important for the history of their respective peoples, and for the general history of religions; yet they lack that breadth and depth of consequence that belongs to the Hindu Veda. This is what we have to explain:

The Sanskrit word Veda signifies literally *knowledge;* it comes by regular derivation from a root *vid,* meaning *see* and so *know.* Here is found a first intimation of the relation of the Vedas to us; for this root *vid* is the same that lies at the basis of the Latin *video, I see* (whence our *evident, vision,* etc.), of the Greek *oeoà, I know,* and of our own Germanic words wit, wot, witness, and so on. It is a sign of that community of language that binds together into one family most of the peoples of Europe and a part of those of Asia, showing their several histories to be, in a more peculiar and intimate sense, branches of one common history.

In the following table is given a little specimen of the evidence that proves this:

English,	two	three	mother	brother.
Germany,	zwei	drei	mutter	brudder.
Slavic,	dwa	tri	mater	brat.
Celtic,	dau	tri	mathair	brathair.
Latin,	duo	tres	mater	frater.
Greek,	duo	treis	meter	phrater.
Persian,	diva	thri	matar	
Sanskrit,	diva	tri	matar	bhratar.

We know enough about the history of human speech to be certain that such correspondences as these—and their like are scattered through the whole vocabulary and grammar of the languages in question—are only explainable on one supposition, viz; that the tongues which contain them are common descendants of one original tongue; that is to say, the dialects of German, Slavonian, Celt, Roman, Greek, Persian and Hindu are the later representatives of a single language, spoken by a single limited community, somewhere on the earth's wide surface, sometime in the immeasurable past;

where and when, we should like very much to know, and mean to find out, if we can; but as yet we do not know anything *definite* about it. We call this great body of related languages carrying with it, by inference, a relationship, also, of the peoples speaking them—the Indo-European or Aryan family; and we acknowledge something of kinship with every member of the family. It is not, perhaps, a very lively feeling; cousinship loses much of its charm, when expressed in high numbers; yet, as we have a certain warmth of sentiment in foreign lands toward even an unrelated countryman, so, in wandering up and down the wastes of human history, we cannot but feel drawn toward those who really speak our own speech.

One great division of this family of ours we find in Asia, occupying Iran (Persia, etc.) and India; the Aryan division, according to the best uses of this name, since the ancient people of both of these countries, and no others, called themselves *arya*. Their oldest dialects of which we have any record, those of the Avesta and the Veda, are hardly more unlike one another than are English and Netherlandish; and as in the latter case, the narrow North Sea separates the two parts of an only recently divided people, so in the former case, the highlands and passes of the Hindu-Kush do the same.

As the English crossed the sea from Low Germany, dispersing the Celts, so the Indian branch of our kindred stole into India (doubtless, earlier than 2000 B. C.), through the same gorges that now connect and hold apart India and Afghanistan, and began the conquest of the great and rich peninsula. There we see them still, occupying, with their own dialects, only the northern part of the country, while the aboriginal "Dravididus" still hold the south, but permeate it all with their influence and institutions, grown to number many scores of millions; possessed of a civilization of native growth and high grade; with literature and arts and religions that have overrun a great part of Asia—in short, a leading factor in universal human history. All this, and how it

came about is a matter of only recent knowledge. By a strange fate, this easternmost branch of our family has fallen within the last century or two, under the dominion of one of the westernmost members, the English.

The story of its subjection is well known and need not be more than alluded to here. The wisdom and wealth of India has always been the admiration of the world; it was not, however, curiosity as to the wisdom that brought knowledge; rather, greed for wealth. Almost everywhere in human history the lower motives are immediately efficient, and a band of adventurous traders, seeking material profit, threw open also the intellectual treasure-house of India. The wars and intrigues by which the English commercial company became masters of the destinies of the country, turning their charge over later to the English crown, form a striking chapter of modern history. For nearly 900 years India has been the prey of foreign conquerors and oppressors. The English are merely the last, and, by far, the best of their long series. They found in this immense and highly civilized country a host of varying languages, dialects of more than one great family, with abundant literatures. They also found one language, the Sanskrit, reputed of immemorial antiquity, held sacred by the real Hindu everywhere, read by the educated, and even spoken and written by the leading class, the priestly caste of the Brahmins. Precisely so might the Mongols, had they completely ravaged Europe in the Middle Ages, have reported to their countrymen concerning the diverse tongues and literatures of that region, and the Latin as common dialect of the learned, especially of the Romish hierarchy; the analogy is a close and instructive one. This was a sufficiently notable condition of things; but the interest of the world was greatly heightened, when it was discovered that this learned and sacred idiom of India, the Sanskrit, is related to nearly all the languages now spoken in Europe, and with the ancient ones that we most value (Greek and Latin), and it is, in many respects, entitled to the leading place among

them; for it casts more light than any other upon their common history and origin.

In the excitement of such a discovery, many scholars lost their heads and extolled the Sanskrit and its literature far beyond their deserts, even holding that this was the origina tongue of our division of mankind, and the source of literary culture for the rest of the world; and the echoes of these errors may be heard dimly reverberating here and there among the nooks and corners of literature even of our own day. But,—thanks in no small measure to what the Sanskrit itself has taught us—such matters are much better understood now. Languages are certainly changing, and hence we could never find the original Indo-European tongue, except in documents coming down from the very period of Indo-European unity; and that lies, perhaps, thousands of years back of the time of the earliest Sanskrit. We have no reason to believe that any culture was carried from India to nations beyond its borders until the missionary period of Buddhism, not far from the Christian era.

But the study of Sanskrit, chiefly as the mainstay of Indo-European comparative philology and of the general science of language, has become an integral part of the system of modern education, a department of classical learning standing with Latin and Greek, and ranking next to them in practical importance. All this is a necessary introduction to an understanding of the value of the Veda. We need to note what are the relations to us of the people to whom it belonged and of the language in which it is written. The opening of India, as we say, gave us the ancient Sanskrit language as an instrument of linguistic research, and laid before us the immense Sanskrit literature, as a part of the archives of our division of the human race, to be studied and comprehended. A task, this, of no small difficulty, and the more since the element of history is wanting in this literature. The Hindu is great in constructing systems of absolute truth, but he despises a record of facts; he has a scheme of astronomical

cycles reaching back almost into infinity, and can tell precisely how many days ago the creation of the universe was completed; but he cannot give the real, prosaic date of any event, civil or literary, back of our Middle Ages. We are left in the main to work out, by internal evidence, the order of succession of the parts of this literature, and then, with help of the chance notices of foreign visitors, to determine what we can as to their absolute date; and the problem is yet far enough from being solved. At what time were composed those two tremendous epics, the "Ramayana" and "Mahabbarata," in comparison with which the "Iliad," or the "Odyssey," is but a ballad? No one can tell, but it was certainly a very long while ago.

How old are the laws of Manu, from which certain people stoutly maintain that Moses must have derived his legislation for the Hebrews? That is equally unknown. Of the latest and best authorities some set them before Christ, others a little after; and the period of the leading dramatic poet, the author of "Sakuntala," has been reduced from 100 B. C., as claimed by early students of India, to 5–600 A. D. But it is, at any rate, possible in this literature, as in every other, to lay out in a broad and general way the history of growth, divide it into successive periods, and determine what is oldest in it. Everywhere throughout it the Veda is acknowledged as its beginning, is regarded as a revelation on whose authority everything else reposes.

The sacred literature of Christianity does not point any more clearly to the Bible as its foundation than the sacred literature of Brahminism to the Veda. It was a considerable time, however, before European research had cleared the way for dealing directly with the Hindu revelation. The name Hindu Veda to the Hindu signifies a very extensive and heterogenous mass of writings, covering a space of time and growth like that from Moses to Christ; and the later parts of it are those which the modern Hindu best undertands and most values, as being nearest to his own age and thought.

Manuscripts of its older parts were comparatively rare, and less freely furnished to the curiosity of the stranger; yet they gradually gathered in European hands, and in 1805, some thirty years after the opening of Indian literature to the knowledge of the world, the illustrious English scholar Colebrooke, in an essay since become famous, was able to give a comprehensive and fairly correct survey of the whole vast field, without, however, at all fully comprehending the relation of its parts, or realizing the supreme importance of some among them.

Yet a generation passed before anything further of consequence was done; then the word fell into the hands of the great German scholars, whose names will be always associated with it—Rosen, Roth, Bentley, Weber, Aufrecht, Muller—and a new era was inaugurated in the study of Indian antiquity and in that of the antiquities and religion of the whole Indo-European race. As a matter of course, the Hindus have all sorts of strange stories to tell about their sacred literature—that it is of divine origin, revealed from all eternity, miraculously preserved and re-revealed at each new destruction and recreation of the universe. Few Oriental people have failed to claim as much as that for their scriptures. Then they tell of a certain holy *rishi* or sage named Vyasa, by whom the mass was collected and put in order. *Vyasa* means *arranger;* so it is as if people were to hold that a saint named Editor brought into shape the two testaments and the writings of the fathers for the after-use of the Christian church. But the Hindus have done their full share by handing down to us, with a reverential and painstaking care that has not its equal anywhere else in the history of literature, their sacred books, not at all comprehending their historical relations and only in part understanding their contents; ours is the task to bring true order and intelligence into the chaos.

We find the whole body of inspired writings divided into four parts, each of which is called a Veda—Rig Veda, Sama

Veda, Yojur Veda, and Atharva Veda. Each division has its schools of more special votaries, by whom it is handed down; each has its assortment of works, in prose and verse, devotional, ceremonial, expository, and theosophic. But at the head of each stands a collection of sacred utterances, chiefly poetic, which we have no difficulty in recognizing as their oldest part, the nucleus about which everything else has gradually gathered; all the rest presupposes these, as plainly as the Talmud, the Old Testament, or the writings of the fathers, the New. They are in a language in many respects peculiar and evidently older, a more primitive dialect of the primitive Sanskrit. Among these four collections, the superior interest of one is seen on the briefest examination; it is the Rig Veda, an immense body of hymns to the gods, of sacred lyrics with which the remote ancestors of the present Hindus praised the divinities in whom they believed, accompanied their sacrifices, and besought blessings. We cannot compare them with our hymns, because these imply so much that is earlier, out of which they have proceeded. The Vedic songs are more like the Psalms of David. There are more than a thousand of these songs, and they contain over ten thousand two-line stanzas —a body of text about equal to the two Homeric poems taken together, or twice as much as the great German epic of the Nibelungen. The collection is an orderly one, arranged in ten books, chiefly according to a tradition of authorship that appears to be genuine; hymns of the same author, or clan, or school of authors are put together. But the last book is a kind of appendix to the rest, containing in part material of a peculiar character, later, more superstitious, and with some miscellanies of quite exceptional interest. Inside the divisions, the hymns are arranged chiefly in the order of the divinities.

The two gods most often worshipped,—their praises together fill almost the majority of hymns,—are Agni and Indra: Agni (Latin *ignis*), the fire, the medium of sacrifice, the divinity on earth, in bodily presence before the eyes of

his worshippers, the messenger between earth and heaven, who bears the oblations aloft to the other gods, or about whose flames the gods gather to receive their share of the offering; and Indra, the Thunderer, god of the storm, who drives his noisy chariot across the sky, and hurls his lightning missile at the demons that are keeping the refreshing and fertilizing waters imprisoned in the hollow of the clouds.

Hymns to Agni come first, those to Indra follow, and after them those to other gods. As specimens of the general content of the Rig Veda, we cannot do better than quote a hymn to each of these two divinities. The hymn to Agni, an ordinary and undistinguished one, is the first of the whole collection; its stanzas are composed each of three eight syllabled sections, with iambic cadence. In all the Vedic meters, the first part of each section is of very free construction, as regards quantity.

TO AGNI—REG. VEDA I, 1.

1. Agni I praise, the household priest, the heavenly lord of sacrifice, the giver most bounteous.

2. Agni, by bards of olden time and bards of our day, should be praised; he shall bring hither all the gods.

3. By Agni treasure may be won, and welfare, too, from day to day; in honor rich and numerous sons.

4. Agni, each sacred offering thou dost shield from harm on every side, that surely cometh to the gods.

5. May Agni, priest, with insight filled, faithful, of favor most glorious, come hither with the other gods.

6. What favor on thy worshiper, Agni, thou willest to bestow, that failest not, O Angiros!

7. Unto thee, Agni, day by day, at morn and eve with worship we approach and our obeisance bring.

8. Presiding o'er the sacrifice the shining guardian of the right increasing in thine own abode.

9. As father to his son, do thou, Agni, be gracious unto us; and for our welfare cleave to us.

The selected hymn to Indra is a more than usually vigorous one. The verse sections are of twelve syllables, also with iambic cadence.

TO INDRA—REG. VEDA. X, 38.

To us, O Indra, in this conflict glorious,
The toilful din of war, be helpful, that we win;
Where in the foray, 'mid bold warriors ring adorned
The arrows fly hither and thither in the strife.
And open to us, Indra, in our own abode,
Wealth rich in food, flowing with kine and full of fame.
But we, thine allies, when thou conquerest, mighty one,
Just what we wish do thou, our friend, perform for us.
And to the godless men of Aryon or of barbarous race.

All exclaimed, "How marvelous a production for a girl of twelve. Is she a seeress?"

"Really, I don't know," responded the Baroness. "The little creature is staying with her mother and governess in the *pension*, where I am boarding. I took a liking to her immediately, and she to me. May I invite her to one of your reunions?"

"Certainly," replied both the Professor and his daughter. "Let us send our carriage for you this evening. We have a few delightful friends, including two or three of your fellow passengers, coming to us at 8. Bring the young lady's mother with you, and the governess, too, if you think it desirable; but unless they are exceptional people, they may be startled."

"I thank you a thousand times for your kind invitation, and for myself and little Florence, I gladly accept it. I must be going now. *Au revoir* till 8 o'clock." And the Baroness departed.

CHAPTER XV.

AN EVENING WITH THE MYSTERIES OF SPIRITUALISM AND THEOSOPHY.

"To Hindostan I gladly flew,
To learn of nature's mystic store;
I conned the Vedas o'er and o'er,
But little of their import knew.

I dwelt amid the spicy trees
Of fair Ceylon, where hermits dwell;
Their strange, weird tales I heard them tell,
But magic ne'er my soul could please.

Then homeward wended I my way,
With disappointment strong and keen;
I felt I most unwise had been
To waste my youth's most brilliant day.

Within my berth with limbs at rest,
What is that fleecy form I see,
Bending in kindness over me?
A voice I hear, Go, teach the West.

How shall I teach? I have not learned,
I answer with quick coming breath;
'Thou shalt pass through the mystic death,
Wherein illusions all are spurned.'

I see it now; within my soul
I find the answer to my quest;
The East is now within my breast,
So let old ocean westward roll."

Eight o'clock came, and with it the Baroness von Eaglebald, attended by her young friend, Alicia Florence Kittens-

comb, who had acted as amanuensis for whatever intelligence dictated the singular paper introduced in our last chapter. Alicia was a small, slender child, rather backward in her studies, of a retiring, diffident nature, but not at all nervous or irritable. Having taken a great liking to the kind and handsome Baroness, she gladly accompanied her wherever she was pleased to take her. The child's mother, widow of the late Rev. Theodosius Kittenscomb (an English clergyman of liberal views, but no great force of character), was a gentle, negative woman, enjoying very limited health and quite at the mercy of Miss Laetitia Newmanhoff, who served her in the double role of companion to the lady and governess to the child. Mrs. Kittenscomb would have greatly enjoyed visiting the Montmartes, but her head, she declared, was not equal to it; a vinaigrette, a fan and a book of sermons were all she could stand that evening.

Miss Newmanhoff was glad of the opportunity to attend evening service in the English Church, so Alicia went alone with the Baroness to "The Palms," where they were most hospitably received. Heloise, who was exceptionally kind to children, though rarely very strongly drawn to any particular child, set little Alicia completely at her ease before she had been in the house five minutes, while her father, in his usual gentle, courtly manner, removed the last trace of her embarrassment, when he took both of her hands in his own and said, with his accustomed knightly grace:

"You are a very valuable addition to our party, my young friend; your essay shows that you possess a very remarkable gift. God bless you and keep you always pure as you now are."

While the Baroness and Heloise were chatting freely on the subjects which interested both of them, about fifteen guests arrived, so that before nine o'clock the *salon* was well occupied. The gathering was a very interesting and truly remarkable one. Mme. la Duchesse de la Couronne Hauterne led the list of nobilities; she was a very distinguished looking woman, about fifty years of age, magnificently dressed, with

an imperial air and many a sign of deep intelligence, as well as noble birth; with her came Count Noumenoff Azakotoff, a talented Russian *litterateur*, as well as nobleman. Mrs. Freshfield, Miss Bluegrass and Miss Cuthay were American ladies traveling together, and deeply interested in Theosophy. Mrs. Delman Trice O'Neil was an Irish woman of rare wit and the keenest humor, whom every one appreciated as a brilliant talker, though her tongue was often called sharp and not without reason. Mr. Puggie Terry looked as though some tailor had sent his dummy to advertise wares and style; he was, however, honestly good-natured and had a serious *penchant* for Spiritualism. Mr. Claphand Knowles and Captain Dasher Dogshead were English gentlemen who had traveled in India and knew more about fakirs than would fill a dozen volumes. Last, but not least, came Mrs. Oman Caliph Kolokoon, a woman of the world, who had written eighty novels, knew seven languages, had lived in twenty countries, been received into eighteen religious denominations and was now balancing between the Catholic Church and Aryan Theosophy. In such a company, one would naturally expect fine conversation and no dearth of subjects to discuss, but so affecting was the atmosphere of "The Palms," that after a few commonplace remarks, the whole company subsided into unbroken and seemingly unbreakable silence.

After the spell had rested over the company about ten minutes, Heloise and Lydia rose simultaneously and walked, the one to the organ, the other to the piano. Heloise struck off a few grand chords from Haydn's imperial Mass, when suddenly the theme changed completely, and weird, sobbing strains wailed from the instrument, as though some shipwrecked mariners, in deepest distress, were calling for relief, first to heaven and then to earth; Lydia, at the piano, answered the call, which was again and again repeated by the organ, which occasionally imitated peals of distant thunder; when, at last, the storm seemed to have subsided, and relief to have come, the two instruments sounded together the intro-

duction to Pallegrini's "Te Deum," which glorious hymn of praise the two girls began to sing in swelling, soaring harmony, when suddenly there burst upon the wonder-struck ears of all in the *salon*, a full triumphal chorus of male voices; it seemed as though the roof itself, as well as everything in it, swayed and kept time with the melody.

When the song had ceased, a vision greeted the eyes of all, seen distinctly by some, indistinctly by others, which completely defies description, so heavenly was it in all its parts. A cloud of light seemed to rest in the air, about midway between the floor and ceiling; on this cloud were seen seated a company of bright forms of dazzling beauty, in number exactly agreeing with the persons present. From out this cloud, one of the luminous forms reached down and touched the special object of his charge till the whole room was enveloped in the sheen of these supernal visitors. In that moment the secret thoughts of each heart lay bare; disguise was impossible, each person saw himself as he really was inwardly, though no one saw his neighbor's condition. All were moved beyond word, and few could bear the test without some feeling of fear or humiliation. The scene soon passed away, and all the company sat motionless, awaiting whatever new marvel might be reserved for them, when Heloise, looking more lovely than ever, her eyes burning with an intense light, her whole frame quivering with a fervid inspiration, addressed the gathering collectively and individually, almost in the following words:

"Children of the rising day, it is not by accident that we are all here to-night; this moment is propitious for the foundation of an order, which shall add another link to the many which now forms the unseen chain, which binds the Orient with the Occident. I cannot initiate you, nor need my father do so; your initiation is over, and henceforth you belong consciously to the order of "La Stella Israfel;" we do not countenance such secret orders as impose upon their members the use of signs and passwords, for such external

usages belong not to the customs of any order in which the spiritual welfare of mankind alone is sought.

"Unlike as you appear in many things, and varying as your unfoldment is, you are all members of the same circle of souls; you are each other's in a very near and blessed manner, and you will be useful to each other in many ways; some of you, in times of danger and in far distant lands."

Speaking, then, to each one separately, she raised her hand above the head of whoever she might be addressing in fervent blessing, causing the electric fire, which issued from her finger tips, to arouse to activity the special mental quality, to which that portion of the brain corresponded over which her hands were raised. Speaking to Mr. Templeton, she was particularly earnest and explicit, and to him this act of hers, following upon the revelation to sight, which had preceded it, was a veritable ordination, far surpassing in solemnity and depth of meaning the ceremony which had inducted him as pastor of the Baptist Church, Saddlerock, Vermont.

Life now seemed to hold new meanings and to bristle with new purposes for all who were thus assured of their relation with each other, and the breadth and unanimity of feeling which must henceforth guide them in all their undertakings. After giving words of direction to all the older people, Heloise seemed guided to speak with even greater earnestness and feeling to Zenophon, and then to Alicia; to the little girl the scene seemed quite familiar, and when the ceremony was at an end, she enquired smilingly and confidently:

"Isn't your angel guardian the teacher who comes to me at night and takes me off with him to heaven, and then sends a pupil of his to help me comfort mamma, when she's sad, and do lots of things to help poor people?

"Yes, indeed," responded Heloise, "you are like many other little ones, much nearer the spiritual kingdom than those of maturer years, who, in the pride of intellect, rebel coldly and heartlessly against all they cannot reduce to the

limits of their small calculating reason. Self-sufficiency is the leading vice of the present century, and to it alone do we rightly attribute the blatant materialism, frigid atheism, hopeless pessimism, and the many other disastrous ills, which threaten to so eclipse the soul that the world is left almost without moral sunshine. You, my little prophetess, are one of the little ones to whom it is given not only to know, but to reveal the mysteries of heaven; not a dim, far-away place of which man cannot conceive; but a warm, living estate of happiness and peace here and now to be realized by all the truly faithful."

As Heloise ceased speaking, the face of Alicia Kittenscomb grew radiant with an ineffable light, as though she saw an angel. Stretching out her delicate white hands, she seemed to spring from her mortal body into some ethereal realm, where beloved friends were waiting to receive her; then falling back upon a sofa, as though she were fast asleep, her form became rigid, motionless as a statue, so still that it almost alarmed those who were not familiar with the phenomenon of electric trance. In this motionless condition she remained until considerably past eleven, when some of the visitors began to talk of going home. Just as the Baroness' carriage was announced, and she was looking askance at the host and hostess, not knowing whether it would be safe to try and arouse the child, the girl awoke of her own accord, saying,

"Mamma expects me now; I must go home; but to-morrow I have a message for Mr. Templeton, let him call at our house, Avenue de Poissonarde 71, about noon. I can only say that it concerns his mother and the place where she is; I have had a vision, but I cannot tell it now."

Though usually most retiring in manner, even to shyness, she now spoke with all the firm assurance of a stately man or woman in middle life; and so altered was her appearance that she seemed much taller and stouter, and in every way far more robust than when she had entered the house three hours earlier. This remarkable change, which was the commence-

ment of a complete reconstruction of her physique, can be scientifically accounted for, if the reader bears in mind that though instantaneous regeneration of the body is very rare, even the greatest works which take the longest to complete, have a definite moment of commencement, as the foundation stone of an immense and most durable edifice is laid at a particular hour; under favoring auspices, all necessary conditions being present, a foundation can be laid in less than an evening, for a building of perfect symmetry and strength in place of a weak and almost nerveless organism. The trance in its highest phase is due to an unusual uplifting of consciousness; indeed, it is the result of consciousness being completely transferred to another and higher plane. This transfer of attention is vitally connected with a radical change in psychical relations, a change so complete in many instances that all the ordinary habits of the individual are superseded by completely new desires. This state of entrancement is never induced by drugs, fumigations, or other questionable methods; it is only to be brought about by a supreme attraction to a higher condition of being. This fact is realized by many mental healers, but it is very seldom that one encounters a person who understands the *modus operandi* of the results in which he glories.

Explaining to the Baroness the great benefits accruing to such sensitive natures as Alicia's from the hyper-æsthetic conditions, Professor de Montmarte rigorously combated the superstitions of abstractionists and explained logically how soul acts on mind and mind on body.

"Soul," said he, "is a pure spark of deific fire, an electric atom, an imperishable germ of life, which nothing can ever destroy, containing within itself infinite possibilities; mind is its creation, the instrument it forms and uses to gain expression. This mind, in its derived consciousness, often feels and acts independently of the soul, from whose wise and loving guardianship it often proudly strays; at such times it is like a wayward child, foolishly rebellious against a tender and watchful parent; at other times the mind is entangled in the

meshes of the thought threads issuing in every direction from the innumerable mentalities which throng the air, and constitute what the New Testament styles 'principalities and powers of the air.' Whenever any mind gets entangled with other minds, or runs off obstinately from the parental guidance of the soul, the body suffers, physical disease being nothing but an expression of mental inharmony. Sleep, when profound, recalls the wandering mind to its rightful allegiance to the soul; but sleep is worse than useless, it is positively dangerous and attended with the most disastrous consequences, if fallen into under the influence of violent emotions, such as rage or fear, which often produce intense exhaustion. Sleep, induced by opiates, being quite unnatural, is rarely, if ever, beneficial, as the sleeper does not rise out of surrounding conditions, but is benumbed, while held in them.

"Dreams are ordinarily no more than floating images, and confused pictures of external things, the astral prototypes of which are always in the air about us. The art of sleeping properly can be acquired, but only by the pure minded or those who purify themselves by earnest striving after higher things than affairs pertaining to the body. Human electricity, when judiciously administered by a true savant, introduces the patient into the sphere of the healer; and there, if congeniality of desire is aroused, connections are made which snap the links of the chain binding the darkened mind to error. The intricate directions necessary for neophytes commencing to tread in the higher way, are, in reality, exceedingly simple, though minute. Such are never fully revealed, except to those who are sincerely anxious to attain to a more than usually excellent order of life. The average worldling would scorn them, as the figurative swine trample on the pearls foolishly thrown to them by the unwary, and like these same degraded animals, they would rend, if they could, the very hand which gave them such precious goods.

"It is worse than folly to seek to coerce the human will, as all endeavor to proselytize but makes the sinner more

obdurate in his ungodliness. Let your light shine everywhere, but do not seek, by forcible means, to turn back the wilfully closed eyelids of those who love darkness rather than light; such must be left to the fruits of their own perversity. Doubtless in the cycles of eternity every prodigal will return home, but though most kindly welcomed when returning, the desire to return must originate in his own breast."

"But, my dear professor," exclaimed the Baroness, who seemed in no hurry to leave, though her carriage was at the door and had been waiting twenty minutes, "do you not think we ought to make an effort to bring the truth home to the minds of all whom we meet. I have felt it both a duty and a privilege to circulate a great deal of spiritual literature, and I am now translating the remarkable inspirational discourses and poems of Mrs. Katzenheimer, of whom you have, doubtless, heard, into French, German and Italian, as I meet so many people of those nationalities. I hope you and your lovely daughter are not going to tell me I am wrong in so doing; my motive is pure at any rate."

"I do not think you are doing anything but what is perfectly right and very useful, provided you use discretion and give your books to people who evince interest and desire to learn. Books are silent messengers and can be laid about, so that people with leisure and literary tastes can read them, if they feel so inclined, without being compelled in any way by any one; then in traveling you, doubtless, meet many who talk to you on serious matters, if you give them an opportunity, and ask you for help and light. I only advise caution and discretion. There are probably not more than a thousand people out of the more than two millions now in Paris, who would be really prepared for much that you would rejoice to become acquainted with, and even in the single thousand, of which you are one, I should not find, by any means, all ready for the results of our deepest researches.

"My daughter and myself are happily quite indifferent to the opinion of society; the sneer of a popinjay is no more

to us than the scream of a parrot, or the jabber of a mocking-bird; but we give polly a cracker and say, 'pretty poll,' when we pass the cage. We do not attempt to teach our dogs mathematics, our horses geology, or our cats astronomy. And though human beings have, even at their lowest, powers far beyond the animal, until their aspirations for higher things are developed, they must play with the toys of intellectual and moral childhood. I do not censure the church for veiling its mysteries from the vuglar; I do, however, most strongly disapprove of any attempt to force back a rising tide of honest inquiry. No child ever asks a question in sincerity before he is ready to profit by a decent answer, which is not an insult to his dawning reason.

"Heloise knew the secret of her birth at seven, and wrote an essay on the vital functions at nine, which I preserve among my literary treasures; but she was an exceptional child. Her mother was a Chaldean, descended from the purest and most prophetic race of ancient days; her work on earth was finished, when our child was five; she passed away in a trance of rapture after completing a work displaying such erudition that scholars have offered me fortunes to be allowed to copy it. Heloise sang the old Chaldaic jubilations of the resurrection in the original tongue to the ancient melodies she had never heard, while kneeling among the lights and flowers which surrounded the lovely recumbent form, dressed as a bride, before committal to the sacred flames; when the obsequies were ended, she spoke to me in her mother's voice and her mother looked at me through the child's eyes, and immediately after, the form of Azoriel enveloped her. From that time forward she had none of the customary ills of childhood, and when a terrible fever raged in one of the vilest parts of the city, she visited, with me, dens which no one but priests and sisters would enter. In not a single case were her ministrations unsuccessful; but after the most careful questioning, she assured me she had never seen a squalid dwelling or a wasted face; she persisted in her declaration that she

only fanned soul sparks which were feeble, to keep them from going out.

"When a priest entered an apartment where we were, and administered the sacraments to those who were supposed to be dying, she would kneel motionless and tell me afterwards that a presence entered brighter than Azoriel; but I am positive she never saw the outward form of anything about us. Some one told her one day, when she was only a few months over six, that her mother was dead and she should go out to her grave and pray for her. The beautiful child's face turned to the woman who addressed her, and she said with loving sweetness and wisdom far beyond her years:

" 'Poor woman, I see you are unhappy; you are seeking the living among the dead; my mother and I pray together, sometimes in church, oftener among the roses in the garden; your mother is not dead, you may pray for her, but it is better to rejoice with her; don't go to the cemetery to find her; she's here with you.' And then my treasure went on to tell her all about her mother; she took away her fear of purgatory, explained everything which seems so impenetrable to most people, and then sent the woman away to comfort others, with the good news she had told her so sweetly and lovingly. I know you are very much attracted to Heloise and she is to you, so we can talk about her childhood together, as I see it interests you. To the world in general my daughter is a gifted young lady, well educated and particularly healthful, but nothing further. Alicia is now quite ready to go home with you, and it is almost midnight. Bring Mrs. Kittenscomb to see us next time you come; we would gladly call on her, but her chronic invalidism can be broken up much more quickly in this atmosphere. Miss Newmanhoff will understand nothing and oppose everything; she is a good, high principled woman, but the narrowest interpretation of Anglican theology is all she can tolerate; let her come, if she likes, but don't urge her. Dr. Dynaspherus Nuovomotor, President of the Muscovite Hermetic Lodge, lunches

with us at two to-morrow, at four he will read a paper; as you are interested in these matters, I invite you most cordially to meet him. Two P.M., not a minute later, please. Mrs. Kittenscomb had better come in the evening, when there will be no strangers present, and I can set her right in less than a fortnight, if she wishes it."

The Baroness and her young charge reached their apartments at a quarter past twelve; Mrs. Kittenscomb was sleeping peacefully, she had retired at eleven with a greatly modified neuralgia. Miss Newmanhoff pleadingly lifted anxious eyes to the baroness, and murmured:

"Illustrious lady, I pray you to contemplate the indiscretion of keeping a child out to this hour; our good clergyman, Mr. Training Vyne, preached such a solemn sermon this evening on youthful dissipation; it impressed me deeply, and our pet is not strong."

"My good woman," answered Lady Eaglebald, "I know far better than you or Mr. Vyne either, what is the best for Alicia; her mother confides her to me gratefully, and if you will but allow yourself to see matters as they are, you cannot deny a great improvement in Alicia during the past week. I beg of you not to impress the child with your lachrymose ideas; they are far worse for her than the latest hours, or even the fashionable frivolties which your clergyman so justly discountenances."

"Sad, very sad, pitiably sad," whispered Miss Newmanhoff under her breath, and with a soft crooning, "tired lamb, weary dove," she led the animated, though rapidly sobering, child to the little iron bed, which, unfortunately for the child's best welfare, was in the governess' room.

The following afternoon the baroness attended the reunion at the Montmartes and met some delightful people, among them Dr. Nuovomotor, who was the principal spokesman; he was a writer of considerable ability, and favored the company with an essay. The following paper, which had been prepared for a widely-circulating English magazine, he read

to the company by unanimous request; it was entitled: "The Gist of Theosophy."

"While an immense amount of floating opinion is, at present, circulating on the subject of 'theosophy,' there are comparatively but very few persons who have set themselves the task of so simplifying the tenets of theosophy as to make its main doctrines clearly intelligent to the western mind. The word theosophy, which signifies neither more or less than divine wisdom, is, by no means, exclusively confined to ancient Hinduism; it is a term properly applicable to all that can legitimately be termed knowledge of the spiritual universe. Theosophy, in its modern form, is constantly associated with the name of H. P. Blavatsky, because that most industrious Russian lady did more than any other individual to ransack the treasure-houses of eastern scripture to bring forth the truth therein contained for the edification of Europeans and Americans.

"Most students of Asiatic lore have been either Christian apologists or confirmed sceptics. Their previous training and fixed habits of thought have, therefore, largely disqualified them for an unprejudiced performance of their task. Mme. Blavatsky, on the other hand, has searched the records, not with a view to prove certain foregone propositions, or to discover fraud and folly in the documents under review, but to honestly express the information therein contained. Her latest work, the *Secret Doctrine*, amply proves the honesty of her endeavor and the ability she brings to the work. But some of our Christian friends will inquire, Why go to the Vedas for the truths we can find so perfectly revealed in the New Testament? Why speak of Gautama, when we have before us the example of Jesus? The answer to such inquiry is twofold. First, The New Testament deals almost exclusively with ethics. Its moral code is, indeed, unsurpassed, but on questions of science it is silent. Now the Hindu records are not simply moral text books, they are scientific treatises, as any one who intelligently peruses them will soon

discover. Second, There is a widespread feeling in Christendom that beyond the pale of Christianity all is heathen darkness. Such a belief renders well nigh impossible any effectual carrying out of the fundamental basis of theosophy—*the universal brotherhood of man.*

"Theosophy does not require of any one who embraces it a surrender of the Christain religion, so far as its basis in the New Testament is concerned; at the same time it can not allow that any one book, people, or system, can embody all the divine wisdom known upon earth. The Bible, from Genesis to Revelation, teaches the cardinal doctrines of theosophy without amplifying them very clearly or extendedly. These doctrines certainly include what are commonly called 'Karma' and 'Re-incarnation,' teachings which simply need clear and cogent statement to make them appear what they are, thoroughly rational and scientific, and, above all, consistent with man's highest conception of divine, impartial equity.

"The Oriental wisdom-religion does not acknowledge any fall of man in the orthodox Christian sense. It teaches the involution of spirit and consequent evolution of matter, and in the exposition of this theory, it accounts for all the anomalies visible in the external world by attributing them to the experimental efforts of intelligent spiritual units seeking to make their powers manifest. In consonance with the teaching of the Kabbala and other occult works of olden time, theosophy teaches that the external universe is an expression of finite intelligences, necessarily limited in power and wisdom, but continually subject to the law of progress. These intelligences begin at the foot of the ladder of expression and work their way diligently and gradually to the top; thus the theory of transmigration is inverted in a manner very favorably regarded by Rev. J. F. Clarke in his "Ten Great Religions," and many other liberal and learned authors.

"Re-incarnation is usually ridicuously misunderstood. People who utterly fail to comprehend it, talk an unlimited amount of nonsense concerning another spirit usurping the

body of a new-born child, and much similar folly, while theosophy explains how a soul awaiting embodiment introduces itself into earthly expression at the moment of conception by itself breathing the breath of life into the primal germ. In other words, conception is the result of spirit seeking expression through an appropriate material medium.

"Karma only means sequence or the unvarying operation of the law of cause and effect. Our present Karma is the effect of all our past career, remembered or seemingly forgotten. Whatever trials and difficulties we now confront come to us or try us, because of our moral, mental and physical condition being what it is, and it necessarily is what it is at any given moment as a result of all our past thinking, speaking and acting.

"The doctrine of Karma is not fatalism, for it does not teach us that all our lives are mapped out for us by the sovereign decree of inexorable fate; it simply declares the universal law which ordains that certain effects must ever proceed from certain causes; thus, while we cannot evade the operation of Karma, we can, as we increase in knowledge of the law, so frame our conduct, so govern our thoughts and affections, as well as our speech and behavior, as to sow nothing but good seed and consequently reap nothing but an agreeable harvest.

"Nirvana, or the state of supreme blessedness, is a condition in which we know no care and suffer no pain. When we have reached that celestial altitude, we are proof against all that could possibly afflict or disturb us; we are then above the recognition of sin, sickness and death, and in a state so exalted that for us Karma no longer operates.

"Theosophy does not allow that the penalty due to transgression can ever be evaded. To forgive sin is to deliver the mind from the bondage of evil desire. This can be accomplished by purely educational processes.

"Spiritual Healing is acknowledged by theosophy, only so far as it can be scientifically demonstrated as a means of awakening the higher consciousness by appealing to the nobler

principle in man; phenomenal spiritualism is regarded as a legitimate subject for honest painstaking investigation with a view to ascertain the true source whence the phenomena proceed. The true theosophist lays the utmost stress on the culture of the higher self, not on the suppression of the lower instincts nearly so much as on the cultivation of the higher; and on the basis of this conviction, it is reasonably claimed the elevation of humanity can be successfully conducted.

"Theosophy is religion, but it is not any limited system or view of religion; it is science, but it does not confine itself to any particular department of research. It is, in a word, compendious anthropology; it teaches man to look within, to study his own permanent selfhood, to outgrow dependence on external sources of information and authority, and find within himself the true, perpetual light. Armed with the testimony of the ages, with malice toward none and good will towards all. Theosophy claims as its mission the unification of all human interests, and the establishment of a perfectly natural and yet highly spiritual church of humanity unconfined by party, race, color or belief."

The paper was received with many tokens of approval and called forth very little criticism, though Prof. de Montmarte entered more deeply into the history and development of the central thought.

CHAPTER XVI.

THE POWER THAT MAKETH WHOLE.

The dying stars proclaim the sun
That weaker eyes could not behold,
And lower lights had not foretold:
Then die upon a bed of gold,
Because the grander light is born!
The highland rills that seaward glide
May vanish in the mountain side,
And, sinking through the voiceless earth,
Within the cold, dark caves abide;
But naught can stay their "second birth,"
Or dim their resurrection morn:
Sometime, somewhere, in stronger tide,
And warmer light and broader sweep,
They rush to swell the distant deep,
That turns its awful palms to heaven,
That girdles with its mighty bands
All kingdoms, empires, realms, and lands,—
Within whose all-embracing rim
The fleets of Nations sink or swim
Like fire-flies in the mist of even,
And on whose all-receiving breast
The Ages lay their dead to rest.

You cannot blind my inner sight:
I see the dawn behind the night;
Beyond the dawn I see the day;
And through the day I see the Truth
Arising in immortal youth!
The sunbeams on her forehead play;
The lillies in her tresses twine;
The Peace of God dwells in her face
And rolls the clouds of war away
Around her feet the roses grow;
Her tender bosoms swell and flow
With healing for the stricken race,
And in her eyes seraphic shine
Faith, Hope, and Love, and every grace!—
The Old recedes, the New descends!
Earth clasps the hand that Heaven extends—
The Lion and the Lamb are friends!

—*James G. Clark.*

LIBRARY OF THE UNIVERSITY

Mrs. Kittenscomb called on the Montmartes the same evening, in company with the Baroness and Alicia; she was literally dazzled with the quiet splendor of their mode of life. Having seen a great deal of the *nouveaux riches*, both English and American, of whom not a few spend a good deal of time in Paris, it was a new revelation to her to find persons of the highest and truest culture surrounded with all the brilliant accessories of wealth, and, above all, was she delighted with the utter absence of all "superior airs" among these truly superior people. Dinner was just over, and the whole party then domiciled at "The Palms" was in the library, to which elegant and luxurious apartment the new arrivals were at once conducted.

Professor de Montmarte looked very courtly in his peculiar style of evening dress, which was purely oriental in design, and suggested such perfect ease and comfort for the whole body that the fops who consider no man a gentleman, unless he makes himself a fright before he sits down to dinner, actually wished they had the independence of character to set decent fashions, instead of following idiotic ones, set by no one knows who. Heloise, always lovely, never looked more of an enchantress than when simply attired in a plain white muslin dress with forget-me-nots at her throat and in her hair; her age was a topic of dispute among all the gossips; sometimes she looked less than twenty, at other times she appeared so mature and displayed such wisdom that superstitious persons were wont to declare that her father was a wizard who had lived through centuries, and his daughter a woman of extreme age, whose youth had been miraculously preserved by means of the fabled *elixir vitæ* of the alchemists. Such conjectures were, however, rumors without the slightest foundation, save to this extent, that the professor, at sixty, was more youthful and vigorous than any young man of his acquaintance, in every respect; while Heloise, though a very young woman in years, was, indeed, wiser than gray-haired sages, and possessed of such exuberant vitality and marvelous

recuperative ability that a strain upon her strength, which would have prostrated any ordinary young woman (even the strongest), had scarcely a moment's effect on her most extraordinary but thoroughly natural temperament.

Physiologists and others talk a great deal of nervous, bilious and sanguine temperaments, but completely ignore the electric temperament; therefore, they utterly fail to account for the marvellous powers of endurance and recuperation displayed by many persons of fragile frames; for not understanding human electricity, they can assign no adequate reason for the presence of the spleen in the human anatomy, nor can they declare its functions with any degree of definiteness. In this respect, as in many others, popular tradition is ahead of schooled ignorance, and thus we have such words as *spleeny* and *spleenish* in our commonest vernacular, and these words are rightly applied even by the most illiterate persons. Whenever people are constantly losing their temper or moderating force, and find difficulty in returning to an equilibrated condition, it is on account of electrical disturbance in the system. These electric storms in the human organism are invariably brought about by some mental discord; thus, persons who practise "mind cure" are generally right in their premises, though sometimes faulty in their methods and unsuccessful in their attempts, owing to their ignorance of the means whereby electrical disturbances can be overcome and prevented for the future.

Mrs. Kittenscomb had "seen trouble," her affections were quickly aroused and easily wounded; she had loved her husband, and he had been very good to her according to his light, but he never fully met the intense demands of her acutely sensitive nature, which demanded understanding and responsive love. Mr. Kittenscomb loved his wife, but he did not fathom the depths of her nature; he was a kind, liberal-minded man, but lacked in penetration as well as in executive ability. Since his passing away, his widow had been left to the care of Miss Priscilla Newmanhoff, who was of Anglo-

German parentage, and though very religious, by no means a comprehensive or comprehending woman; she understood neither Mrs. Kittenscomb nor Alicia; she was an efficient governess and a faithful companion, if one needs nothing beyond a mechanically accurate discharge of perfunctory duties in a perfunctory manner; but in her hands the two gentle, loving creatures who stood in need of what she could neither supply nor appreciate, fared badly indeed. Professor de Montmarte had not talked with his visitor two minutes before he knew exactly what ailed her, and told her plainly before all his guests that all she needed was a complete change of environment during her convalesence, which would be rapid if the necessary conditions were complied with.

"Make Miss Newmanhoff a handsome allowance and send her to visit her relatives in England or Germany, as she may prefer, and spend three weeks with us; we shall be delighted to have you and Alicia under our roof, but the governess-companion is better off elsewhere; we have no sympathies in common; you and your daughter are in our circle. Did I not discover this by intuition I should not offer to take your case and conduct it to a successful issue. We shall never see justice done to the ailing until physicians acknowledge the law of adaptability; bunglers with drugs and minerals kill more than they cure, but poor fellows, they are oftener blind than culpable; still a degree of responsibility does attach to a man or woman who undertakes a case, and holds out promise of benefit to the patient, when he or she feels no assurance whatever that the treatment will prove advantageous. Oh! for the blessed time (now rapidly approaching) when selfish greed and the hard, bitter struggle for the necessaries of material existence will no longer veil man's moral insight and stupefy his intellect so that self-interest instead of philanthropy controls the relations of man with man; but moralizing aside, to come directly to our point, you, my dear madam, are what people facetiously call 'a bundle of nerves,' you are a martyr to neuralgia, and what is neuralgia but nervousness? From

the Greek *neuros*, nerves, we get the English word neuralgia.

"Neuralgic affections are often called *toothache* when pain is felt acutely in the face; *spinal complaint* when the seat of suffering is in the back; *liver complaint* when the right side is painful, and *heart disease* when the trouble is with the left side. All such designations are evidence to me that people learn nothing by symptomatic indications, their diagnoses are invariably false. I have personally met during the past ten years as many as two hundred persons who have had sound teeth extracted in numbers to cure an affection of the nerves which the dental operation greatly aggravated; while the multitude who are dosed almost if not quite to death for ailments to which they have no tendency—though the statement is made *ex officio* that they are dangerously ill with such diseases—is growing larger annually, so much so that no honest physician can venture much longer to experiment with the human frame on the basis of a superficial regard for symptoms. As to dishonest doctors, the public are finding out their devices rapidly, and indignantly exposing them. I should probably be denounced by many devoted 'Christian Scientists' for employing electricity in treatment, but I should care nothing for such denunciation, knowing it proceeded from simple ignorance of electrical action on the human frame.

"Mrs. Eddy I regard as a very useful woman in many ways, but though I am more of a metaphysician in one sense than she is, I do not undertake to make abstract metaphysical statement all-in-all in my practice. I shall give you one remedy and only one; I agree with Marie Corelli, or her preceptor, that there are twelve forms in which this one universal life-giving agent can be applied and manifested, but I should have to enter into zodiacal therapeutics and expound the 'tree of life,' mentioned both in Genesis and the Apocalypse, to make my meaning clear and illustrate my subject, were I to expatiate upon the twelve-fold demonstration. Suffice it to say, that electricity is the unitary manifestation of spirit; only in electric guise is spirit ever revealed, and while elec-

tricity is both the "savor of life unto life, and of death unto death,' in electrical therapeutics, the *savant* invariably works with the constructive current, if he be true to the irreversible commandment of divine law; 'Resist not evil, but overcome evil with good;' the constructive current is, however, transformed into an agent of destruction, when it expels foreign material from the frame, the *bacteria* concerning which there is, at present, so much glib prating, are driven out never to return, their vacant places never to be reoccupied by similar disturbers of the peace, when the element of life enters in as the *superlatively* strong man to evict the *relatively* strong, who is, of necessity, comparatively weak, when contrasted with the stronger. If you ask me how I explain the *modus operandi* of regeneration, I can only answer in brief that new cells and tissues, all vigorously healthy being formed, the old, decayed cells and tissues are removed by natural expulsion.

"I believe, indeed I will add, I know, that mental treatment can be so given as to be all inclusive, but in such cases, electricity is the agent employed by unseen operators in rebuilding the frame, though, in many instances—probably in most,—quite without the knowledge of the mental therapeutist."

"Excuse my interrupting," broke in Mr. Templeton, who had been an eager listener to the Professor's speech, "but are we to conclude, once for all, that Jesus and the apostles healed by electrical means, and that what you term human electricity issued from the hem of Christ's garment, reaching and healing the woman who had suffered twelve years from a painful malady which baffled all medical skill, and that the same force entered into the handkerchiefs and aprons which, according to the testimony of the Acts, were laid on sick persons, and did this same force extend even to Peter's shadow and permeate the anointing oil recommended by James, when applied by the elders of the primitve church?"

To this the Professor replied:

"I answer unreservedly, yes; but I may possibly take a

somewhat different view of some of these narratives to the one you, doubtless, entertain, judging by the style of your interrogations. Now, in the case of the woman first referred to; what did the Great Healer say to her, were not his words on several such occasions, 'Be of good cheer, your faith has made you whole,' or a statement to that effect? Now faith has three distinct elements: first, a sincere disposition toward right; second, confidence in the right perceived; third, open spiritual vision, or unusually keen discernment of principle. To say, 'your faith has made you whole,' is, therefore, equivalent to the declaration, 'you owe your restoration to health to your faithfulness of disposition, your confidence in divine truth, and your spiritual perception of what is needful for your welfare.' Had I the time and opportunity this evening to explain the 'way of salvation' as I understand it, I am sure I could settle your mind with regard to many mooted theological questions, which still embarrass you; I will endeavor, in a very few words, to explain what I understand by salvation.

"The great and holy teacher, Jesus, was in his terrestrial embodiment a perfect human being, radiating constantly an untainted electric emanation; this absolutely healthy life-essence reached out to all receptive minds and drew them to him; in him they found all the assistance they needed to lead them to live a healthy life. But be cautious here, and beware lest you attribute to an emanation from a physical form what originates in the unseen realm of spirit, and only ultimates itself in the perfect human physique. The power exercised by Jesus was a power which delivered from the love of sin; his influence excited an ardent love of righteousness, and led the suppliant for earthly benefit, to seek first the heavenly kingdom of righteousness, following upon the discovery of which, earthly blessings could be fully realized. I am not intending to discuss dogmatic theology, which is often a belligerent as well as a fruitless theme. I am inviting you to glean from the New Testament practical help for

daily use; therefore, I emphasize those passages which teach the latent possibilities of every human soul. What think you mean the words so often quoted, 'The works which I do, ye shall do also?' Whoever uttered such a sentence was a true scientist, a genuine teacher of men, one who explained the road along which we all must travel, if we, too, would reach the heights he had already scaled. Some persons were not at all benefitted by personal association with the Christ; the ever execrated Judas Iscariot had been as near the person of his Master as the beloved and ever faithful evangelist John; the people who caused Jesus to marvel at their obstinate incredulity, were as near his body, and could have touched hs garments as readily as those whom it appears were instantly relieved of their infirmities.

"What constitutes the difference between a receptive and a non-receptive state? You may as well ask wherein a closed window differs from an open one. People often open their windows when they wish for light and air; they close and barricade them when they are afraid of breeze and sunshine. We need not go far to find analogies in the field of daily experience. I am invited often to the homes of poor, misguided worldings who offer themselves and children in sacrifice to the moloch of fashion and display. See those unhealthy, wretched women, clad in indecent garments which torture the 'human form divine,' into a hideous caricature of nature; witness the poor, deluded worshippers of the upholsterer's creations, whose sitting-rooms have the odor of tombs, and whose children are pentup in gilded cages, deprived of the rightful freedom of youth, for fear that carpets may be faded or soiled and complexions grow ruddy through exposure to the light and air. Were Jesus on earth to-day, many a 'Christian' woman would be insulted and turn indignantly away, when she found that tight-lacing, foot-pinching and complexion-making were not permissible in 'the church of the first-born, whose names are written in heaven.'

"We cannot disobey the law of God made manifest

throughout the illimitable field of nature, to gratify the serpent of our lowest instincts without paying the penalty. I would offer the sternest rebuke to those pseudo Christian Scientists who teach the outrageous falsehood that we can become superior to the effect of all external things while we pamper illicit appetites and then presumptuously deny that anything material can affect us; such travesties of gospel teaching need to be scorched with the fire of truthful teaching until they wither into ashes. I grant fully that when people live as the gospel teaches them to live, they cannot be harmed by poisons, serpents or aught else noxious under other conditions, but the impudent lie which affirms immunity from consequence while error is indulged, is the vilest falsification of the gospel ever fabricated by 'mortal mind' in its most ignorant degree of degradation. I do not read in gospel or epistle that any one was ever permanently saved from suffering who was not redeemed from the love of error, and what error is so gross, or affection so degrading as that which enslaves the reason in the chains of carnal appetite and frivolous desire for the world's applause, while in the same breath we are told to ignore all things material and all personal concerns, and trust entirely in Infinite Spirit?

"The absence of the jewel *consistency*, from any crown, will rob the diadem of all abiding lustre; I do not wish for a moment to speak disparagingly of 'Christian Science,' but I do see rotten timbers in the vessel now launched upon the waves bearing that inscription. But with regard to the handkerchiefs, aprons, shadows and oil to which you have called my attention, I should unhesitatingly pronounce many ancient beliefs decidedly superstitious, and I can readily see how many people in an oriental country would approach spiritual life through the veil of their preconceived ideas and practices. I do not accredit garments, oils or shadows with power to heal the sick, but I do know that there is no shadow without some substance to cast it, while wearing apparel is not, in the cases referred to, valued for its own sake, but solely by reason of

its connection with an owner or wearer who inspires confidence and esteem; and the very fact of the oil being ceremoniously administered by persons in high standing among the gnostic brethren of the first century, is to my mind, sufficient proof that these outward things were nothing in themselves, but only serviceable as they enabled very crude and undeveloped intellects to lay hold of a truth whose naked beauty they could not at once discern."

"Still," continued Mr. Templeton, "granting all you say, and I most cordially thank you for your exceeding plainness of speech and clearness of doctrine, is there not, after all, something solid in the claim of the animal magnetist, or certainly in that of the psychologist, mesmerist or electro-biologist to whose instrumentality we undoubtedly owe some cases of complete, and many of partial restoration to health?"

"I do not see," resumed the Professor, "that I need to alter my base, or in the slightest degree vary my position to admit that a healthy state of mind overflows in a torrent of healthy magnetism. I claim always that animal magnetism is not what we should seek for; too often it is most grievously polluted and is not at all an agreeable or a safe thing to handle when in a tainted condition. I put it to you as a reasonable man, does it seem feasible that an unhealthy body should communicate pure vital force to another frame? Of what character and in what condition are the bulk of magnetic healers and those who practice *massage?* I do not suggest that they are below the average man or woman, but are they above mediocrity in any direction? Anyone can give magnetic treatment, but can *anyone* heal the sick by laying on of hands? Echo answers no! Now, if we allow that many people whose outward methods are defective, accomplish good because of their goodness of heart and sincerity of purpose, I will agree with you that all schools enjoy a limited amount of success, and in this connection I beg you to note that ninety per cent. of those who heal by such methods are Spiritualists and claim to be mediums. Their own theory then, demolishes belief in

what is animal, and lifts the healing gift into a purely psychic realm, where it is made to depend on the intelligent action of unseen human beings.

"Mrs. Richmond, of Chicago,—whose inspired addresses I often read with much pleasure,—though not by any means friendly to certain phases of the Christian or Mental Science movement, takes this latter ground and defends it forcibly. Now, as I cannot deal with pluralities, such as *laws* and *forces*, continually without confounding those who come to me for instruction, I bring everything to a point of unity and speak of *law* and *force* in the singular. I am often provoked to laughter by the absurd statements of many conceited sciolists who, ignorant of the very first principle, to say nothing of the latest discoveries in chemistry, inform the readers of some small newspapers that because modern chemists tell of somewhere about seventy primates, therefore, nature does not proclaim unity. To such unenlightened dabblers in science, I would like to say that there is not a chemist of any repute on either side of the Atlantic or Pacific who does not maintain that all primates must be ultimately reducible to one absolute primary. This essential primary I maintain, is electricity, which, in its turn, is but the outward garb of pure spirit, itself ever invisible, the unseen cause of all things, known only through its manifestations."

As the conversation proceeded, Mrs. Kittenscomb had fallen into a profound slumber, from which she awoke suddenly after about an hour's enjoyment of most perfect and refreshing rest, exclaiming:

"Oh, I see it all now; I have been grieving for the loss of my husband's body, and now I am to blend my efforts with his in enlarging the sphere of his present ministry. To do this, to co-operate in his endeavors, I must forget self and disembarrass my mind of all concern for material welfare; dear little Alicia, how often have you told me your papa was with you in spirit, and I could not realize it; now I have seen him and he tells me that you must grow up as the flowers

grow; I am not to tax you with stated lessons, and oh, he bids me thank you sincerely, kind, good Professor, and you, my lovely young lady, for the blessed offer of a twenty-one days' sojourn in this delightful home. I have not *rested* for twenty years until this evening; I have *slept* often for many consecutive hours, often forced into unnatural slumber by poisonous opiates; now I shall recover, I know I shall; I shall live not only for my daughter's sake, but for humanity; we shall travel together carrying tidings of comfort to the sad, pointing the weary to the true fountion of refreshment. Oh, how can we repay you for all your goodness, dear, kind friends? The Bible talks of entertaining angels; we are being entertained by angels, and you are among the fairest heaven has commissioned to abide awhile on this dark globe to draw its erring children nearer to heaven's light."

"My good friend," replied the Professor, "give God the glory; do not extol His humble instruments so highly; it is 'more blessed to give than to receive;' therefore, at present, ours is the greater boon; but as in the march of the cycles, whatever good is given to others returns in blessing to those who gave it forth, never fear that you or we shall not be quits. Now throwing aside all thought of reward, which we do not crave, your presence in our house will add to our pleasure and that of all our guests; your rooms are already in order, if you will remain to-night; should you prefer to sleep one more night in your old quarters, you can prepare to be our guests (remember we take no one to board) by one o'clock to-morrow. I know you would say that I am a physician and you will insist on paying my fees; I am nothing of that kind; my income is ample and derived from other sources. You are Azoriel's guests, as such we rejoice to be privileged to entertain you. Now let us consider this matter settled and adjourn to the music-room, where my daughter and her friend, Miss O'Shannon, will give us some delightful music."

The party having assembled near the organ and piano, the two young ladies took their seats, each at her respective

instrument. Heloise's masterly manipulation of the great organ whose jubilant and plaintive strains alternately rose and sobbed through the spacious apartment, was greatly enhanced by the sweet, sympathetic responses and blendings of harmony, which issued from the superb piano whose keyboard Lydia Shannon's gentle fingers swept with all the skill of an accomplished master's hand. At last their voices rose together in a faultless rendition of the beautiful hymn, "Holiest breathe an evening blessing, ere repose our eyelids seal."

The singular charm of these renditions was that the extempore melodies were played and sung together in as perfect accord by the two performers as though they had practised for days together to insure perfection. A power greater than practice made practice in their case unnecessary. The Baroness and the Kittenscombs bade their adieux shortly before midnight, and silence once more wrapped "The Palms" in its embrace."

CHAPTER XVII.

KNOWLEDGE APPLIED, OR POWER IN ACTION.

"Even so would I act,
That, when this life is o'er,
I may face up its fact
Upon th' eternal shore,
Without a conscious blush
For duty left undone—
Without a tearful sigh
For battles yet unwon.
Even so would I rise
Beyond this fading sphere
Into the cloudless light
Of heaven's pure atmosphere."

A period of unexampled profit and pleasure had drawn to an end for our friends so delightfully domiciled at "The Palms." During that time no one was perhaps so greatly benefited as Mrs. Kittenscomb, who had completely recovered all her original buoyancy of spirits and frame, and more than her former love of life and keen appreciation of the beautiful, under Prof. de Montmarte's spiritual electric treatment.

Miss Newmanhoff had departed in tearful dudgeon, and yet with secret joy, to spend six weeks or longer with relatives in Germany. That pious, but bigoted, lady had been once to "The Palms," on the occasion of her kind employer's removal thither. Impressed though she was, and that forcibly, by the sumptuous magnificence she oberved there, and particularly fascinated by the perfect and charming courtesy of Heloise, she still remained firm in her impression (poor benighted creature that she was, in spite of her piety) that to attempt to heal the sick, except in accordance with the stereotyped

methods of fossilized medical colleges, was to fly in the face of Providence, and call down a curse on all who dabbled in the "black art," as this Christian-heathen blindly, but blasphemously styled the method advocated in the New Testament on the highest conceivable authority.

"Beware of the wiles of the devil, Satan is appearing to you in masquerade; you think him an angel of light, while he is the prince of darkness. Oh, my dear, dear lady, beware how you imperil the interests of your immortal soul, as you vainly strive to revivify your poor fleshly body in a manner forbidden by the Almighty!" remonstrated Miss Newmanhoff.

"My good friend," responded Mrs. Kittenscomb, "you have most strangely misconceived the situation. What you term 'forbidden of God,' I maintain is expressly commanded in the gospel. I must say the electric agency employed is new to me, but there is the only point of difference I can see between the apostolic mode of healing and the system practiced by Professor de Montmarte; but you, who believe in medicine and consult physicians, cannot be unaware that the highest medical talent of to-day favors in some form electric usage. I am not sufficiently well informed on the nature and application of electricity to venture anything of an opinion on its curative efficacy; but, when it comes to the purely spiritual power of the Professor's treatment, a glance at your Bible ought to convince you that regular physicians (not metaphysicians) are advocating practicing what no prophet nor apostle, nor Christ himself, ever sanctioned. If your view of the case is the scriptural one who among the sacred writers endorse it? From a child I have been a Bible student, and have held many conversations with eminent divines and celebrated physicians attached to the Christian faith on these very matters, and I must say I never received any satisfactory reply from any. My dear husband, in the last sermon he ever preached, uttered the following words which have rung in my memory thousands of times during my illness, when

medicine seemed to make me worse rather than better, and no one but Alicia could ever soothe my aching brow or give me a moment's respite.

"In my opinion and that of many of the most distinguished bishops, clergy and laymen of our beloved national church, there is in the present revival of religion in England a cloud, as yet, perhaps, no bigger than a man's hand, arising in the East, betokening a downpour of healing rain, which will revive the gifts of healing exercised in the primitive church. Is it not sadly probable that our present lamentable destitution of spiritual evidences is due to our rigid formalism, coupled with the still greater danger of a devoted mammon worship? I pray God this hopeful prediction may be speedily fulfilled!"

Miss Newmanhoff who well knew by much past experience that augument never convinced Mrs. Kittenscomb when her lamented husband's views were in dispute, wisely refrained from continuing the attack. She, however, firmly persisted in her old way of thinking and remained obstinately deaf to every persuasion and entreaty to investigate this subject for herself.

Persons of her type are better left alone; they are not prepared to digest any different spiritual or mental food from that which they so eagerly relish, and while they entertain erroneous opinions on many points, despite their narrowness and perversity of sentiment, they are often thoroughly conscientiousness people, in whom genuine goodness of disposition more than atones for lack of sympathy with more advanced ideas.

During Mrs. Kittenscomb's residence at "The Palms" she had seen and heard many things almost too wonderful to relate, and as her experiences were many of them private and personal, specially connected with her family affairs, a narration of such would hardly interest the general reader, especially as we have already introduced accounts of phenomena fully as wonderful.

On the 2d of September the party were all sitting in the library, about 5 o'clock in the afternoon, when Zenophon showed extraordinary signs of restlessness; he paced the floor like a fierce animal in captivity, and kept exclaiming:

"Oh, my dear master, nothing shall ever separate us again now we are once more united!"

Professor de Montemarte and Heloise were actively engaged in writing at their respective desks in the spacious apartment, and, being completely absorbed in their work, hardly noticed the boy's singular conduct, which greatly impressed all other members of the company.

Mr. Templeton and Lydia, who had by this time begun talking of their approaching wedding, and who had grown together into an understanding of the various signs which denote mesmeric influence, paused in their conversation about the new life they were to live together to beg of the boy to refuse to permit himself to be controlled by the will of Count Katolowynski, who had that very day arrived in Paris from Southampton, at which point the "Teufelheute" had recently deposited him. Speaking to the lad was evidently quite useless, and he continued to mutter to himself words of submission and endearment coupled with occasional outbursts of sorrow for having ever permitted himself to be torn from the embrace of his only true friend, and the only person on earth to whom he could ever become sincerely and permanently attached, and whose companionship he declared would constitute his heaven in the life beyond. At length, he assumed a defiant attitude, and with hands outstretched in evident malediction toward his kind host and hostess fell on the floor in a deep swoon, trembling violently. At length he became cold as ice and rigid as marble. Shortly his features relaxed and a triumphant, though sinister smile lighted up his marble features; then, reaching out his hand to some form unseen by all save himself, he breathed softly, "Now we are each others for eternity."

In this passive condition he remained till dinner was an-

nounced, when he suddenly sprang to his feet, rushed into the garden, and took refuge in the summer-house a favorite haunt of his, whither he often resorted to read, write and paint at leisure.

All save the Montmartes, being painfully struck with the unwelcome change in the boy's manner, were eager to inquire into its cause; but, as it was a law at "The Palms" never to ask questions on personal matters in the presence of servants, even though they were not supposed to comprehend English they impatiently deferred their comments till the meal was over.

A storm had been gathering all day, and the party had scarcely left the table when peals of thunder rent the air, lightning flashed vividly, and rain began to descend in torrents. Fearing Zenophon might be frightened at the storm, Heloise who feared nothing and never caught cold, attired in an appropriate outer garment and encasing her feet in goloshes, ran to the summer house to bring back the boy or keep him company. Weat was her surprise to find Zenophon prostrate on the floor covered with the Count's magnificent traveling coat of Russian sable, the Count meanwhile singing a strange, weird melody which Heloise at once detected as an Indian song of the far-famed serpent-charmers.

As she approached, the Count abruptly ceased singing, and bowing with mock deference said tauntingly: "So, my fair enchantress, I have called you to me as well as my Greek slave. Where is your protector now? I want nothing of you, and you know it; but if you attempt to interfere in the slightest degree with my moving Zenophon forever from your father's house and guardianship, I will strike you dead where you stand, and not a physician on earth but will declare you were struck by lightning."

As he spoke, he drew from his apparel a small magician's wand, in reality an electric contrivance of considerable medical or surgical utility, but a deadly weapon when used with deliberate, foul intent by a desperado. Rising in the majesty of

her royal dignity, the imperial girl, whom nothing could daunt, confronted the haughty and vindictive Russian in tones of such stern and positive defiance that for a moment he winced under the lash of her burning words; then stooping over the sleeping form of Zenophon, she addressed him in tones full of kindness, but penetrative with the voice of indubitable authority.

"Awake, thou art forever freed from the tempter's snare." The boy moved restlessly, as though in an uneasy dream, then turned his face in the direction of the Count, who immediately breathed in his nostrils and said:

"Zenophon, you are mine forever; now come with me, and heaven on earth shall be your portion."

The boy rose instantly to obey, when a more vivid flash of forked lightning than any which had yet appeared, illumined the summer-house as though with a blaze of lurid fire; instantly a crash of thunder followed, making the frail building shake as though rocked by an earthquake. The lightning had struck the summer-house and passed directly by the side of the now thoroughly frightened boy; his hair was singed, one of his fingers smarted sharply, and his whole frame quivered with fright and pain; he was not, however, seriously injured; in his terror, he clutched the garments of Heloise, and shook himself free of the Count's touch as though that handsome, but unprincipled nobleman had been the sole cause of his alarm and suffering. Seeing his prey thus escaping from his grasp, the mesmeric trance entirely over and the powers guiding and working through his opponent on the verge of victory; rendered desperate with anger not unmixed with fear, he dared to use brute force to recapture his victim; in seeking to drag the boy from her, he struck Heloise a smart blow on the face, an indignity she had never in her life suffered from anyone.

A scene followed which words are powerless to describe; the noble daughter of old Chaldea rose in the majesty of her more than simply human strength, and with one touch of her

finger on the Count's forehead, caused him to fall prostrate on the ground.

"Who is struck by lightning, now?" she queried of the motionless form at her feet; "stir at your deadly peril; Azoriel whom you despise, is mighty in righteous indignation when sinners trample justice and human liberties in the dust; I warn you, should you attempt to touch that boy, or lay a finger on me, your beauty will be withered and your power taken from you, never to be recovered on this side of the grave. Zenophon is now a member of an order into whose sacred precincts such minds as yours can never enter, nor even know of its existence, till purified by bitter suffering, from the veil of error and selfishness which now beclouds them. Live for good, use your gifts for the elevation of humanity, and this shock will but add to your endowments by relieving you of much that has kept you back from the ardent dream of your life; but attempt again to employ vile sorcery to others' detriment, and as surely as justice reigns on High, shall your power be taken from you, and as but a wreck of your former self shall leave this place to-night."

Professor de Montmarte and Mr. Templeton arrived at the spot at the moment Heloise was declaiming justice on the offender; her superb scorn, manifest in every feature of her expressive face and every accent of her ringing voice, made her appear a princess of an ancient temple, calling down vengeance on an unrepentant criminal who sought the destruction of one whom she had sworn to defend from all peril. The Professor though usually so calm, at sight of Count Katolowynski on his premises, evidently bent on mischief, was about to rush upon the intruder and deal with him as he deserved, when in an instant his daughter turned to him with flashing eyes, firmly uttering the words:

"Father, he is Azoriel's prisoner; leave him to a higher power than thine." Then speaking to the Count, she said:

"Go! now and forever, and remember the warning, 'Sin no more lest a worse thing come upon thee.'" Docile as a

child, utterly subdued though unrepentant, the humiliated Russian who had bribed servants to effect a clandestine entrance through the Professor's grounds, moved out through the garden in the drenching rain, speechless, amazed, confounded; while Zenophon, already recovered from the shock, said in clear, decided tones:

"Count Katolowynski, farewell forever; you and I can never cross each other's path again." Without a word or single backward glance, the once master of the now completely liberated boy, strode rapidly through the enclosure and out into the storm, to recover as best as he could from a blow which had humbled his pride to the very dust, and deprived him of the only ally he had ever found capable of so fully responding to his will as to furnish him the assistance indispensable to the carrying out of his most treasured schemes for self promotion through the banishment of his fellow countrymen to the awful wilderness of Siberia.

The storm subsided, quickly as it had arisen; the thunder sounded faint and distant, the rain passed off in a quiet shower, and soon ceased altogether; the stars shone forth one by one, like eyes of angels watching the inhabitants of earth; a lovely night set in, made vocal with the songs of nightingales, and perfumed with the breath of countless flowers which always breathe their sweetest fragrance after a grand upheaval of the elements, as though to return thanks to Heaven for deliverance from the tempest, praise to the Power Divine which, through the agency of nature's most dread convulsions, purifies the earth and opens the way for fairer days, providing healthier conditions for all things living.

The two gentlemen, Heloise and Zenophon, returned quietly to the house and related something of their strange adventure to the ladies awaiting them, who were more fascinated than awed by Professor de Montmarte's guarded but accurate recital. As soon as this was ended, Lydia went to the piano, and under a decided and beautiful inspiration,

sang that lovely melody "Zion" by Rodney, the refrain of which is—

"After the storm they rest in peace,
Where there shall be no night;
After the toil they find release,
After the darkness light,
Ended life's weary quest,
Never again to roam,
After the strife at rest,
After the wandering home.

The song was hardly finished when the postman brought letters for Mr. Templeton and Mrs. Finchley, bearing the American postmark. Before they were opened, Heloise, who seemed to be in no way injured or upset by her recent encounter, said the moment they were delivered, "Dear friends, we shall miss you all very much indeed, but the time has now arrived when you must recommence your work in your old homes, but for two of you how different, how much larger the scope of the work and how much happiness in each other's company. As you are Americans, and non-Catholics, we have spoken to the American minister and you can be married next Monday morning in the American Chapel, then you must start for home. Dr. Maxwell, who has been closeted with my father, when not shut up in his own room perusing rare manuscripts, during the past three weeks, will prepare you while on the voyage for all you have to undertake when you reach your homes; you will continue to see a great deal of each other, and the fruits of your visit here will be apparent immediately you reach America."

The letters, when opened, were to the following effect: Mrs. Templeton wrote to her son saying the parish was in great need of him, especially as the Rev. V. Mewle was making most unwarrantable attempts to annex the congregation of the Saddlerock church to his own, by dictating to them what pastor they should elect in the event of Mr. Templeton not returning. (Mr. Mewle said privately, Mr. Templeton never

would return, as he was "shoveling in more shekels elsewhere"), Mr. Mewle continued to vociferate against every liberal idea, and used his utmost influence to keep back progress in every shape in the community. This *honorable* and *reverend* gentleman had a nephew freshly graduated from Yale, whom he desired to see in Mr. Templeton's place, and three-fourths of whose salary he wished to claim on the plea of influence and continued maintenance.

Mr. Mewle was one of the elect that could not err; perfectly sanctified, a conductor of holiness meetings, and an advocate of the hideous heresy that those who had once discovered that they were God's chosen people, could do no wrong, however they might violate every just law of earth as well as heaven. Alas, for the ridiculousness of self-conceit at any time! but deeper woe to those whose spiritual pride and arrogant self-importance lead them to mistake their own insuperable vanity for complete evidence of the Almighty's special interest in their small, mean selves. Mrs. Templeton wrote with a heart full of gratitude, and a mind clearly awake to the benefits her son had undoubtedly received from his sojourn with such truly enlightened friends, first in New York and then in Paris; she was very reluctant to tear him away from such good company, but trusted she might have the pleasure of welcoming Mrs. Finchley and Dr. Maxwell to her humble but pleasant home amid the green hills of Vermont. Though not exactly glad to take a second place in her son's affections in future, she was prepared to welcome his bride with motherly affection, and would vow faithfully never to be that bone of contention in a family a *meddling* mother-in-law ever is; she was sure Lydia and herself would be the best of friends, and trusted Lydia's mother would reciprocate the feeling she was desirous of extending to the kind-hearted Irishwoman, whom she had seen only once, and then for not over five minutes, amid the hurry of train departure at a junction between Saddlerock and New York. The letter ended with an outline of her own experiences, which were in-

tensely interesting and peculiarly gratifying to her son and daughter-in-law-elect.

Mrs. Finchley's letter contained no very striking news, but an urgent appeal to herself and nephew to return to New York as soon as possible, as the gentleman left in charge of the house and business had been suddenly summoned to return to his parents in Germany, who were in great need of his presence and assistance; he would not leave till Dr. Maxwell returned and relieved him of all obligations; but being a firm believer in Mrs. Finchley's clairvoyant gift, he begged her to advise him what to do, and telegraph a response if there was anything urgent to communicate. Dr. Maxwell at once assented to the idea that their mission of delightful experience in Europe was accomplished for the present; they had seen wonders transcending those of fairy lore, and could take the words *Nunc Dimmittis* appropriately upon their lips as they wended their homeward way.

Mr. Templeton had most peculiar reasons for gladness and thankfulness; he had emerged completely from under the old shadow which had hung over his life and threatened to entomb him in its embrace; he had secured as his affianced wife, a girl who was hourly developing into his ideal of womanhood, and for whom he entertained no rapturous, fleeting passion, but a deep, earnest love, which with every new day grew holier and more intense. Mrs. Kittenscomb, accompanied by Alicia, was to join the returning party, as the lovely child had seen in her visions an outline of the work she was to fulfill in coming years, and her mother was wishful to escape from the scenes too closely connected with the buried form of her beloved husband, and the influence of relatives who had never understood her.

Professor de Montmarte and Heloise heartily concurred in the arrangement, and wishing all God-speed in their new departure, made unusual efforts to make the closing days of their friends' stay in Paris exceptionably agreeable. Having consummated the special purpose for which they had been

brought to "The Palms," there was now nothing to be done but enjoy the beautiful summer scenery and the delights of unalloyed and ever-strengthening friendship. The last Saturday and Sunday in the gay French metropolis were days ever to be remembered as landmarks in their career, veritable openings of the doors of heaven. The opera never seemed so entrancing as on that last evening at the *Comique*, when Arabella Von der Stael took the Parisians by storm in her superb impersonation of *Clarice* in "*Le Singe de Mon Cœur*,' the latest and most amusing creation of the ever enjoyable Oufenstahl.

Monday morning at eleven o'clock, in the American Chapel, the Rev. Clovis Herron of Chicago, made Onesimus Templeton and Lydia O'Shannon man and wife. After the formal ceremony, which was witnessed by only twelve people, the party returned to "The Palms," and there participated in nuptial exercises pertaining to higher spheres of perception than the average mind can grasp.

END OF PART I.

ONESIMUS TEMPLETON.

A PSYCHICAL ROMANCE BY W. J. COLVILLE.

PART II.

CHAPTER I.

HAPPY HOURS IN LONDON.

"Oh, wherefore must we say good-bye
To scenes surpassing bright and fair?
Why should not nature for us all
Forever radiant graces wear?
Does not our life forever tend
To realms of light and joy divine,
Where through unnumbered happy years
We shall in God's own image shine?
Be this the truth; yet still our way
Toward such glad and shining light
Must ever be through duties done,
Till duty turns to sweet delight.
Thus every daily task appears
Lit with the beam of heavenly spheres."

The day for their departure from "The Palms" came all too quickly for the happy party who had spent such an unspeakably happy month beneath the hospitable shelter of that truly magnificent but unspeakably homelike mansion. Onesimus Templeton and Lydia O'Shannon being now man and wife, Dr. Maxwell and Mrs. Finchley being needed at their home, and Zenophon on the high road to success and usefulness as an assistant to the good doctor, there was no valid reason for their longer sojourn in Paris. So the Montmartes, who ever put duty before pleasure, until duty became at length pure delight, with many affectionate and heartfelt adieux speeded the parting as they had welcomed

the arriving guests. It was a lovely summer morning—though autumn was fast approaching—when, having taken refreshment at an unusually early hour, they rode to the *Gare du Nord* to take the train which connects at Calais for the steamer to Dover. Wishing to see something of England, and having a few days to spare, they resolved on visiting London and then returning to America on board one of the magnificent Lloyd steamers which receives passengers at Southampton. Arriving at Dover on a Saturday afternoon they at once took an express to London and reached there about 6 P. M., in ample time to refresh themselves with a good dinner at the Hotel Metropole, and then attend the promenade concert at Covent Garden Opera House. These concerts—which are given nightly on a superb scale during the off season, when, according to "upper tendom," there is "not a *soul* in town"—present to the great public, consisting of between four and five millions of *bodies* who cannot get out of town, a most exquisite and varied programme of the choicest vocal and instrumental music for 1 shilling (25 cents). There are higher-priced seats for such as desire to occupy them, but the general admission is only 1 shilling to floor and upper circle, and frequently from three to five thousand persons—sometimes even a larger number—will be present on a single evening. The beautiful Floral Hall, which joins the opera house proper, is opened and beautifully illuminated with fairy lamps and incandescent electric lights, making the whole scene a fairy paradise.

The concerts begin soon after 8, and seldom conclude much before midnight. The programme is so arranged that people go in and out all through the performance and promenade constantly without causing the slightest interruption, except when some fine soloist is performing. Then a complete hush falls over the vast throng; promenaders gather round the band stand, and when the solo ends, a burst of applause rises almost sufficient to shake the building, massive though it be.

Our party, arriving about 8:45, found themselves immediately in the midst of a scene fully as gay and inspiring as any they had witnessed in Paris. The red coats of the Life Guardsmen contrasting brilliantly with the dark attire of civilians, coupled with the numberless hues of the ladies' dresses, cloaks and bonnets, made a grand scene of beauty and variety hard to match in any miscellaneous crowd. The large orchestra in scarlet uniforms, sitting in an embowered enclosure around which tropical plants blossomed in all their native luxuriance, made the raised stand a pleasing cynosure of all eyes; while standing in front of the musicians (most of them singularly fine and handsome men) stood a petite girlish figure dressed in snowy muslin, the very *beau ideal* of an artist's dream of innocent grace and loveliness. This charming young songstress was none other than the seraphic Signorina Lavinia Maria Ferranita, who for one season only delighted the British public with a voice and style of unexampled purity and sweetness, and then passed out of the musical sky like a comet whose destination is beyond the orbit of human vision.

This delightful young cantatrice was warbling in the purest Italian that gem from "Faust," *Le Parlate d'Amor*, so deservedly a favorite selection all over the world. On her lips every syllable was a pearl. Her delicate throat and bosom heaved with deep natural emotion as she sang the touching words in the beautiful tongue of her lovely native land. When she finished singing, the house, breathless while she sang, literally rose to its feet and pelted her with flowers. Compelled to respond to a deafening encore, she rendered in pure English, rendered all the more attractive by reason of her *piquante* Italian accent, Karl Ambruster's majestic yet pathetic ballad, "The Silver Shield." As she came to the words

"If we but knew
What hearts are false, what hearts are true,"

the vibratory quality of her rich, penetrating tones pierced to

the very roof of the building and rang out into the corridors, as though some angelic soul, awhile embodied on earth, were petitioning heaven to endow a blind, often misguided race, with such penetration as would enable truth, here and now, to triumph once for all over dethroned and vanquished error, falsehood and wrong. Every one was moved (many to tears), and the recall which followed came unmistakably from the hearts' depths of the vast concourse of men and women, most if not all of whom doubtless felt somewhere in their inner natures an intense longing, which no words could voice, to *know absolutely* how far they could dare to trust some one to whom their affections went out, but of whose sincerity they were at times, at least, painfully in doubt.

The sweet, modest figure returned and bowed gracefully, as Italia's daughters only can bow; but, after this recognition of the plaudits of the multitude, no amount of noise and clamor could bring the lovely Signorina again before the audience. When asked in private why she never responded to more than one encore, she answered: "Singing does not fatigue me more than it does the birds who sing nearly all day. But the programme is long. There are a number of my fellow-artists to appear, and I have no right to take their time so that when they come on the audience will be tired and about to leave." This true, womanly sentiment of regard for others marked all her conduct. No one could accuse her of the slightest tinge of jealousy. She gloried in the triumphs of others, and was pained at their defeat.

One evening, when a timid little English girl had been treated coldly by a supercilious mob, and had retired sobbing to her dressing-room, almost heart-broken at the rude repulse and overwhelmed with grief at the manager's refusal to re-engage her (she was a true and conscientious artist, had an aged mother and crippled sister to support, and no other means of livelihood), Signorina Ferranita, who had made a success that night enough to turn the heads of all the maidens

in the United Kingdom, threw herself at the manager's feet with a passionate outburst of woe, crying, "Oh, you cruel man! If you send away Miss Carrol you will break my heart." Then, addressing the wounded song-bird in her most caressing accents, said, "Darling, you and I shall triumph together before the end of this evening's concert. I am down to sing again, and when they call me back you and I will respond together and sing that lovely duet, "Maying," by Gounod, which we practiced for Lady Ambleside's soiree at her house last week. "Oh, I could never face those people again! They are too dreadful," wailed poor little Miss Carrol. "But with me, whom they love, you will feel quite safe," exclaimed the prima donna. "Now, remember, they call me '*La reina asoluta*,' and absolute monarchs insist on their commands being obeyed. Now, *la reina* commands you to sing with her to-night, and she will not be disobeyed."

When the fair young Italian next appeared on the stage, the house which had frozen Miss Carrol greeted its bright particular star with such thunders of enthusiasm that the accompanist had to stop and the fair debutante to bow repeatedly before she was allowed to proceed. Her selection was a long and very difficult selection from *Traviata*, in which she struck high C thrice. This feat capped the climax of all former efforts. The audience became frantic with delight, and when, after an absence of at least three minutes, she returned, leading Miss Carrol by the hand, and the pianist sounded the prelude to the forthcoming duet, a perfect shout went up from the vast assembly. In the very height of her triumph, tears raining down her cheeks, she publicly embraced her young friend (older by two years than herself), and as their voices rose and fell together the rich soprano of the one and deep contralto of the other blended so harmoniously as to move to penitence and contrition the very cruelest of the brutes who had hissed when an hour earlier a few good-natured people had tried to get up an encore to encourage the shrinking little Englishwoman.

In Miss Carrol's interest Signorina Ferranita gladly waived her ordinarily inflexible rule never to return and sing twice after any selection, and tripped back joyfully with her arm around Miss Carrol's waist, and as nothing else in the way of a duet had been rehearsed between them, they gave Glover's grand old composition, "What Are the Wild Waves Saying?" in a manner to win for that good old favorite a higher reputation than it had ever known before. Miss Carrol's reputation was by this time thoroughly made. The manager, who had just before threatened her with discourteous dismissal, now craved her pardon humbly on his knees, and to show the sincerity of his conversion, there and then doubled her salary and signed a contract with her for the remainder of the season, which Signorina Ferranita witnessed in due form.

Hearing this beautiful and touching story of the charming songstress from an elderly gentleman in the Floral Hall during an intermission, Dr. Maxwell expressed an earnest desire to be introduced to this truly noble and selfless girl who cared more for a stranger's welfare than for any honors lavished on herself. He at once received the answer that she allowed no gentlemen to be presented to her, except through Lady Ambleside, whose guest she was and at whose place in Croydon she was then staying. Dr. Maxwell, being a thorough gentleman, respected her still the more highly for taking so wise a precaution against the formation of undesirable acquaintances, and frankly said to the elderly nobleman with whom he was speaking (his companion was none other than Lord Ambleside, though he was not aware of it).

"I should not think of pressing myself on any lady whose true womanliness prompts her to thus protect herself against intrusions which I have reason to fear are not altogether unwelcome to many stage favorites; however, as my aunt and a young married lady who is with her are both fully as anxious as myself to form Signorina Ferranita's acquaint-

ance, she may, perhaps, be willing to allow the two ladies to enjoy a moment's interview. Do you know any one who might be willing to introduce them?"

"I will do so myself most gladly, and you too, my dear sir. I know before I have exchanged six sentences with a man on the subject of a young lady what sort of a fellow he is. You, sir, are a gentleman, every inch of you. I would trust my daughter over the world in your care, and that's not too much to say, though I have known you only ten minutes."

"I cannot sufficiently express my gratitude for your high opinion, but can in all modesty assure you your confidence will never be misplaced, if ever you honor me with any delicate commission. But I fear we shall not see much of each other, as I and my friends are returning to New York on Tuesday, and when we shall be next in England I have no idea. I am a physician, and cannot easily leave my home practice frequently; just now I am returning from Paris, where duty more than pleasure called me to make a brief but most delightful and profitable visit. Many people think Paris holds few save the ultra-frivolous; but it has been my good fortune to find in that gay city the best friends and most distinguished scientists I have encountered anywhere."

"I am somewhat acquainted in Paris myself," continued Lord Ambleside; "do you know a Professor de Montmarte, a wonderful man with (if possible) a yet more wonderful daughter? They live in a gorgeous place with an English name; he is the greatest electrician in Europe, if report speaks truly. They live very quietly, in spite of all their wealth, and are very little known outside a small circle of immediate friends. Madamoiselle de Montmarte has been the sole instructor of Signorina Ferranita. I have tried to coax the young lady, who bears the romantic name of Heloise, to visit England, but she won't leave France except for Italy, and her father is probably as obstinate, though in his younger days he was a great traveler, and has, I believe, spent some time in Syria."

"Why, we have all come from 'The Palms' this very morning. We have been the honored guests of the Montmartes for the past few weeks. It is indeed a pleasure to meet one who knows our dearest friends and benefactors. My name is Maxwell; you may have heard the Professor speak of me. I know he talks about me when my back is turned, and I cannot help it," laughed the doctor, merrily, knowing how flattering were Professor de Montmarte's expressions concerning him.

"Are you Dr. Maxwell, Mrs. Finchley's nephew? Well, I am delighted to meet you! Indeed, I *have* heard about you. Well, the cat's out of the bag now; I'm Lord Ambleside, my wife is Signorina Ferranita's chaperone. Come now, call your ladies, and as the concert is nearly over and our carriage is waiting, be presented to *la reina*, as we all call her, and then come out to-morrow afternoon to Croydon and dine with us quietly *en famille*. We must get acquainted. How sorry I am you must leave London so soon! Can't you defer your voyage a week? Croydon is very pleasant at this season; we have a big house and hardly anybody in it till November, and we can accommodate a regiment if necessary."

Thanking the whole-souled peer of the realm for his cordial offer of hospitality, which he was compelled, though regretfully, to decline, Dr. Maxwell led his new friend to his aunt, Mr. and Mrs. Templeton, and Zenophon, who were in a group listening to a fine Wagnerian selection by the band. After the introduction, which in this case was quite informal, Lord Ambleside, with a kindly "delighted to meet you all," conducted the party of five to his young "lioness," who was just then adjusting her cloak and hat in readiness for departure. Off the stage she appeared small and quite fragile. People were often heard to remark, "How is it possible such a little body can give out such a volume of tone!" But, immediately she smiled and displayed delighted animation at meeting people

who knew and loved the preceptress whom she almst idolized, Dr. Maxwell at once detected the infallible signs of well nigh perfect health, which are ever present in a thoroughly electrified organism, no matter how frail its build may appear to be.

In private, this latest idol of the British concert-going public was a simple but charming and highly intelligent Italian maiden, speaking English with a piquante foreign accent, which greatly heightened the charm of the Anglo-Saxon tongue. No one thus meeting her could have connected her in thought with the distinguished heroine of a great opera house, whose praises were sounded by all the newspapers without an exception, Lionized by the public, caressed by the nobility, this child of nineteen summers had lost nothing of the gentle, unassuming sweetness which characterized her every movement when her voice led the maiden choir in the chapel of Santa Cecilia, attached to the great cathedral at Milan, where first her lovely voice, then very inferior to its present excellence, had attracted the ear of Heloise, who was assisting at evening devotions one beautiful night during the November of the previous year.

Adding her petition to that of Lord Ambleside, that they should all dine together at 5 P. M. the following day, the charming cantatrice waved her hand in graceful adieu as she entered the carriage bound for Croydon, while Dr. Maxwell and his party returned on foot to the Metropole, where they had engaged delightful rooms at a very reasonable figure, and meals on the wise European plan of paying for what you eat when you eat it, instead of following the American practice of paying a fixed rate for board, as well as room, which usually means paying for five meals a day if you eat three, as three are charged for at the hotel anyway, and you generally eat one there and two in other parts of the city, or its environs.

London grows instantly quiet on Saturday night directly the bell on St. Paul's tolls the hour of 12. As though

by magic the previous noise and bustle ends, and Sabbath quietude commences its not unwelcome reign over the weary city and its teeming populace. Of course, one hears the rumble of carriage wheels in the streets more or less all night, if one is awake to hear it, but by comparison with other times, Saturday night ushers in an era of unbroken calm, though excursion trains and an enlarged omnibus and tram-car service are making constant inroads upon the time-honored custom of resting practically, as well as in theory, one day out of every seven.

A good English hotel, with a French name, is apt to be very comfortable, and none we know of is more so than the Metropole, which is very conveniently and centrally situated near to the proverbial "everything"—a word which bunches together churches, theatres, concert halls, shops, railway stations, etc., *ad libitum*, in one comprehensive word elastic enough to be both a noun and an adverb, to suit existing circumstances.

Rising about 9 A. M. on Sunday, our friends assembled for breakfast a little before 10, and over their coffee discussed their church plan for the morning. Perusing a long list of services printed in the journals of the day previous, Dr. Maxwell and Mr. Templeton were struck by the announcement of a familiar name, as their eyes rested on the order of services at Clarendon Square Chapel (Free Church), "Martindale Fischer-Bennett will preach at 11 A. M. on 'Babylon and its Downfall in the Present Era.' Strangers cordially invited."

"Let us go and hear him by all means," said the doctor; "why, he must be the very radical son of the very conservative father, who was your father's successor and your predecessor at Saddlerock, Onesimus—but what say the ladies?"

"Oh, let's go, certainly," assented Mrs. Finchley and Mrs. Templeton, in a breath.

Chapter II.

WHAT IS THE MODERN BABYLON?

"How long, O Lord shall waiting souls
Wait on to see the promised day?
How long shall thine own image grieve
While pent within these walls of clay?
O hasten, Lord, the glorious hour
That bids all doubt and error flee
Revealing truth in all its might
And drawing man more close to Thee."

Zenophon, who greatly preferred a Catholic service, was "dropped" at the door of a large Catholic church near by, where the worshipers were assembling for high mass, as the others made their way to the inviting, but unpretending, chapel, where Mr. (not the Rev.) Fischer-Bennett officiated. It not being the full season, the chapel was considerably less than full when the four new-comers entered, and were conducted to a gallery pew exactly facing the pulpit, the regular occupants of which were then at Brighton. Arriving five minutes before 11, they had ample time to observe the building and its appointments before the service opened, and though nothing of an imposing character met their gaze, they were all struck with the exceedingly neat simplicity of the whole. The chapel was evidently not a new building; it had probably never been remodeled to any great extent since its erection, as far as architectural design; but the fine organ, which faced the congregation and reached from the floor almost to the ceiling between the galleries and behind the pulpit, as well as the handsome open pews of polished oak, fitted

with blue cushions, were recent additions or improvements. The walls were tinted a pale blue; the old-fashioned square windows were scrupulously clean, those on the south side (the chapel fronted west) were screened with blue shades, those on the north side were open, admitting plenty of fresh, cool air, but not creating a draught. As soon as these details had been digested and another hundred people or so had gathered on the ground floor, and about fifty more in the three galleries, swelling the entire congregation to a total af about 350 (the chapel could seat 1,000, if necessary), the organ pealed forth a grand voluntary, as exactly on the stroke of 11 the minister ascended the staircase of the handsome, rather high, walnut wood pulpit, which exactly faced the gallery, in the front of which our friends were sitting.

Mr. Martindale Fischer-Bennett (who always signed his full name) was a young man about 30, with an earnest countenance, fresh complexion, clear blue eyes and chestnut hair. Decision marked his every motion, though his views on many topics were regarded as altogether too indefinite by many who had attended the chapel during the pastorate of the much more orthodox Rev. Hiram Oldenwheel, whom Mr. Bennett had succeeded.

As the voluntary ceased, the music changed into another key, and the choir sang in good time and tune an anthem from the service book, which bore the title, "Common Prayer, revised for the use of unsectarian congregations, with a preface by Martindale Fischer-Bennett." This book contained most of the essential portions of the Church of England liturgy, though much of the phraseology and doctrinal teaching was largely altered, and in the morning service many parts of the original service were entirely omitted. The service throughout was bright and impressively rendered, the music of the "Te Deum" and "Jubilate" was really fine; the hymns sung were from Dr. Martineau's Collection, though Clarendon Square Chapel never would allow itself to be

called Unitarian, despite the fact that the Unitarians as a body insisted that the difference in theology was like a controversial tweedledum and tweedledee. As may be expected from the subject announced Mr. Bennett's sermon was not an ordinary one. As late-comers are the rule rather than the exception everywhere, the audience reached 470 when the text of the discourse was given out: "And a strong angel took up a stone, as it were a great millstone, and cast it into the sea, saying: Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all." Rev. XVIII. 21, (revised version.)

"Probably all my hearers," commenced Mr Bennett, "are familiar with the oft-reiterated protests against the iniquities of the Church of Rome which many preachers base on this prophecy; but with these worn theological acrimonies I wish to have nothing to do this morning. I consider Babylon the monopolistic, competitive system now prevalent all over the civilized world, and from a strong text which has long been handled by protestant fire brands to denounce Roman Catholic persecutors I shall aim to extract a new and universal lesson, peculiarly appropriate at present, as we must all be feeling more or less distinctly the convulsive throes antedating a social eruption which promises to accomplish more than any previous upheaval recorded in history. I unhesitatingly affirm that unless a peaceable reconstruction of the industrial fabric is completed within the next 50 years at most, the streets of our great English cities will run with blood and the case will not be much, if any, better in America. Compromises and concessions cannot stave off the impending crisis much longer; it will soon be found impossible to bolster up the decayed and antiquated structure of our present system, which needs not razing to the ground through the ferocious attacks of anarchy, but abandoning, as the masses betake themselves to a new and healthy building adapted to their ever growing needs. The angel who will accomplish the de-

struction of our modern Babylon will be the angel-side of our really good but terribly maligned human nature, and as this angel-element in humanity is evoked and encouraged to build a New Jerusalem on earth, so will the Babylon of selfishness be destroyed by the co-operative industries of a harmoniously unselfish people. I am no agitator of the alarmist type; I consider it my sole mission to point to righteousness, and seek to foster the better and truer side of those to whom I can appeal; but not wishing to cry peace when war is imminent, I raise a cry from this pulpit from week to week not to induce hot-headed fanatics to attack monopolists, but to urge intelligent workingmen and women to club together for mutual work and welfare."

In the course of his remarks,—during which he often became glowingly though not feverishly excited,—Mr. Bennett mapped out an entirely new order of affairs, which, though utterly at variance with most existing opinions, he declared would be rendered actual on both sides of the Atlantic during the next half century. As they were leaving the chapel the comments they heard passed upon the sermon greatly interested our party. To the majority of working men of the mildly radical type Mr. Fischer-Bennett was a hero whom they wanted to get into Parliament. To the smaller tradespeople, many of whom attended his chapel, he was "a mighty fine gentleman, but very deep in his harguments." To most young men of progressive ideas he was "a live preacher, wide-awake; none of your drones, don't you know." To the orthodox frequenters of other chapels in the neighborhood, he was "a stray sheep—worse, a false shepherd"; while Mr. Mule-herd, the Baptist preacher on the opposite side of the square called him "a man of sin," on a Sunday evening, in a sermon to young men concerning the Devil, with whom he seemed on very familiar terms, and to whom many people ventured to assert he showed a slight family resemblance. Mr. Templeton was completely carried away with Mr. Bennett's forcible de-

livery and advanced sentiments, and was on the point of presenting himself at the vestry door, when Mr. Bennett himself walked up to them (they were standing just outside the entrance waiting for Zenophon to join them), and with a very gracious bow and pleasant smile, said:

"I see you are strangers in this neighborhood. Is there anything I can do for you, or any place to which I can direct you? You, sir (addressing Mr. Templeton), are a minister, I see, by the cut of your cloth. I hope our service was not too dreadfully heretical in your eyes. The Congregational Union refuses fellowship with us entirely, though it has many members who share my views exactly. And as to the Methodists and Baptists, they think we are too shocking to be mentioned without a shudder. Among Broad Church clergymen I have several colleagues in general home missionary work. The Unitarians are anxious to claim us, but I can't be other than unsectarian myself; and, if a free church, in the fullest sense of the word, is not an institution which can live in London, well, there are other fields opening to me."

Your case seems very much like my own," responded Mr. Templeton. "I am—as you will probably know from my accent if not from my appearance—an American; and, if I am not mistaken, you are the son of the Fischer-Bennetts with whom my boyhood days were spent in Saddlerock, Vermont."

"What! are you Onesimus Templeton, the quiet, studious, diligent, thoroughly orthodox and correct boy, of whom my parents used to write to me so often? How comes it, then, that you also are so much of a heretic? I think it must be that we are living in days of new wine, when an imperative necessity is felt for new bottles among all thinking people, for the old bottles are exploding so rapidly and disastrously under the pressure of the fermentation of new wine. Cannot you come home with me to lunch, all of you? My sister, who keeps house for me, is at Brighton, with the hirers of the pew you occupied this morning. Being quite alone for the next,

as I have been for the past three weeks, I have taken up my abode at the Metropole, where the *cuisine* is excellent."

"The very place we are stopping at!" exclaimed Dr. Maxwell. "Oh! here is Zenophon, just from mass at St. Gabriel's. We will now all go together and refresh the inner and outer man at our inn with good food, and, I hope, still better conversation, Let's have dinner together in our private sitting room; and, as you are only one and we are five, you cannot refuse to be our guest."

"In these circumstances," genially assented Mr.Bennett, "as I see you desire it, I will accept your offer to-day with the distinct understanding that I can reciprocate to-morrow."

"Well, we have so much to discuss between us all, I dare say," broke in Mr. Templeton, "we can well afford to waive matters of ceremony and proceed at once to the subjects of greatest interest to us all alike."

"Before we talk about anything, I insist on ordering lunch," persisted Dr. Maxwell, when they had reached the hotel. "Now, aunt, you do the honors of the table, just as when we are at home. Here is the *menu.* Make your own selections, and I will tell the waiter we want luncheon at once."

CHAPTER III.

"HOME SWEET HOME."

"Oh, call it not a foolish dream,
That aspiration of my heart,
Which leads me to diviner things
And bids me try a higher art.
Say, are there not deep meanings yet
To be discovered in God's law?
And who shall dare to claim that he
The whole at any time can draw?
Truth is my solace and my goal,
And will be while the ages roll."

Luncheon always proves a very pleasant meal when partaken of in good company, and on Sundays in England, where it is customary to dine early on that day, the midday meal is usually a very pleasant time for meeting friends and enjoying the pleasures of hospitality. Half past three or four p. m. is a fashionable time for attending a second church service, though many people spend the afternoon quietly at home and go to evening service at 7. Mr. Fischer-Bennett's chapel was closed in the afternoon, though during the greater part of the year the Sunday-school met in the school-room from 2.30 till 4, but this did not resume its sessions till the month following, so his time was quite his own till the hour arrived for evening service.

As they rose from the table, and all who were going to Croydon began to make preparations to catch the 3.45 train, Mr. Bennett proposed escorting them to Victoria station, if they felt they had time to walk.

Cabs are cheap in London, which is one of the most convenient features of the city; you can at any time hire a com-

fortable conveyance for two persons and ride a long distance for one shilling; if the distance is beyond the shilling limit, the fare is one shilling and six pence, or thirty-seven and a half cents American money, and that sum will almost invariably carry any two persons to any terminus or place of public resort, if their quarters in town are in any way central. Notwithstanding this fact, and the innumerable omnibuses, and great facilities offered by the underground railways, pedestrianism is quite a feature of London life, and to this fact alone the uniformly superior health of the population may be safely attributed.

Mr. Fischer-Bennett was a very practical religionist. He attached sufficient, but not extravagant, importance to religious exercises. His chief desire, however, was to help people to live more nearly to nature, and thus develop a healthy and hardy manhood and womanhood, without which he declared pietism degenerated into sickly sentiment, which instead of ennobling, enfeebled character.

Mr. Templeton was greatly pleased with Mr. Bennett's frank convictions and vital interest in every leading question of the day; but when more spiritual themes were broached, Dr. Maxwell felt inclined to chide him gently for displaying so much incredulity.

As they walked through the delightful district which lies between the Hotel Metropole and the Victoria Terminus, they conversed upon the marvelous phenomena of Spiritualism and the singular tenents of Theosophy, in which Mr. Bennett displayed a certain intellectual interest, as becomes a student and a scholar, but it was clear to see that his affectional nature was not at all touched by the sentimental side of Spiritualism, nor was his intellect enamored of the mysteries of Hindu occultism. He was a man fitted to lead in all social questions, but his spiritual insight was not particularly keen. As the conversation glided from one topic to another, Mr. Voysey's utterances on Spiritualism became for a few

moments the subject of discussion, Dr. Maxwell thought them shallow and unworthy of a man in any sense great. Mr. Bennett considered Mr. Voysey's position quite tenable, and failed to see how M. A. Oxon, and other distinguished Spiritualists who had replied in "*Light*," had met the case.

"Still," said Mr. Bennet, "I am not a scoffer, all I want is truth; and, if any of you who believe more than I at present can, are able to convince my understanding, I shall only be too happy to listen to all you have to say and to carefully observe all you have to present to my senses and my reason.

"As to your experiences in Paris, I can say nothing. Such things are quite beyond my ken, and while they may be true, pardon me for suggesting they *may* not be true; but if, as you say, Professor de Montmarte and his daughter are to be reckoned among the most exemplary people you have ever met, I can scarcely let incredulity swing over to the extreme of credulity, and believe evil of others without the slightest foundation. The cures you report to me are the most wonderful of all. We hear of nothing like them in London. There are, indeed, many alleged cases of healing by mesmeric and magnetic means, but they are mostly of a dubious character; and, by the way, I was introduced to a lady, recently from Chicago, the other day, a Miss Dominus, a particularly intelligent woman, with a frank, serious face and great command of excellent language. She is the guest of Lady Steepleheight, and is teaching what she calls Christian Science. I shall avail myself of the first opportunity to listen to some of her instructions. I am convinced she is honest, and that is saying a great deal now-a-days, when we meet so many charlatans who are making money and position everything, and shamelessly sacrificing principle in every conceivable manner to exalt their personal caprices. Miss Dominus teaches gratuitously, which is remarkable, and, unless she had some private means, would, I should think, be impossible. And, by the way, there is a Mrs. Catsleigh here; she arrived only yester-

day from New York—a decidedly stagy woman, traveling with a fellow who must have been at some time a theatrical agent, where bounce goes further than breeding. Monsieur Alphonse de Kabriet influenced me against the whole affair. He was so persistent that I should spend five pounds for a ticket admitting to one course of twelve lessons, that I plainly told him such prices would not succeed in England, upon which he rudely asked me if I thought people could live on air, and whether preachers weren't paid higher than anybody else. I refused to parley with him, and decidedly declined the ticket. He left me, muttering, 'stingy cuss,' and that was the last I saw of him. His diamonds were blinding, and Mrs. Catsleigh at dinner looked like a second-rate star in the role 'Camille'—a woman too stout to look the part, but determined to act it, nevertheless. Her manners are very taking, and she is a fluent talker, but the box-office air about both of them (the agent in particular) repulsed not only me, but several whom they have been trying to bring into their classes. They are staying at the Owlshead Hotel, three streets from the Metropole.

As time was passing rapidly and nearing train time, their conversation was abruptly terminated at the station gates.

The party for Croydon had just time to secure tickets and seat themselves in a comfortable compartment before the train started. A few miles delightful riding brought them to Croydon, where they found everything in readiness for their welcome reception, Lord and Lady Ambleside being delighted to receive and entertain them. Lord Ambleside has already been introduced to our readers. His wife impressed all who met her in a friendly manner, as a woman of unusual intellect, self-reliance and strength of character—a trifle masculine, perhaps, but, for all that, possessed of a sweet, womanly tenderness of feeling. She could rule with a hand of iron, and quell insubordination with a glance or gesture. Still, she was loved by more than feared her, as her genuine disinter-

ested, intelligent regard for others' welfare stamped her as a noble and true benefactress to all who sincerely sought counsel to aid them to a higher life. The lovely Signorina Ferranita almost idolized her; being an orphan she could not measure the depth of her affection for the stately lady, who had taken her to her capacious heart and home, and was now beginning to cherish the hope, in which her husband fully coincided, that the gifted damsel might prove to her a daughter indeed, by soon becoming the wife of their only son, Lord Currisbrook Clive, provided she could overcome her first scruple against marrying an Englishman and a Protestant.

Sunday dinner at the "Darning Needles," as the Ambleside's Croydon house was named, was a delightful six-o'clock affair, *sans ceremonie;* it was over before 7, just in time to allow of the fair cantatrice attending vespers at the beautiful church of St. Dominic, which is one of the features of Croydon architecture, and renowned everywhere for its splendid music. Whilst she was absent, the conversation was very much about her—her past and her future. She was an intensely romantic girl, but so conscientious and high-principled that the faintest shade of prevarication in another disgusted her. Kind and generous to the utmost extreme as she had proved in the case of Miss Carroll, and in numberless other instances, she was high-spirited, though very gentle, and so enthusiastic a devotee of art that her profession was to her as sacred as ever his calling can be to the most devoted preacher of the gospel.

About 8 o'clock, while they were chatting together in the peaceful twilight, a servant announced a visitor. In the fading light they did not clearly see who was approaching, but, on distinctly hearing the rattle (we cannot correctly say rustle) of stiff brocaded silk skirts, Lord and Lady Ambleside knew they were once more favored with the never-unwelcome presence of their elderly American friend, Mrs. Fumbling

Cockroach (pronounced Koroche for twenty-seven generations.)

The little lady who had been on the steamer with Dr, Maxwell and his party, (no one except the stewardess had really seen her except at the landing stages at New York and Liverpool) was at least 75, and looked every day of her age. Still, she was an active little body, kept fashionable hours, wore a dark brown wig, dressed in almost juvenile costume, and wished every one to know she was as much in the world as any matron of 40, with marriageable daughters. Spiritualism was Mrs. Cockroach's pet hobby—you could not call it her religion, for she took it more as a pastime than seriously, and enjoyed nothing more than an innocent joke or a harmless bit of gossip with some familiar sprite who entertained her at the strictly private seances in the residences of the nobility, which she was often invited to visit, being a very popular old dame in many quarters.

"My darling Lordship and Ladyship, how glad I am to find you in! I was afraid you might be at church, though I never go in the evening. As usual, I have come for a cup of your most delicious Formosa tea, some of your unequalled bread and butter, and a talk with our dear spirit-friends, who never seem so near me as in your presence. But I see you have company. Any one I know?"

"Some of your fellow-passengers from America, I believe. Let me introduce Dr. Maxwell, Mrs. Finchley, (his aunt) and the Rev. and Mrs. Onesimus Templeton" responded Lady Ambleside.

The new addition to the group caused the conversation to flow in a more lively strain than before; and to those unacquainted with the ins and outs of English high life Mrs. Cockroach's narrative must have been indeed instructive, as well as amusing. But as soon as tea and muffins had been disposed of, nothing would do but they must hold a seance with Mrs Finchley as the medium.

Signorina Ferranita was a wonderfully gifted clairvoyant, and often in private made wonderful revelations to her intimate friends; but she objected to the kind of Spiritualism in which Mrs. Cockroach reveled. Therefore, when that lady was in the house, she often retired to her own appartment while a seance was in progress. Mrs. Finchley, being such a very different type of woman, and the girl having taken a great liking to her at Covent Garden the evening before, the servant was told to invite her into the drawing-room as soon as she returned from church and had removed her walking apparel. Zenophon had accompanied her at her request to St. Dominic's, greatly to his own happiness, as he was of a nature to almost worship artistic genius, wherever it might be discovered, and the fair singer was one who never held herself aloof from others unless she saw or felt some good reason for so doing. With a lad as truthful and pure-minded as the little Greek, she was thorougly at home in a single instant.

They talked together of their singular experiences on the way to church and back, and found nothing in each other's startling career to occasion surprise in the other. At Benediction the beautiful singer reminded Zenophon so strikingly of Heloise, as he knelt beside her, that he was convinced something more than fancy caused him to see his beloved Parisian friend and hear her voice joining in "Tantum ergo."

Returning to the "Darning Needles" about 9 o'clock, they found Mrs. Finchley speaking with rare eloquence and feeling to all in the room; and as they listened to her inspired words, they felt a communion of souls such as they had rarely felt before. Though usually very shy of mentioning her own affairs to any one—particularly to a stranger—and never seeking to consult clairvoyants on matters where her own affection and reason must, in the very nature of things, be the only proper judges, she felt constrained, as soon as there was a pause in Mrs. Finchlay's eloquence, to inquire, "Do you see anything in store for me outside of my musical ca-

reer, in which I take so much pleasure, and which I never wish to relinquish?"

"Your true position is in this house," answered the good lady impressively. "And, as you question as to your future, I answer unhesitatingly, you would not do well to refuse the offer of a hand which is accompanied by one of the truest hearts in England. As Lady Clive you can still use your musical gift for the highest ends, but a public operatic career is not your destiny for longer than one year at most. I know your religious feelings as well as I know my own. I will not trouble you with theological controversy, knowing how painful it is to you. I will only say, ask your beloved friend and preceptress, Heloise, to advise you in the matter of your marriage. We both know her far too well to harbor the faintest suspicion that she can be capable of giving any other suggestions than those prompted by the far-seeing angel who guides her life, and whom I have recently seen in my own visions as a being of particular brightness and glory. Perhaps we may receive some message from Paris this evening. You have no doubt received communications yourself from Heloise in a manner resembling that in which we were accustomed to get them in New York."

To this suggestion of Mrs. Finchley's the lovely singer at once replied: "Oh, I should be so glad to hear her sweet voice trembling on the air, as I heard it once in my dressing-room at Covent Garden. It was the first night I appeared before an English audience, and I was very nervous, the ground seemed quaking under my feet; then I heard the sweetest song to which I have ever listened vibrating in my ear, and quickly a star appeared before me, in the center of which I read the words traced in letters formed of electric light, 'Follow the star within, respond to the voice of the Great Central Sphere of Being; so shall your success be assured forever. Heed not the opinions of the world. Sing to God and to His angels, and men will rejoice in the echo of your

song.' I was no longer timid. All fright vanished instantly, I scored my first triumph, but never saw or heard the audience till a gentleman handed me a lovely basket of roses and japonicas, then I heard the whole multitude recalling me. I responded to the recall, but again while I was singing I saw only a star shining before my eyes; I felt the star was a veil hiding the radiant features of invisible helpers and listeners. Since that day I have never heard the voice, but whenever I call for the star it shines before me. I think the Star of Bethlehem must have been a light seen by the shepherds and the wise men in some such way, rather than one of the orbs in the sky."

While Signornina Ferranita was thus speaking, and Mrs. Cockroach listening with all her ears, a low, sweet Gregorian chant sounded through the room: "*Credo in unam sanctam Catholicam et apostolicam Ecclesiam.*"

"Oh, do listen to the dear spirits; what are they singing? Why, this is just like Mr. Higginbotham's dark seances, only it isn't nearly so dark here. We shall get materialization directly. O dear, how beautiful! It sends the cold shudders all through me," exclaimed Mrs. Cockroach, who could not in the least distinguish between the silvery tones of the voice then sounding and the harsh guttural tones produced through a cardboard tube at the home of the illustrious Higginbotham. Any way, she appreciated anything and everything which seemed to her to emanate from the spheres invisible, and thus enjoyed a great deal, and doubtless derived much solid comfort, though as an expert in discrimination she was a decided failure.

"Why does she sing from the '*Credo?*'" queried the young Italian, who at once detected the voice of Heloise.

Instantly a voice penetrated the room, though no one saw anything and the voice said: "Do you not remember, *carrissima* Lavinia, our conversations on the spirit and the body of the church. Multitudes are in the body of the Roman fold

who are quite outside the universal church of the spirit, while many Protestants and some agnostics are fully in the circle of the true church of the Spirit. The man who loves you and wishes to make you his bride is a Catholic in our sense of the word, if a Protestant in yours. You can marry him fearlessly, but let your heart dictate to you and not our judgment, Still, as you love him, and this fact you cannot disguise from yourself at any time, say yes when next he presents himself as suitor for your hand, he already possesses your heart."

The voice ceased suddenly as it had commenced speaking, and the beautiful girl found herself held tightly in the embrace of Lady Ambleside, while Lord Ambleside pressed on her snowy forehead such a kiss as fond fathers bestow only on dearly cherished daughters.

"Be a good wife to our boy, and heaven reward you in this world and forever," said the stately gentleman, who loved Lavinia as though she were already his child in every sense of the word.

"Let me pray over it for a week," responded the pure-minded damsel, and next Sunday, if Lord Clive honors me with a repetition of his proposal, I shall know how to answer him."

With these words, (too deeply affected for further speech) she hastily quitted the room and sought the privacy of her own chamber, where for three hours she knelt before the ivory crucifix her mother had loved devotedly, and entrusted to her child while dying, and committed her life and all its concerns to the Eternal Parent, who seemed to speak to her inmost soul when prostrate before the representation of His infinite goodness in opening a channel of grace so directly between Himself and those of his children who now inhabit this dim, frail planet, as the crucifix outpictures.

Night fell apace, all the household were wrapped in slumber; Mrs. Cockroach had been long since called for by her maid, and was sleeping serenely in an old-fashioned four-

poster at Laburnum Villa; when at length a definite answer seemed to come to the earnest petitions of the young suppliant at the Throne of Grace. She saw a life of happy usefulness outspreading before her in a charming country house, the ancestral home of many generations of Amblesides and Clives; and when at length she betook herself to her pretty couch, surrounded with pink and white curtains of muslin and satin, and gazed upon a beautiful Parian statue of Our Lady of Lourdes at the foot of the bed, it seemed to her as though the placid features of the impassive statue faded out, and her mother's form, warm, sentient and vital, stood before her with hands extended in blessing.

The sun was high in the heavens when the rising bell rang through the house next morning, and then three quarters of an hour later summoned all the guests and inmates to breakfast. It was a very happy, yet a *serious* rather than a *merry* party which gathered round the table in the comfortable dining-room, discussing the events of the preceding evening, and talking over the future prospects of all the party. It was with many a regret that Dr. Maxwell and Mrs. Finchley felt compelled to decline all offers of prolonged hospitality from the Amblesides. But with these good people DUTY BEFORE PLEASURE was a constant life motto, and duty soon becomes pleasure when pleasure is surrendered to it. After many warm protestations of undying friendship on all sides, the visitors left the *Darning Needles* about noon, took the 12:30 train to London, arriving at Victoria about 1:15.

Having many things to do and much to see, time sped by on rapid wings, till Wednesday morning at 8:30, found them en route for Southampton, on the special express connecting with the Lloyd steamer just arrived from Bremen on the return voyage to New York. A Lloyd steamer is a floating palace. Persons desiring cheap accommodations when crossing the Atlantic may find themselves comfortably suited on the Hamburg-American packets; or, if their means allow a

little higher rate, very nice accommodations can be secured very reasonably on the Red Star line, whose steamers land at Antwerp. But if one can afford one hundred dollars for each person's passage, then the Lloyd is not only unsurpassed, but probably unequaled, particularly if the intending passengers are lovers of good music and an unexceptionable *cuisine.*

The band was playing merrily and loudly on deck, handkerchiefs were waving and tears were falling, as the good ship steamed out of Southampton water at 1 P. M. precisely. Mrs. Kittenscomb and Alicia were on board, accompanied by Mrs. Catsleigh, who had grown tired of London in a very few days especially as she and her agent had squabbled over the monetary arrangements, which to her, were far from satisfactory, and the highly self-important Alphonse had secured a position exactly to his liking as business manager to a new star, a wealthy young American lady, whose uncle was willing to put up any amount of money to bring his aspiring darling histrionic fame.

Mrs. Kittenscomb and her little daughter had arrived at the Metropole while Dr. Maxwell and his party were at Croydon. She had met Mr. Fischer-Bennett, with whom she was charmed, and at once requested him to introduce her to some suitable lady, as she felt quite lost without Miss Newmanhoff, from whom she was now finally separated, and must find some one to fill her place. Mr. Bennett escorted her to Clarendon Square Chapel to the evening service for on learning he was a preacher and acquainted with her friends, she expressed a great desire to hear him, and declared she was so strong after the treatment she had received in Paris that she was not the least tired after her journey; neither was Alicia, who struck Mr. Bennett as the lovliest child he had ever met.

CHAPTER IV.

"The swift years pass and on their wings
They bear our brightest dreams away.
If we can but illusions spurn
We need not fear the future day.
But rather with exultant hope
Look forward to that dazzling good
Where higher love than earth can yield
Will satify the undying soul,
In patience we our lives possess
And gaze toward future blessedness."

As they were leaving the chapel, Mrs. Catsleigh, who had attended the service alone and had sobbed into a lace handkerchief during an affecting portion of the sermon—came up to Mr. Bennett, to whom she had been previously introduced, requesting an interview, and complaining that all her London projects were a failure, and she did not know what to do in England nor how to get back to America. She was so distracted, she said, she must tell her sorrows to some one that very night or she would lose her reason. Had dear Mrs. Finchley been at home she would not have troubled a gentleman, but she felt (and here she smiled through her tears in her most entrancing manner) that so good and large-hearted a man as Mr. Martindale Fischer-Bennett—so eloquent a preacher and truly a man of God—would not be offended at the tears of a poor stranded woman, whom fickle fortune had cruelly abandoned in the wilds of the modern Babylon.

Mrs. Kittenscomb, whose feelings were very tender, at

once implored Mrs. Catsleigh to come to her apartments, and tell her everything, for she felt sure some way out of present difficulties could easily be found. Mrs. Catsleigh was only too ready to accede to such a proposition, as she was boiling over with rage and disappointment, and hated nothing so much as to have to repress her overwrought feelings. Good-natured Mrs. Kittenscomb who was in love with the actress within half an hour—told her all her private history, and literally importuned her to accompany herself and daughter to America, at the same time taking from her purse a considerable sum of money, which she insisted on her new acquaintance accepting without a murmur, "just to pay necessary bills, you know, and provide a few trifles for the journey."

"Well," said Mrs. Catsleigh, shrugging her shoulders, and pursing up her lips expressively, "if you insist I would be ungrateful to refuse. I haven't a penny in the world, and this loan will really tide me over the worst place I ever did get into. As soon as I get on my feet again, I shall return it to you, as I could not accept a gift from one to whom I have rendered no service."

By this time Alicia was on Mrs. Catsleigh's knee, with her arms round her neck. Few children could resist the perfect portrayal of the mother on the stage, whose part Mrs. Catsleigh played to perfection. Her "I *adore* children" was simply irresistible, not only to the child adored, but to the child's mother, the way to whose heart the speaker of those words knew so well how to travel. It must not be inferred that Mrs. Catsleigh did not like children, or that she was a hypocrite; she was really fond of little ones, provided they behaved well and she was not in a bad temper, but, whenever she wanted a favor, she knew just how to approach the particular person from whom she felt, in the special circumstances, it could most readily be obtained.

Dr. Maxwell was surprised, and not quite glad, to see her domiciled with Mrs. Kittenscomb and Alicia, as he did not

feel her to be quite a suitable companion for those ladies; she was too selfish and capricious to be safely entrusted with persons of such tender fiber as these two ladies; but, as was invariably the case after a course of treatment with Professor de Montmarte, persons hitherto weak and nerveless grew strong and able to carry their own burdens and steer their bark safely even in perilous shallows.

As the eight days of the voyage rolled quickly by, and the shores of America began to appear in sight, not one of the party who had been so happy in Europe felt in any way sorry to return to their old homes, and take up afresh the thread of time-honored duties. When the steamer had landed at the New York pier, and the party at 312 Sycamore Avenue was again what it was two months earlier, and Mr, and Mrs. Templeton were talking of hastening to Vermont, it seemed as though all that had been crowded into a few eventful weeks could only be a dream—one of those sweet, restful, inspiring, happy dreams, from which the dreamer awakes with a sense of strength renewed and new strength gained, at peace with Heaven, himself and all mankind.

Dr. Maxwell was quite unable to go to Saddlerock, but Mrs. Kittenscomb, proving herself an efficient manager of household affairs, and Mrs. Catsleigh rising to the occasion as a really valuable assistant in domestic management, Mrs. Finchley consented to pay a week's visit to the Templeton homestead, where a most enthusiastic welcome was accorded her by the good mother of Onesimus. That kind faithful woman won her way to Mrs Finchley's kind heart at the first instant of their meeting; and as she saw how devoted the newly-married couple were to each other, and how Lydia flew to the arms of her generous mother-in-law, the hearts of all rejoiced in the consummation of one of those rare unions on earth, to which the words truly apply—

"Those whom God has joined together
No earthly power can ever sever."

CHAPTER V.

THE NEW GOSPEL IN THE OLD PULPIT.

No more need sorrow drape the soul
At prospect of unending doom,
The universe is filled with love,
Death disappears, and lo! the tomb
Once freighted with most dark despair,
Now seems a silent, placid bed,
Whereon the wearied members lie;
While from the arching blue o'erhead
Bright angels with sweet voices chant
Songs of new life which ne'er shall end,
Warbling their carols beautiful
Concerning time, whose stream doth bend
Toward the fair circle of that heaven,
Where all God's children find a home,
However widely they have strayed,
Beneath the blue of heaven's broad dome;
God knows no lost and sees no dead,
All live by His true spirit led.

Once more it was Sunday morning, the bell was ringing in the belfry of the Saddlerock Baptist church, when nigh on 10:30 o'clock, a crowd was pouring in through the wide opened doors, to the already well filled edifice. Choice flowers and evergreens, together with an extremely attractive musical program, had been provided to add beauty to the occasion when a devoted circle of friends welcomed back its beloved pastor from his summer tour in Europe, and at the same time extended its warmest greetings to his fair young bride. Mr. and Mrs. Templeton looked very impressive and earnest as they entered the church together. The minister appeared deeply impressed with the new sense of intense obligation to withhold nothing from his hearers of the new light which had been vouchsafed to him; his wife was a trifle trem-

ulous at thought of the new life of work and responsibility which lay before her. They were both grave, but serenely happy; not only were they more than contented with and in each other; they could see far beyond the narrow horizon of domestic bliss, and scanned the broad fields of universal helpfulness to humanity, now stretching distantly before them.

Saddlerock was, on the whole, a conservative and somewhat benighted place; its people, with few exceptions, read little and reasoned less, though some minds of more than average brightness were to be found twice each Sunday in the Baptist church, as well as in the literary and debating society which assembled in the vestry every Wednesday evening after the prayer-meeting. The greatest obstacle in the way of religion in the neighborhood, was the pastor of the adjoining township, the Rev. Veeshus Mewle, a man of no more intelligence or moral excellence than "Mr. Dyceworthy," the Lutheran pastor whom Marie Corelli has drawn with such a faithful hand in her magnificent production, "Thelma." This conceited but utterly unprincipled wolf in sheep's clothing had taken advantage of Mr. Templeton's absence to berate him, and malign his character to the members of his church, and all under the assumed pretext of "duty, painful, sad duty, but duty nevertheless."

Having resorted to the lowest cunning in his efforts to steal a march on Mr. Templeton and place his own nephew in the Saddlerock pulpit, this "pious, elect, and godly" man had announced, "Wolves in the clothing of sheep," as the topic of his discourse the previous Sunday evening, and to secure an audience, he had engaged the brass band of the village "at great expense," to play for nothing and accompany the fine vocal efforts of six young ladies who were announced as having studied in Italy for three years, under the best masters, but who had never left America. The tricks of a nefarious trade were, in Mr. Mewle's opinion, "glorifying God and hastening the salvation of souls."

Had it not been for his recent experiences in Paris, and his consequent knowledge of the utter folly and even wrong of recognizing evil sufficiently to let it trouble us, Mr. Templeton, who was (by inheritance from his mother) very sensitive, notwithstanding his depth and determination of character, would have been pained and grieved at the knowledge of such hostility manifested by a brother minister. As it was, he saw in Mr. Mewle the representative of a mendacious theology, as well as of a dishonest social practice. Feeling he could no longer fraternize either with such a man or with his opinions, and that the time had come for him to strike out boldly in opposition to the theories he had once blindly advocated, it was with a firm, uncompromising tread that Mr. Templeton ascended the pulpit stairs, and after conducting the devotional exercises with far more than his old time earnestness and simplicity, preached a grand, simple, eloquent sermon (if so friendly and conversational a style of delivery could be said to resemble preaching), from the text, "What went ye out for to see, a reed shaken by the wind?"

Taking his start from the comparative degree of truth revealed to the world by John the Baptist, and the superlative measure of enlightenment dispensed by Jesus, Mr. Templeton compared the twilight glimmerings of the old theology with the glorious blaze of heavenly radiance now bursting upon the world, though entirely unsuspected by the multitude, and but poorly understood or even anticipated by the foremost workers in the vineyards of reform. How many are there, even among social and religious agitators, who have the least conception of what the new industrial order will be? The present state of the world is everywhere tottering to its fall, but a new earth is about to be evolved, in which righteousness will abide and be made manifest, and toward this new era of universal peace and good-will every effort of the most ignorant and misguided is being directed by a power holding the

reins behind the veil, and in a manner far beyond present human ken.

As no village in America, and scarcely one in Europe today, can be so utterly behind the times as to feel nothing of the impending mental revolution, Mr. Templeton knew he would be striking a responsive echo in the intellects and hearts of all his auditors,—many of whom were working men and their families,—if he gave them a brief outline of Prof. de Montmarte's management of his property in the south of France. As he expatiated upon the blessedness of co-operation and the cursedness of monopoly and competition, many of his hearers longed to depart from the time-honored decorum of a place of worship, and applaud lustily. As it was, not daring to kick over the traces of eclesiastical decency, they gave their minister that animated, whole-souled attention, expressed in illuminated countenances and rapt interest which makes a speaker's duty one of the most delightful upon the earth.

Passing from this topic to themes more transcendental, he gave some little account of the marvels he had witnessed in Paris; then spoke of London; related the incident of Signorina Ferranita's bringing Miss Carroll to the front after she had been snubbed by snobs and dismissed by a truckling manager, and then warmed up with kindly allusions to the work of Mr. Martindale Fisher-Bennett, the son of the orthodox pastor who was his predecessor in the place where they were then assembled.

The discourse was a wonderful mosaic of narrative and argument, intensely alive with the warmest and truest sentiiment. Mr. Templeton never used to preach in that strain. He formerly delivered didactic homilies or moral essays, always used notes, and sometimes read from manuscript; but, since his wonderful Parisian experience, he spoke quite impromptu and from exalted inspiration.

As the large congregation slowly left the church, many

were the comments upon the preacher's change of style. All agreed that he was marvelously eloquent and thrillingly impressive. Every broad, liberal-minded one among them was delighted, both with his sentiment and oratory. There were, of course, some of the old stagers who were fearful lest he was on the high road to Unitarianism or Spiritualism, and felt it to be their "painful duty" to construct labored notes during the afternoon to hand to him before the evening service, imploring him not to depart from the old standards.

Two or three of Mr. Mewle's particular friends could scarcely walk quickly enough in their eager earnestness to discuss Mr. Templeton's "blasphemy" with that "dear man of God," with whom they regularly partook of cold mutton and pie every Sunday at 1 p. m. Mr. Mewle's face beamed with satisfaction, and he chuckled all over as he was assured by his intimates that the Baptist Union would expel Mr. Templeton ignominiously—that all that was necessary to "kick him out of the church of God" was to persuade him to have some of his discourses published and revised by his own hand. These heretical documents, which he would acknowledge as thoroughly authentic, would be more than enough to remove the "blasphemer," and install the Rev. Tarantulus Mewle (nephew of the Rev. Veeshus Mewle) in his stead. With these "pious" ends in view they schemed and plotted through the peaceful hours of a lovely Sabbath afternoon, completely ignorant of the fact that *their* Sabbath-breaking was an offense infinitely more heinous in the sight of heaven than even the bull fights at Seville, which, disgraceful to relate, occur on Sunday afternoons in the open square in front of the Cathedral, and that in a country professedly Christian and Catholic.

By 7 o'clock in the evening Mr. Templeton's church was again crowded, more so than in the morning. His sermon had created a sensation, and many who looked upon orthodox religion as a humbug were very anxious to hear him on "The Old Fetters and the New Faith," which he had announced at

the close of his morning discourse as his topic for the evening. The church was thronged almost to suffocation. Companies of workmen, who never attended a place of worship, were present with their wives and elder children; and numerous visitors from surrounding hamlets availed themselves of the moonlight evening to hear a prophet who had been reared among them, but only just achieved notoriety. The lights and flowers, the inspiring music and exquisitely touching prayer, all prepared the minds of the throng to appreciate what the minister was about to say before he uttered it, so that when he came to the delivery of his discourse every mind, with scarcely an exception, was prepared to drink in some of the copious instruction which fell so finely from his evidently inspired lips.

Fixing his expressive eyes upon the sea of upturned faces, without apparently regarding any one in particular, the preacher commenced in firm, well-modulated accents:

"My friends, this day is indeed an auspicious one in my history. I have resolved to leave the Baptist Union, for though I am a firmer believer in divine revelation than when I addressed you three months ago, I cannot longer remain as a representative of a denomination whose avowed tenets are not in accordance with the findings of my soul. I trust I am still a Christian, but I am no longer a Baptist, nor can I leave one sect to join another, as all sectarianism now appears to me as a dwarfing of the soul's liberty, and a protest against that true catholicity, which is the infallible seal of the church of God. Do not think from these words that I am on the threshold of Rome, Greece, or England; for, though I believe in apostolic succession, and in "one Lord, one faith, and one baptism," my eyes have been opened to the inner meanings of things, the outer forms of which previously appeared to me their all. We are, I am convinced, at the commencement of a mighty revolution—not like that of France in the last century, when the deposition of religion and en-

throning of vaunted reason coincided with belligerent cruelty of the most astounding and horrible type, but a revolution to be affected solely through the operation of the spiritual element in man—a force which uses moral suasion and intellectual appeal as its only weapons. I have been thinking deeply of late on the subject of divine revelation, and I can no longer believe that it is intermittent or exclusive. The Scriptures teach me plainly that inspiration is free as air and sunshine to all who receive it. If we remain in darknass it is on account of willful blindness on our part.

"You may wonder what I think of the hundreds of millions of "heathen," as we have been disposed to call the great bulk of Asiatics and Africans, for whose conversion to technical Christianity we have many of us expended much time, means and labor. My present conviction is that they are as safe as we, in the embrace of all-encompassing divine love. Christ to me is no longer a restricted Savior, dwarfed in his abilities by the extent of our contributions or the zeal of our missionaries. The Holy Spirit appears to me now as an all-persuasive emanation of divine love and wisdom, breathing with the sovereignty ascribed to it by Calvin, but with all the impartiality for which the Universalists of a century ago contended so manfully. Were this church nominally Universalist, I might remain its pastor and preach my convictions, but even then I should feel the bondage of a sect, though an unusually broad one. As it is, I must be free to speak and write as I feel, for there is not, in my estimation, a greater crime, if one so great, as compromise with conscience.

"My dear young wife, who comes among you as my companion and helpmeet in all things, is one with me in all my sentiments and ambitions; she and I, together with my dear mother, have resolved to form the nucleus of an unsectarian society here in Saddlerock, so, though I resign my pastorate of this church, I hope to remain and work with you.

"Let the Baptist church of this place choose a minister ac-

cording to its will—one whose views harmonize with the confession of faith—and, though he and I cannot agree theologically, if he will allow it, we can co-operate philanthropically. Henceforth I belong to humanity, and not to any sect. I feel that those who would reach the masses of the great unchurched must carry a gospel to the people unhampered with the dogmas of any body of people who place uniformity of belief before the practice of virtue. I am not among those who see nothing but error in the sects, nor am I one who anticipates a decadence of faith or dearth of religious life in the next generation. Religion has been under a cloud, from which it is now rapidly emerging; and, while man's faith in God will grow brighter, his opinions concerning God must radically change. Evolution to my mind, is not inconsistent with the most fervid piety and simple trust in omniscient, omnipotent goodness; but evolution cuts the ground finally from under the old view of man's fall and subsequent redemption. Jesus is more to me now than he ever was before, not as an atoning sacrifice, but as a spiritual power, leading men to righteousness by the mighty power of his boundless love and wisdom. I cannot advocate uncertain dogmas, nor can I care what creed a man professes if he be sincere—at the same time, agnosticism to me is no gospel. Affirmative spiritual truth is the joy of my life, the satisfaction of my intellect, the object of my inmost affection. I believe in miracles now more than I ever did, but I have learned to refer them to the operation of unchanging law, not to its suspension; by law I do not mean a blind, self-existent necessity, but, on the contrary, the immutable order of the Universe, expressive of God's changeless power.

Proceeding in this strain for fully an hour, taking up, point by point, the leading doctrines of the Christian religion, Mr. Templeton led his hearers by a series of logically successive steps to the crown of his argument, which burst upon them as a thoroughly rational, though deeply spiritual view of the atonement. His words on this subject were as follows:

"And now, my friends, we reach the apex of our pyramid, the foundation of which is the perfect square of absolute divine equity. How blindly and foolishly have men been prating through the centuries of an opposition between the attributes of the Almighty. God's attributes are distinct the one from the other, but never can one be opposed to another, or God himself would cease to be; for, whatsoever is at variance with itself, by such variance is brought to destruction.

"Mercy and justice are eternally inseparable; God is love and wisdom. Divine Love is recognized by us when we are confronted with mercy in the scheme of providence; Divine Wisdom is displayed to us when justice meets our view. Justice and mercy are in truth, as man and wife, when the two are no more twain, but one spirit. This sublime verity however, is inconceivable by us until through inward purity, purity of affection, desire, aspiration and WILL, we attain to the glorified condition of those who see Eternal Good in all. Jesus as a perfect, living, breathing, working exponent of the Divine Character, as he traveled over the earth, perpetually emanated virtue as a flower exhales fragrance. This elixir of life, potent to heal all disorders of men's moral, mental and physical condition was the power by which he brought sinners to repentance, cast out unclean demons, and healed all manner of bodily infirmities. But what shall we say of those who, while professing to teach in his name, revoke his express decision, and attribute to charlatanism, delusion or the devil, every manifestation of spiritual power akin to the phenomena occurring in his own presence and that of his original disciples? When did he say that the power to heal and dispossess the mind of unclean influences should be confined to one century, and that the age of miracles should pass never to return?

"When, as a student at college, I studied eclesiastical history, I was often so shocked at the records of gross immorality in the church of the first three centuries, even among the

highest dignitaries, that I felt like throwing up my studies and renouncing all idea of the ministry as my field of activity; but consolation invariably came to me with the inward assurance that Christ's perfection, not the weakness of his professed followers, is to be our guide and anchor, and thus through 'many a conflict, many a doubt,' I clung as it were, to the hem of the garment of the Spotless One and realized how weak are all human props, how breakable if not broken all finite reeds. Now a new light has come to me in the shape of an added revelation. During my sojourn in France, I have seen the power of the spirit demonstrated, I have witnessed Christ-like works performed, and not only have I been a privileged spectator of cures wrought in others; I have personally felt the blesing descend upon my most unworthy self, not only in the opening of my interior vision and the unfolding of my intellect, but also in the strengthening of my frame. I am to-day a far stronger and healthier man than when I last addressed you, but though I agree with the Christian Scientists in their cardinal premises and central claims, I cannot join their ranks, as I neither render allegiance to pretentious individuals, nor do I consider it necessary to deny the existence of the material universe, because I believe implicitly in the absolute sovereignty of spirit.

"Believe me, dear friends, atonement or reconciliation is necessary to salvation present and to come, but it is our acquaintance with truth and obedience to the divine voice which speaks as the Holy Spirit in our own inmost nature, that constitutes the reconciliation. Next Sunday I shall speak in the morning on, "Why men believe in original sin," and in the evening on, "In what sense is Christ our Savior?" Between now and then the deacons and trustees of this church must decide whether those sermons are delivered in this edifice, or whether I shall accede to the request of some unsectarians who wish to organize an entirely sectless society, which can meet for worship, praise, and exhortation in our commodious Town Hall."

As may be expected, such sentiments could not fail to excite great and varied comment when expressed by a man whose orthodoxy had formerly been sound, and who was still the duly installed pastor of a Baptist society; nevertheless, so progressive is the general trend of modern religious thought, that quite a considerable number of members declared there was nothing whatever to which they intended to take exception in Mr. Templeton's position. The almost unanimous verdict was that he was a far better preacher than formerly, that his young wife was a jewel of a woman, and they were not going to unsettle their minister and run the risk of breaking up their congregation and getting a most undesirable occupant for the pulpit, because Mr. Templeton's views had expanded and he no longer could preach the weird old doctrines of infinite wrath and everlasting damnation. The trustees and deacons held a private, special meeting that very evening in the vestry, and with one exception, voted to refuse Mr. Templeton's proffered resignation, and as to the Baptist Union, if it expelled them as a congregation, they owned their church property and could worship God better perhaps, outside sectarian limits than within the pale of an exclusive denomination.

Mr. Mewle was furious; his denunciations of Mr. Templeton became so acrid and ungentlemanly, that even his own friends began to take sides against him; and then when he began to wail and whimper and appropriate to himself the blessing promised to those who are persecuted for righteousness' sake, the mask fell completely off in the presence of many of his old admirers.

* * * * * * *

It is a fair morning—a Monday morning, and the preacher is not "blue," he is never "blue" nowadays. All is *couleur de rose.* It is nine o'clock on the Monday morning, following the second Sunday of his ministrations since his return to Saddlerock. A pleasant party are discussing the sub-

jects nearest to all their hearts, as they linger over the remains of a simple but delicious breakfast. They are seated in a charming room overlooking wide pasture lands, with towering hills not far distant. Mrs. Finchley, Mrs. Templeton Sr., Onesimus and Lydia Templeton, constituted a group once seen, never to be forgotten; such rest, such peace, such harmony, seldom prevail in any earthly household. They are talking over matters in New York, of a wonderful cure of typhoid fever, and another of total paralysis of the lower limbs just accomplished by Dr. Maxwell, through the agency of spiritual electricity; they are also talking of Zenophon and the marvelous progress he is making as a student of electrical therapeutics, under the worthy doctor's kindly supervision, and of the strange fate which befell Mrs. Catsleigh after one week's sojourn under Dr. Maxwell's roof. Count Katolowynski returned to New York, proposed to her and married her the same day. On the day following, as Countess Katolowynski, she left 312 Sycamore avenue, and with her husband sailed back to Europe. Having lost control of Zenophon, the Count was determined to secure as his subject, this singular lady, who yielded at once to his mesmeric fascination, declared herself passionately in love with him, and glad to follow him to the ends of the earth, his title and fine appearance being no mean considerations in her eyes. Beaming with satisfaction, she answered the questions in the marriage service without the slightest tinge of embarrassment. Her effusiveness at parting with Mrs. Finchley was melo-dramatic in the extreme; that good woman could not feel glad to see her married to so adventurous a fellow as the handsome Count, still there was much that was congenial in their natures, and let us hope they may have at least as much happiness as they deserve in their new life together.

The lessons taught the Count by Heloise had evidently been to his profit; and it is a noteworthy fact that no one ever is brought into the atmosphere of a truly spiritual person without reaping lasting advantage.

Mrs. Pushing had just returned from Newport, where she had taken a class in Christian Science, at $25 per student. Fory-three students had paid her that amount during the summer, so she had managed to meet expenses, though on her return to New York she anticipated much greater success financially. She missed Miss Hockmeir fearfully, and was exasperated beyond words when she found Mrs. Catsleigh, whom she hoped to secure as her assistant, had married and departed for Europe. Mrs. Pushing had endeavored to secure as her assistant a Miss Sparrowcliffe, but that lady preferred to reside in Boston, where she became secretary of the Grimalkin College of Spiritual Science, the chief teacher in which institution was Mrs. Wolf Katzenheimer, who taught public classes at $3 per student, and whose printed lectures sold at five cents each.

As during the past four years our many characters have not been idle, we shall, if the demand justifies, publish a sequel to this story, in which the spiritual-electric system of healing will be far more accurately and elaborately defined than in the foregoing pages.

As the reader parts company with our heroes and heroines, let him remember they are all characters in real life, but so dressed as not to betray confidence, or invite unwelcome attention to individuals, some of whom love retirement far more than publicity.

The author, who has acted but as recorder and amanuensis, assumes no responsibility for the words put in the mouths of the characters. The reader must decide for himself how far the theories they severally advance are tenable.

This story is a novel, and as a work of fiction it goes to the world; but the author knows by personal experience that in this, as in many other instances, "truth is stranger than fiction."

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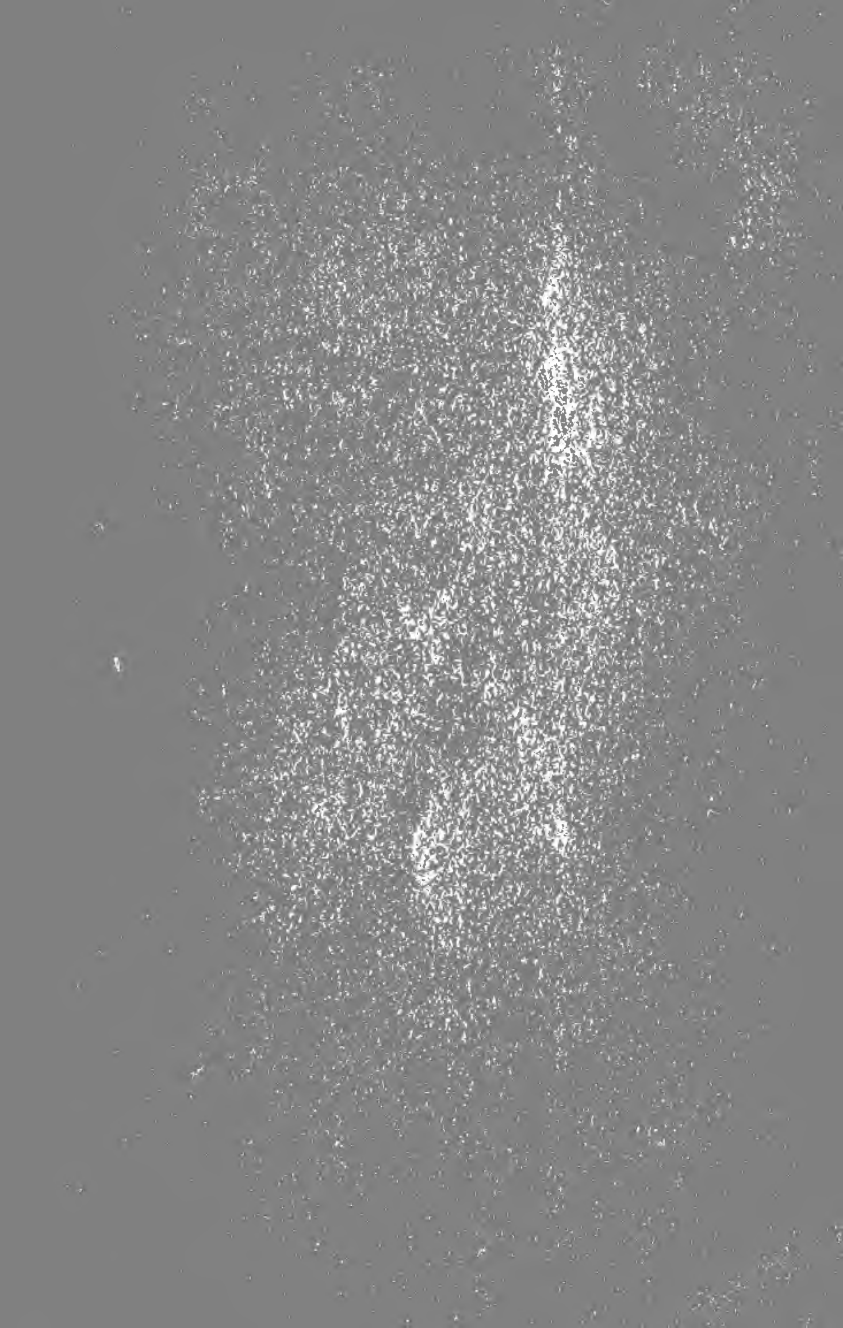

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CONTENTS

LESSON I

PAGE

Old and New Schools of Healing and their Systems. Physical and Spiritual Methods . . 5

LESSON II

The Origin of Disease Metaphysically Considered; Subjective and Objective Causes 24

LESSON III

Positivity and Negativity; Self-Control and Self-Poise; Truth and Holiness or Wholeness . 42

LESSON IV

The Power of the Will. Divine Realization in Maintaining Health 54

PAGE

LESSON V

The Power of the Will, and Divine Realization in Maintaining Health 65

LESSON VI

Hypnotism, Sleep, Rest and Repose as Healing Agents 79

LESSON I

Old and New Schools of Healing and their Systems Physical and Spiritual Methods

In commencing a series of consecutive lessons we request the student to thoroughly digest the teaching conveyed in the first before attempting to study the second, and so on to the end of the series. We advisedly use the word healing in contradistinction from cure because to heal means to make whole, while to cure only signifies to care for or tend. Curing is good in its way and, like all lesser good, it is included in a larger blessing. Did we live in complete accord with the law of our existence there could be no pain for us to suffer, and no germs of disease could possibly invade our frames. Indeed, it is not going too far to say that the very bacilli or pathogenic germs which are often erroneously supposed to be causes of disorder are only effects of prior disturbances in human life. The microbean theory of disease is by no means new, for we read in the Talmud that one of the reasons why the Jew should not eat the flesh of swine is because that unclean meat contains a small insect corresponding to the trichinæ known to modern medical science.

Healing, or the science of health, has always occupied a prominent place in religious literature and nowhere more than in the Torah or Pentateuch do we find the strictest attention paid to every aspect of sanitary regulation. Health is a religious necessity; disease is irreligion. Sin and sickness are inseparable, and no better definition of sin can be found than "transgression of the Law." By Law we do not mean man-made enactments, but eternal and universal order. Sin and sickness enter and leave the world together. By sin we mean every sort of blunder and mistake voluntary and involuntary, therefore we do not raise the question whether the original producing cause of sickness was anything more than some error into which our remote ancestors in some manner involuntarily fell.

Physical methods of treating sufferers are not always wrong, but they are in every case inadequate to remove the cause of physical disturbance, and every student of mental practice must hasten to acquaint himself with the idea that disease itself (like health) is mental though the effects of both are physical.

Health is Order; Disease is Disorder. Let us now proceed to work from this accepted axiom. Order and health being the same; discord and disease being likewise synonymous, it is the work of every one who attempts to heal others to set to work to attain in his own life to those states of harmony toward which he wisely seeks to lead his neighbors. Health is so vast a word that it can only be defined as wholeness, which is properly identical with holiness. The New Testament

writers, in recounting the marvellous works of healing with which the Gospel narratives abound, have very explicitly stated that people were made "every whit whole," a singularly forcible expression, one moreover which is susceptible of treatment from an evolutionary and educational standpoint. To be made whole is to be perfected, but absolute perfection pertains to the Infinite only; relative perfection is, however, the legitimate heritage of every living being.

Why should there be imperfection in any other sense than that of incompleteness? Fruit is naturally green, sour and hard before it has become sweet, luscious and beautiful; but there need be no devouring insect or unwholesome blight upon the vines because the time for rich clusters of grapes has not arrived. One of the very first steps to be taken toward qualification for the practice of mental or spiritual healing is to logically demonstrate the unnecessariness of disease.

We cannot say in the face of phenomenal evidences to its presence that disease has no terrestrial existence, but we can claim, and we do claim, that it has no necessary, inevitable, or invincible existence. Let this point be clearly taken by the student. There must be no discrepancy in statement, no discord between theory and practice. It will never do to say there is nothing whatever ailing a patient and then proceed to accept a fee for overcoming a state that never existed. There is no necessary disease, therefore all disease is vincible. They (apostles) shall heal all who are suffering regardless of the special variety of disorder which has afflicted the

invalids who are brought to the notice of the apostles. Such is the teaching of the Gospel.

"The prophets who were before you" is a great saying, for the *prophets* were the only true and great healers among ancient Jews, and their successors are the only healers worthy of the name to-day. The oldest and the newest schools of healing are identical in doctrine and in practice, therefore the Bible student and the Vedantist may alike find proof of healing in the different books which each elects to study. The prophets who were the ancient healers were men and women who lived not only exemplary, but extraordinary, lives, and so entirely aloof from the common mode of life did they stand that by reason of their heavenly eccentricities they attained to so thorough a command over material conditions that they could easily accomplish many mighty works entirely beyond the reach of even the purest and wisest priests engaged in Temple service. In old Egypt in the very long ago the *Therapeutæ* were looked upon as a people who enjoyed singular communion with the divinities, and never does a modern physician take the Æsculapian oath without calling to the remembrance of all who know something of classic mythology the story of the Greek god Æsculapius who was the guardian divinity or special spiritual patron of all who practised occult and natural medicine.

Doctor Franz Hartmann, who has devoted much ability to a modern interpretation of the mediæval medical system of Paracelsus distinguishes very clearly in his treatise "Occult Science in Medicine" between five

kinds of doctors, two of which are simply physicians, while the other three are healers to some extent in the physical sense of the term. Those who deal exclusively in so-called natural or botanic remedies are handling psychic agencies without their own knowledge, but they are so unaware of the occult elements in the vegetable products they manipulate as to be unable to see farther than the most external or superficial plane of Nature's manifestations. Those who are chiefly dependent upon their own individual good character for the work they accomplish are really mental practitioners, no matter under what technical flag they may ostensibly sail; while those who rely on purely spiritual power for success in their work belong to a category where their relation to the prophets of antiquity is easily discovered.

It is not our object in this course of lessons to call particularized attention to all the many schools of medical and mental practice with which the world has been flooded, only to present as vividly as possible the striking contrasts exhibited in *method* and the surprising unity in *result* of righteous treatment.

It is a well-known fact that Allopathy and Homœopathy are diametrically opposed to each other, alike in theory and practice. How comes it then that the self-same results frequently follow upon two courses of administration which no amount of verbal juggling can possibly harmonize? These two schools are both legal in the United States to-day, and though the term "Regular" is applied to itself by one of the schools, as though the other were irregular, the followers of

Hahnemann are just as much protected by the State as are the "Regulars."

Outside of these two accepted schools, Eclecticism flourishes, and as it is the proud boast of the Eclectic that he combines the good in all systems, we can readily see that if he lives up to his profession he may do greater good than either of his less free-minded competitors.

Again, outside of recognized medical eclectics we find magnetists, medical electricians and all sorts of peculiar people advertising nostrums and professing to heal, sometimes by laying on of hands and often in far more eccentric fashion. These peculiar people all score some successes, all do some good, indeed all supply help in some mysterious cases of nervous derangement with which more ordinary persons have wrestled in vain.

Leaving the field of materia medica and allied (so-called) quackery, we enter another realm of workers, viz., the company of those who avowedly rely exclusively on mental means of cure; but here again we encounter serious differences, divergencies so great (as, for example, between Mrs. Eddy's system of Christian Science and the Mental Science taught by Mrs. Wilmans) that it seems impossible to reconcile such widely opposite ideas.

Knowing as we do that no single system monopolizes truth and that no one-sided advocacy of a fragment of a true philosophy of life can embrace the whole of efficient scientific teaching, we label our own philosophy Spiritual Eclecticism, awaiting the advent of a still

better and yet more expressive term. Our students will find as they study our lessons that our range of reasoning is wide, but we are not led into contradictions because we do not wish to be exclusive. Only a wide, inclusive system of teaching can possibly steer clear of absurd contradictions, as all narrow views must sooner or later suffer by being brought into collision with actual facts and indisputable phenomena which severely shake though they do not entirely shatter them.

God is Omnipresent Life, Love, Wisdom. God being everywhere present at all times, we do not have to seek God in any special place or in any particular manner.

What follows upon this declaration? Surely nothing less than what Tennyson has called in his sublime poetry "Higher Pantheism" can satisfy the logical intellect which seeks to accept spiritual truth in a reasonable manner. Every thoughtful reader of the 139th Psalm must have grown familiar with the old Jewish thought of God at its highest and best, which one of England's poets laureate has re-expressed in somewhat altered form.

The ancient Psalmist sings, "If I ascend into heaven thou art there, if I descend into Sheol thou art there also." Heaven and Sheol are the two extremes, the highest and the lowest limits of finite thought and speech. God is in both. "I cannot flee from thy presence" is the summing up of the argument, the close of the meditation.

Tennyson converses poetically with a little flower

which he has taken out of a crannied wall; he holds the tender blossom in his hand and says to it, "If I knew all about you, little flower, I would understand God as well as man." But though he knows something about the flower, though far from everything, he satisfies himself with affirming "All is love and all is law." This is only another version of David. True healers are not quibblers or pedants.

Pedagogy has no power to heal the sick, for the heart of healing-force is loving kindness, and the pedagogue when not actively cruel is often decidedly unkind. Cruelty is the active inversion of love; unkindness is the cold, clammy condition in which we are wellnigh destitute of affection, which is the fire of life.

Mental healers, in company with practitioners of all schools, have been hitherto desirous of confirming dogmas, of establishing cut and dried systems of formulated teaching; that has been their chief mistake. Every system needs humiliating whenever it vaunts itself as the only true system. No system is altogether true, for all our treasures are put into poor earthen vessels.

Accept God and do not seek to limit God, for limitation of the Divine is absurdity. Accept the goodness of the universe. Whatever is real is good, and whatever is indestructible is immortal. Every student needs to be well drilled here. You cannot teach, you cannot explain yourself, until you are clear as crystal on what you mean by the absoluteness of good. All the metaphysical practitioners are at one in their use of the phrase "All is good." It is a fundamental axiom, but

it needs popular explanation equally with Pope's saying, "Whatever is is right."

We have now plunged into deep waters; we are at the heart of our theme. We must conjugate accurately *Subsistere*, *Esse*, and *Existere*, and not confound the terms. Subsistence and being are totally distinct from existence.

The whole difficulty confronted by honest people who are struggling with metaphysical declarations which seem obscure to them arises out of a failure to employ different words in a distinctly different sense. The great "Standard Dictionary" issued by Funk and Wagnalls, of New York, out of a vocabulary of something over three hundred thousand words contains about sixty thousand synonyms. This may be at present a convenience for the student, but ultimately we are certain that no such a book can exist as an accepted expositor of correct diction, for our interchangeable terms will grow fewer and fewer as we make progress in the direction of clear thought and, consequently, of clear, concise speaking. You cannot say to any one who may be suffering great pain, "You do not suffer," without arousing sharp and needless opposition in your student in many instances. Nothing can sound falser to one who is afflicted with fierce pain than the seemingly heartless and untruthful assertion, "You are in no distress whatever."

But even if such language be employed in mental treatment (we are not recommending its use), it is quite possible that the one who employs it in practice may be holding to a great idea which is completely in accord

with the purest and most truthful teaching. There are two of every one of us: a higher and a lower self. The higher ego is the teacher, or healer, the lower being the pupil, or patient. Now, if we clearly understand that there are two selves in every one of us, and that it is the province of the healer, or doctor, to address the inner, or higher, self and call upon it to address the outer, or lower, self, there is no real inaccuracy in such an affirmation as "*You are well*," even though the subordinate self is very far from well. It is not always easy, or even possible in every case, to explain everything to an invalid during the term of his sickness, therefore the path of wisdom is to speak your strongest convictions silently in any terms you please, but when you are using oral suggestion, confine yourself to such language as will not grate upon the sensitive ears of the patient.

We now come to consider the respective uses of different modes of mental suggestion. We will place Silent Suggestion in the first rank, because a great deal more can often be said silently than aloud.

Whenever we think, we mentally speak. The Greek *logos* can be translated by *will* and *thought* as well as by *word*, and even when *word* is the given translation, the *mental word* must be conceived of as prior to its physical expression. When we think, we necessarily discover that our thoughts are in form, and these forms are of two varieties, viz., forms of mental speech, or silent language, and forms of objects which we may call mental pictures which we see with the "mind's eye." When you are giving a mental treatment to yourself or

to another, you must make a mental picture of the ideal state which you desire to express, or else repeat to yourself or to the other such words and sentences as seem to embody the desired mental pictures in equivalent forms of speech.

The theory of silent treatment is that mental pictures are transferable and that words uttered in silence are mentally communicated from one person to another without the aid of any material agent such as we can ordinarily discern. The mesmeric theory of animal magnetism, or Reichenbach's view of odyllic force, may be correct or otherwise, but we do not need it for our purpose. That there is a psychic and an electro-magnetic radiation of force from the active centre of human consciousness especially at work in giving a suggestive treatment is highly probable, but all we need to be convinced of is that there is *some* means whereby mental impressions are communicated from the active thought-centre of a mental telegraphist to the receptive thought-centre of one who is *en rapport* with the telegrapher.

Wireless telegraphy, as illustrated in Marconi's celebrated system, offers many valuable hints concerning the means whereby thoughts can be sent from one brain to another. There certainly are discharges of psychic force when mental treatments are sincerely given. Though there is no warrant for supposing that the healer is an *operator* and the patient a *subject* in the old use of those terms, we cannot doubt that the one (healer) can be correctly described as a *sender*, and the other (patient) as a *receiver*. Sending and receiving being perfectly

agreeable words, suggesting naught of coercion on one side and submission on the other, we employ them in all our lessons.

It is not difficult to conceive of a certain chord-setting in one brain awakened to more than average activity while a similar and, therefore, naturally corresponding chord-setting in another brain may be unusually dormant. Whoever gives a silent mental treatment successfully causes the chord-setting which is especially inactive in the brain of a depressed invalid to commence vibrating synchronously with the corresponding centre which in his own brain is particularly active.

Silent contact often accomplishes more than speech, because conversation often serves to dissipate energy over a wide territory and whatever gains in diffusiveness is apt to lose in concentration. Our very highest and deepest thoughts and feelings are beyond utterance; the utmost that we can utter is much less than we inwardly apprehend; thus there is a valid justification for silent suggestion at this point alone, viz., the question of intensity.

If you do not feel that a silent treatment suffices, or if it does not seem real to you, then it is right and indeed necessary for you to employ oral or visual suggestion to render your work intelligible to yourself, and though it is impossible to discover (in all cases) how far a patient realizes a treatment, it is always imperative that whoever gives one should feel intensely the power of the treatment he or she is seeking to administer. Whenever you give a silent suggestion you must

make yourself realize its potency before seeking to impress another with its value, and this realization brings us to the need of *faith*, a word which always needs clear definition. Before you attempt to inspire a patient with confidence in the efficacy of your work or system, you must believe firmly in it yourself. Confidence is highly contagious at all times and in all circumstances.

When in Europe during the Middle Ages people believed unfalteringly in the efficacy of the king's touch, the Divine right of kings was undisputed. The king believed in himself as God's representative, and the people whom he touched regarded him as a divinely appointed messenger. Very likely, some certain king may have been a sickly and dissolute man, but the populace revered the kingly office, not of necessity its immediate incumbent. If they received no benefit from the king's person, they, by an auto-suggestive process, put themselves into a mental attitude whereby they became receptive to the universal healing elixir which, though omnipresent, enters into us and circulates through us only to the extent that we are open to receive it and place no obstacles in the way of its free circulation within us. All the absurdities and repulsiveness of mediæval medical practice were just so many props on which superstitious people leaned; these practices have their less offensive successors to-day in bread pills, colored water, hypodermic injections of warm water, etc., all of which are paltry external aids to suggestion and to concentration of thought upon the idea of health or harmony.

Silent treatment when carried sufficiently far becomes *absent treatment*, which is far more wonderful still than simply silent treatment and arouses increased scepticism in many quarters. How can you treat people you have never seen? is a very common inquiry, the adequate answer to which involves much deeper study of human nature than is ordinarily attempted. T. J. Hudson and a few other exceptional modern writers have written books in exposition of the method of telepathy, but for at least nine hundred and ninety-nine persons out of every average thousand explanations fail to elucidate the stupendous problem. Sir William Crookes's theory of brain waves and universal ether suggests a reasonable solution, but only one in the thousand is usually capable of following a difficult scientific interpretation.

We are wise when we are satisfied to begin with facts and then theorize upon them, in preference to starting with theories and then seeking facts to confirm them. It is an undeniable occurrence (frequently being everywhere repeated) that many persons distinctly feel and know much concerning what is occurring at a considerable distance from their material whereabouts. This knowledge is sometimes conveyed in sleep and comes in form of dreams and visions; but it often invades our waking consciousness and startles us at midday with its intense vividity. We do not know what to make of it until we have received confirmation of its truth through ordinary channels.

To attribute everything uncommon to either *imagination* or *coincidence*, as many people do, is to take a

simpleton's refuge in two unexplained words which leave the question exactly where we found it. In the strictly scientific usage of those words they may prove adequate, though in their popular acceptance they only afford refuge for an ignoramus. Imagination is mental imaging, and mental imagery frequently suffices to bring about marvellous and wholly unexpected changes in the physique which is in direct correspondence with the psyche which does the imaging. Coincident phenomena are merely events which are contemporary, and while it often happens that one person thinks of something at apparently the same instant with another, there may have certainly been the lapse of some fraction of a second during which intelligence has been flashed from one intellect to another. People who are in much natural sympathy with each other can often do the very best telepathic work together without any previous acquaintance or preconcerted arrangement; but where these necessary psychic elements are lacking, or present only in small degree, results are generally difficult and dubious.

Though we are not prepared to deny that there is a psychical side to everything, and that therefore those who employ physical remedial agents are doing some measure of mental good in many instances, we are never prepared to grant that the lower can do as much good as can the higher method; consequently we claim for spiritual therapeutic systems vastly more than for *materia medica*. Furthermore, as we cannot entirely dissociate intelligence from matter in any instance or

deny that spirit can and does pervade and permeate the entirety of the universe, we have banished such words as "insentient" and "dead" from our vocabulary. What genuine scientist is prepared to speak of "dead" or "insentient" substance if called upon to give a final analysis of his idea of substance.

The following Table of Gradation is found helpful by many students and may prove of service to all. The seven-fold expression of life is acknowledged by all students of Theosophy. The seven planes in Man, and in the Universe which contains us all, may be thus *literally* and at the same time *symbolically* stated.

(1) *A.* Red. Mineral Kingdom or realm.

(2) *B.* Orange. Vegetable Kingdom or realm.

(3) *C.* Yellow. Animal.

(4) *D.* Green. Animal-Human (seat of all earthly propensities).

(5) *E.* Blue. Mental-Human (seat of intellectual consciousness).

(6) *F.* Indigo. Moral-Human (seat of all moral aspiration).

(7) *G.* Violet. Spiritual-Human (seat of intuitive perception of Divinity).

Octave. White. Perfect Unit. Divine Life. Universal. Infinite.

As it is both possible and profitable to introduce music and color into the objective as well as on the subjective side of healing ministry, we advise all students to make use of tones and colors according to their comprehension of tone and color significance; they will

thereby greatly add to their efficiency and ability to reach successfully great varieties of cases. If it be conceded that all the lower planes are simply fractional expressions of the higher, we can easily steer clear of every vestige of bigotry and intolerance, for it is as though one child could discriminate between only two sounds and colors, while his elder brother or sister could as easily distinguish between three or four or even a still larger number of notes and hues. If you have only one-seventh of something and your neighbor has two, three, four, five or six sevenths of the same thing, he can of course do already proportionately more than you can, but there is no reason whatever why you should not attain unto the same elevation in your own experience.

It may not be true that alleged mental methods of treatment are completely right ones, but they are more right than the lesser and lower methods which they effectively supersede. What the lesser cannot do, the greater does and does easily.

In the light of the foregoing, the student is prepared to take a rational survey of all methods of practice now in vogue and equally of those which, though once popular, have long since fallen into disuse. It cannot be that what was once a veritable healing balm is now worthless; but it is true that the confidence of the people is often transferred from one centre of activity to another. Thus schools arise and fade, but the good that is in them all abides perpetually.

This age being preëminently one of *renascence* and of

rediscovery, we are witnessing the steady rehabilitation in somewhat new garments of many an antiquated curiosity in the therapeutic as well as in every other field. Our wisest course must ever be to cling to the very highest we at present comprehend and still let our motto be forevermore, *EXCELSIOR*.

LESSON II

The Origin of Disease Metaphysically Considered

Subjective and Objective Causes

To simplify all that could be said on the origin and nature of disease so far as to condense volumes into a single word, it is only necessary to remember that *disorder* is the term universally regarded as descriptive of all unhealthy or abnormal conditions of mind or body. Order and health are one; disorder and disease are one also. Disease is not the polar opposite, but the contradictory of health. Active evil cannot be the absence, but must be the inversion of good; in like manner, disorder is not simply a negative condition, but is a state induced by the misuse, either knowingly or ignorantly, of some one or more of our faculties or powers. It is quite true that darkness is only the absence of light, and cold the absence of heat in many instances, but this is only the strictly negative side of a great subject which needs positively affirmative treatment ere we can so elucidate our position as to make it intelligible to the multitude.

Chemists speak of sixty-four primary substances or chemical elements (some declare in favor of a still

larger number), but no chemist, so far as we are aware, ever speaks of any one of these sixty-four or more primaries as being bad, evil, corrupt, or, indeed, anything other than good and useful. Still, we often hear of poisonous ingredients, and, further, of miscompounded prescriptions and of many mistakes made by inexperienced or careless pharmacists resulting in grave danger to those who are the victims of such mistakes. There need be no poisons in the world and there will be none when we have reached the long-promised Golden Age. But looking closer into the subject we are led to change the expression and say Golden State in preference to Golden Age, because *age* suggests a period of time just so near and just so far distant, while *state* conveys the correct impression of a condition to be reached, not by passing of time, but by our own intelligent activities. There is so much of truth in even the garbled forms of all chemical teachings which are accessible to the general reader, for, both figuratively and literally, transmutation is a word of mighty import and one which evolutionists even of the materialistic schools are not averse to using.

The ideal condition of the human body and of regenerated society is spoken of as the result of a transmutative process. The "old serpent" has been "taken up," and when elevated, can be no longer a rock of offence or cause for stumbling. Sin, sickness and death are said to have entered the world together, long ago in Eden, and when humanity is fully redeemed from the ancient curse there will be no more sin, sickness and

death. This is an extremely important point to emphasize, because, while there is very much of truth in the famous saying quoted by so many metaphysical practitioners, "There is neither sin, sickness nor death in real being," it is easily possible to confuse rather than enlighten, and at the same time to arouse much unnecessary antagonism in your theory and practice also, by saying that sin, sickness and death have no existence in the material universe.

It can never be necessary to commit a sin against charity, but such sin we are sure to commit if we persist in declaring that all illnesses are due to wilful infractions of Divine or natural order. The general confession in the Book of Common Prayer of the Anglican and American Episcopal churches contains a sentence upon which many avowed Mental Scientists have commented most adversely; but in our judgment such animadversion is altogether unnecessary if people would only stop to define the words and endeavor to get back of obvious expressions to the underlying thought of their authors. "We have done those things which we ought not to have done," coupled with the kindred acknowledgment, "We have left undone those things which we ought to have done," must lead logically to what follows in the general confession, "and there is no health in us." What can such a sentence mean? Rightly interpreted, it is by no means as irreconcilable with the idea of intrinsic human nobility as it may at first appear. Health means wholeness, perfect order, complete symmetry of mind and body; there can, therefore, be no

perfection so long as we are guilty of faults of commission or of omission, even though we may frankly state that mistakes and errors in judgment are not to be classed with wilful trangressions of the moral code.

"Sin is the transgression of the Law." We talk vainly, ignorantly, stupidly, of breaking the Law. Once for all let it be known and accepted as a truism, that no one ever has broken or ever will, for no one ever *can*, break the Law, but whosoever resists the Law or throws himself even ignorantly against it gets broken. The Law violates its antagonist, but it is never violated. It is essentially necessary that we shall all see this plainly, for unless we see it we can have no comprehension of how it comes to pass that sin, sorrow, sickness, and all manner of distresses are in a world the substance of which is all good, pure and everlasting, the incorruptible expression of infinite and eternal Divinity.

The subjective, or interior, side of disorder must ever be its primary side; the objective, or apparent, physical symptoms which we commonly call disorders are not diseases, properly speaking, but only the results of final ultimates thereof. Doing and leaving undone are usually looked upon as altogether physical acts; offences and negligences which meet the external eye, or assail one or the other of the five animal senses. To do and to leave undone must be construed mentally, or we have no base or foundation for any moral fabric.

The Sermon on the Mount and all the Gospel teachings abound with forceful applications of the subjective theory of order and disorder. On the bright side we

are told of a poor widow who put two small coins into the treasury, and of her it was said she had contributed more than all they who had thrown in precious nuggets of gold and imposing talents of silver. On the dark side we are are told that those who are in the love of any offence and commit it in their hearts are guilty of it.

Many people professed to be scandalized at the portrayal of "Lady Sybil" in Marie Corelli's "Sorrows of Satan," because the most awful portions of that amazing novel struck at the root of a corrupt tree and did not spare gilded infamy. Swedenborg had long before told us that a man is his affections, and that love or the will (the two being identical) must determine every one's station in the world of spirit. It is not pleasant to hear unpalatable truths, but why should truth at any time be other than palatable? If the law of the universe is such that Nature makes sewers and drains to carry off impurities, and brings forth scavengers to inhabit earth and air and sea, yea, and to dwell in human blood also, to remove abominations, what right have we to vilify the microbe, to execrate the pathogenic germ, or to curse bacteria?

All the attempted cleaning of the outside of our cups and platters is a wretched farce. We ought to be brave enough to face the music, and instead of taking refuge in inoculation or compulsory vaccination or lymph, or some sort of animal extract, we should cleanse the interior of our temples from all defiling thoughts; for by such means only can we cleanse our Augean stables and do Herculean work successfully. It is not

drinking, chewing, smoking or aught else external which does the most vital injury to the community; it is the mental state back of these foolish, ignorant and often harmful practices that needs to be attacked and overcome.

Occult science is a marvellous eye-opener, and every true Gospel preacher is a genuine occultist, for occultism deals with causes before it seeks to tamper with effects. We must be clear upon the most vital of all points, viz., the supreme importance of the inner life of thought, emotion, imagination and desire as the source whence all external conditions are either wilfully precipitated, or automatically projected. "Out of the abundance of the heart the mouth speaketh" and "As a man thinketh in his heart so is he" are two rigidly scientific statements. Directly we understand that *heart* stands unmistakably for the centre of feeling, no matter whether that centre be literally or organically in the brain or in the heart, we grow clear on the subject of our affections.

Speaking physiologically, we do not hesitate to say that the brain is the entire body in miniature, and that from it as a complete centre and from its various sections as sub-centres every part of the widely extending organism, even to the points of the extremities, must be supplied by constant inflow of vitality. Whatever deranges the affectional centres in the brain induces degeneration of the heart. Thus, all heart difficulties and dangers are primarily traceable to disorderly or repressed affections. It is indeed difficult, though not

impossible, at the present day to trace every local or functional aberration in every person to some specific mental discord in the psychic and thence in the physical love-centres of that particular person; but to the inner eye of the penetrative seer, these are only two broad generalizations, possible when we are seeking to account for manifest abnormalities.

At the beginning of this lesson, we drew attention to two kinds of evil. The negative sort may be dismissed as simply absence of good; the positive variety being inversion or perversion of good. Timid, easy-going people whose favorite motto is apt to be, "Anything for a quiet life," are certainly not very much addicted to gross mental vices, *i. e.*, they are not generally avaricious to any great extent, nor are they strongly revengeful or vindictive. As a whole they live comparatively innocent and harmless lives, so far as their own volitional conduct goes. But extreme timidity being in itself a vice — even though largely a negative one — these weak-minded, weak-willed, easily-led persons are, in consequence of irresoluteness, easily led to do dastardly deeds at the bidding of those stronger than themselves. Such persons are constantly yielding to something closely akin to adverse hypnotic or mesmeric influence, often to influences unknowingly exerted upon them.

Contagion and infection are two words of extremely extended application, and it is with the mental side of the meaning of these terms that the student of mental healing has practically to deal. Affections are always primal causes, and though no one may be in the affection

of a physical malady, *i. e.*, no one may desire to suffer from a painful illness, thousands are in love with the errors which induce physical disturbances, though totally ignorant of the connection between their loves and the effects thereof.

Among mental states which lead to disastrous consequences, the love of ease at the expense of right is extremely common. Suppose, for example, that we are secretly and silently indulging some thought of unkindness or encouraging some jealous feeling toward a neighbor, we may be, all unconsciously to ourselves, rendering ourselves liable to the contagion of a disorder which first enters the world as a direct result of erroneous affection we are entertaining. Were we to cast out that base feeling and entertain a diametrically opposed impulse, we should thereby so transform the plastic substance of our bodies that we should become supersusceptible, or immune. The disorderly condition of the atmosphere in our immediate surrounding might continue, but we should be no longer in correspondence with it, having passed into a totally different realm of correspondency. We can never afford to be unmindful of Swedenborg's masterly declaration, "Thought gives presence, love yields conjunction." We are conjoined only with what we love, but we are in the presence of whatever we think about; thus are we continually bringing before us mental images the exact reverse of what would be well for us to imagine.

To counteract these unpleasant and hurtful images it is necessary to gain a degree of control over imagination

and memory seldom attempted because rarely believed possible. Memory and imagination are largely inseparable; they are companion faculties, though it may of course be argued that memory deals altogether with retrospect, while imagination is continually looking forward. Though we may have weakly yielded to many unwholesome impressions in the past, or up till now, we are under no sort of necessity to go on yielding to similar impressions from now onward. To-day is always an accepted time. We can reverse our mental pictures and gain new power over the contents of our mental art galleries, and this we must do if we would enjoy health in the future which we have not enjoyed in times past.

No one really believing that disease is necessary and inevitable can make any progress toward effectually vanquishing it until he has come to take an entirely reverse view of human possibilities. Just so long as we live in what Fletcher and other useful writers have called "fear thought," we shall be liable, at any time, to suffer from unknown and seemingly accidental causes; but directly we have come to a realizing sense of our ability to choose whether we will subject ourselves to floating influences, we shall begin to take our health into our own hands and commence steering our barks where formerly we allowed them to drift with the current regardless of whither the stream was flowing. We must first get on to the solid rock as concerns right affection.

Our second great step will be to get on to solid

ground as concerns our expectation. Will first, understanding next in order. We will take it for granted that every reader of these lines sincerely wishes to enjoy health in the fullest meaning of that majestic word, but how few (if any) of us know, to any great extent, how to gain possession of this inestimable boon. We have been so long subject to erratic influences from all around that chart and compass in our own hands is quite a new experience.

We first close the door against disorderly interior influences by opening our inmost selves to those particular interior goods to which the evils we desire to be delivered from are diametrically opposed. "Whatsoever things are excellent, think on these things," and we must add, think definitely on that particular excellent thing which, in your present crisis, you feel you stand most in need of. Though it is quite true that we are not irredeemably conjoined to errors we do not love, we are held often for a long time by the fascination of fear in close presence with what we hate.

It is never safe to advise young students or any immature persons to contemplate disorderly conditions, thereby endeavoring to lock them down. All really safe advice concerns the strictly affirmative side of mental practice. Meditation on a desired goal helps us toward that goal, while fear of not reaching it prolongs our journey thither and causes us to wander with uncertain steps in a howling wilderness. Though it is always highly essential to thus generalize upon the topic of mental causation before proceeding to particulars, it is

quite natural that if particular aspects of so great a subject are omitted, students not unreasonably cavil at the omission.

One of the chief difficulties at this late day in human history is to trace to-day's sufferings to a far yesterday's transgressions, and particularly is this the case when, as often happens, a most amiable, sweet-tempered, pure-minded person is afflicted with some chronic distemper which rigid sticklers for the law of correspondence cannot but attribute to some offensive form of sin for origin. Deafness, blindness and a host of other afflictions, both partial and complete, acute as well as chronic, must have originated, according to Swedenborg and other seers, with some wilful turning away from Divine love and wisdom. But these estimable people who are now suffering the consequences of this ancient deflection or original sin are in no sense wilfully opposed to truth and goodness and are in no way desirous of turning away from inner light and heavenly music.

Here we confront the tremendous problem of heredity, with which all the sages of the world have wrestled, and with which many a conscientious philosopher is struggling still. "Parents have eaten sour grapes and children's teeth are set on edge" is a biblical metaphor often quoted; but is it right that this should be even if it is the case? This is a very solemn question continually being raised, and to answer it is no easy task. The whole justification for the theosophic doctrines of karma and reincarnation seems to lie in the claim that they and they alone can settle this problem. Annie Besant's

"Ancient Wisdom," Sinnett's "Growth of the Soul" and many other books written in similar strain enter elaborately into these questions, and to many minds they approximately answer them.

Granting now that the theosophical solution of this immense problem may be the true one, the query next presented is what should be our attitude toward the effect of our sins committed in previous lives supposing we are now paying a penalty for them. Here let it be interjected that all consequences must be regarded as educational and remedial if we would deal equitably with ourselves and others, and justice to one's self as well as to others is a necessary virtue. If I am reaping what I, in company with others, have sown, if I belong to a certain family of souls, and I and my companions are reaping the direful effects of false and foolish sowing in a scarce remembered past, what must I do to change the current of tendency and so grasp hold of the reins that, instead of being driven henceforth by "adverse karma," I may become a maker of excellent karma for my own and others' reaping in time to come?

Here mental healers score their completest philosophic victories, for it is only through a clear understanding of karma, or the law of sequence, that the "golden mean" can be reached, and a doctrine promulgated which, while steering entirely clear of the dangerous rocks named pessimism and fatalism, refuses to deny any demonstrable fact concerning heredity which science and experience may reveal. As there are distinctly two of every one of us — a higher and a lower self — we can

safely say that we inherit on our lower side what cannot possibly reach us on our higher. It being useless to deny the temporal existence of weakness and errors on our earth-born side, and it being the height of folly to mourn over aught that is irrevocable, the true healer sets to work to direct the mental gaze of all who are in any way afflicted, from past to future, from dust to spirit, from carnal to celestial.

We are at our highest and best incapable of sinning or desiring sin. Sickness and death — fruits of error — are only ephemeral vanities, real to that sense which perceives them, but unreal from the standpoint of the soul, which is above them. Sunrise and sunset are appearances on earth, but they are non-existent phenomena to that astronomical perception which transcends immeasurably the view-point of the terrestrial beholder. In like manner, all dust-born afflictions are of the old Adam only, and being peculiar to the transitory sense-nature of humanity, they *do not*, for they *cannot*, invade the sanctuary of our real being. This is not speculative idealism, but a practical foundation on which to raise a rock-based temple of abiding knowledge.

Suggestion is impossible unless there be one who makes a suggestion and one who receives it, and as *auto-suggestion* is a very general term at present, all who use it intelligently are bound to practise according to premises already laid down in this lesson. I speak to myself. I who speak am a spiritual entity ; the self spoken to is a subordinate who must be made to carry out the commands of the superior officer.

In the true order *versus* disorder of human expression, the essential will is the general of the industrial army; intellect is captain, while the obedient soldiers are all the propensities included in the lower self. It is in the middle region of intellect that false beliefs are centred, and they must be driven from their entrenchment there. in order that there may be no further consequence of their presence in the flesh. Good will must act through right understanding. False belief is the cause of innumerable ailments the existence of which is totally opposed to the desires of the proper will.

We inherit beliefs, tendencies, liabilities, everything, in short, but disease itself. This inheritance is a fact, and as such it has to be met and dealt with scientifically. How shall we then set to work to eradicate tendencies which need eradication, and to conquer weaknesses over which we must rise victorious unless we are weakly submissive to an adverse fate which will crush us unless we conquer it? A distinguished London physician has told some ladies of our acquaintance that some children are "demons in the womb," and by so saying has greatly disturbed some sensitive people who are altogether too ready to accept pessimistic utterances without the necessary "grain of salt." The ancient tale of Jacob and Esau declares that twin brothers fought before their birth and were bitter antagonists through the greater part of their lives, though they at length became friends.

We must not ignore the fact of disagreeable tendencies when engaged in scientific reasoning or philosophical

discussion, but the one altogether right way to effectually dispose of difficulties is (while admitting their transitory existence) to affirm bravely and persistently our own inherent power to overcome them.

There are three great classifications of disorder: First, disorders arising from hereditary taint and weakness; second, disorders due to our active follies in the present existence; third, disorders springing from weak and careless submission to the beliefs and conditions of people about us. If, in consequence of your own mistakes in a previous life, or because of the follies of your parents or remote ancestors, you are beset with weaknesses and burdens which threaten to overwhelm you, you should at once brace yourself for the occasion and, while acknowledging the fact of your immediate environment, laugh in the face of obstacles, and tell your difficulties that you are here to vanquish them, not they to conquer you. If this attitude be taken toward all distressful surroundings, the whole subject of karma and heredity ceases to terrify or dishearten you, because you are now in the victor's instead of the slave's position of thought.

There can be no greater mistake than to oppress yourself with the burdensome thought that because "such is my karma," I must therefore bend my back to a constant burden and allow fresh troubles to be heaped upon me. From whatever side one is most disposed to view this most complicated subject, it is always necessary to declare that some real good is being worked out for yourself and others through the direct agency of the very

conditions in which you are this moment placed; but the outworking of this good is to be accomplished by heroic rising above these obstacles, never by weak submission to them.

If one member of a family has inherited a dipsomaniac and another a consumptive tendency, it is useless to tell the drunkard that he can conquer his weakness, but his consumptive sister must of necessity succumb to tuberculosis. The intelligent Mental Scientist must say plainly to so afflicted a pair, "You can both conquer." It would be a good exercise for one to treat the other. Let the brother suggest to his sister that her lungs are strong and her entire breathing apparatus perfect, while she suggests to him that his will is quite sufficient to conquer the temptation which is still assailing him as a member of a family into which that particular sort of weakness has gained an entrance.

We must forget, *i. e.*, forego our connection with the past and affirm our instant relation with omnipresent goodness so as to vanquish hereditary tendencies of downward grade. *You are now able to do as you please* is in itself a powerful and highly useful suggestion both for silent and oral usage. Sickness brought on by our own active indiscretions can be conquered in a precisely similar way, and it is becoming increasingly clear to all practical mental healers that the attitude to be taken toward all weaknesses is virtually the same. It helps many students to be told that we never treat diseases, but we speak to human beings and suggest to them their ability to live the best lives they wish to live henceforth,

and as they set new causes in motion, new effects will of necessity follow.

We find that everywhere the prevalent desire is to be in the fashion and to imitate others, but the vapid thought behind the idiotic saying, "Oh, anything for a *quiet* life," is a most fertile source of manifold disasters. To be healthy in the present state of society one must be in many respects decidedly unfashionable, just as were the Jews of Europe, during the Middle Ages, who enjoyed remarkable freedom from plague in its most virulent forms when it mowed down anti-Semitic trucklers to base prevailing customs like chaff before a whirlwind.

It is absolutely essential to health that we should steer clear of all those silly practices and inane beliefs which cause even the school-boys of the present period to be characterized as "bundles of nerves." Neurotic distempers are the most prevalent of all classes of diseases to-day, and shattered nerves are almost entirely due to a pitiable lack of honorable self-assertion. *Be yourself and forget your grandfather* makes a good adage. "Think not to say within yourselves, We have Abraham to our father." Why not, seeing that Abraham was so excellent a man? Because we have all one Father, and until we understand what it is to acknowledge practically the universal parenthood of Deity, we shall flounder about in the miry ditch of inherited and contracted disorders.

Such diseases as are commonly attributable to outside influences which occasion accidents, etc., are seemingly

in a position by themselves; but even these do not baffle the teacher of mental therapeutics, for though it be an obvious fact that people slip, fall, and break their bones at present, therefore surgery is still required; not only will mental treatment prevent and subdue inflammation and greatly accelerate recovery, but as physical falls are in a last analysis clearly traceable to mental unsteadiness, all education which tends to help people to a state where they will prove firmer, more self-reliant, perspicuous and individually stronger, cannot fail to save them from numberless so-called accidents otherwise unpreventable. Mental Science can make no progress among people who are wedded to idols, or too lazy to do any thinking of their own. Palliative mental measures can generally be employed; pain can be relieved by the most rudimentary phases of mental treatment, but it will return unless the patient is educated to understand that his own thought in the future must be higher than in the past.

It is surely meet for all intelligent people to reason thus with themselves. The same cause invariably produces the same effect; therefore, if we continue thinking as our forefathers thought, we shall perpetuate and propagate their limitations with attendant and consequent sufferings; but if we change our rate of vibration, re-polarize ourselves inwardly and thence outwardly, we shall set a current of force moving in a new direction, and though always reaping as we sow, our reaping must be different from what it formerly was because the seed sown now is of a fresh variety.

If it be claimed (as it often is) that climate and many other external influences induce disease, and that these agencies are beyond our control, we have only this answer to give: Climate will treat us differently when we take a new mental attitude as regards it. Many people to whom London fog in November had always been a serious menace have, in consequence of their acceptance of the fundamental proposition of Mental Science, so changed their own susceptibility that they now thrive where they once languished. The same remark applies equally to heat, cold, rain, surrounding activities, noises of all descriptions, and the company in which one may be compelled to move.

Change your attitude toward conditions and they are changed toward you. Then will come, in due course, yet higher changes for you, and you will eventually create your own environment through further understanding of the Law.

LESSON III

Positivity and Negativity; Self Control and Self Poise; Truth and Holiness or Wholeness

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In this lesson we will endeavor to set at rest a question which has long perplexed many who have been adversely influenced by one-sided statements concerning positive and negative. Every magnet, as we well know, must have two poles — positive and negative. Therefore, as both are essential to the constitution of a magnet, it would be manifestly absurd to call one good and the other evil. They are alike good, but their functions are radically different. By means of our negative pole we draw into ourselves whatever we absorb and eventually assimilate, until it becomes a portion of our mechanism; by means of our positive pole we exercise jurisdiction or command over the forces of existence which are all around us. Were we altogether positive we should be so enclosed in a wall of contracted selfhood that nothing could approach us to hold any converse or communion with us; and were we altogether negative we should be such a bundle of ever-fluctuating impressions as to lack everything worthy to be named self-conscious individuality. Attraction and repulsion

are terms commonly employed in this connection, but in consequence of the disagreeable associations connected with the second word, some Mental Scientists have eliminated it from their vocabulary as a word of misleading and pernicious import. We confess to no liking for it, and considering the thought generally attached to it we can well wish it good riddance. Just as *operator* and *subject* (old mesmeric terms) are set aside by modern suggestionists in favor of the much better and far more expressive terms *sender* and *receiver*, we can well afford to dispense with attractive and repulsive, and substitute receptive and distributive.

We are all properly pupil teachers, for we learn while we teach and teach while we learn. Influx and efflux are necessarily corollary and we must inspire and respire continually. To give and to receive are equally necessary and desirable, for in a final analysis of reception and donation we cannot continue to give unless we are perpetually receiving; neither can we continue to receive unless we are constantly giving forth. There is nothing niggardly in a true view of life. There is absolutely no advantage accruing from stinginess or parsimony on any plane of life's innumerable expressions, therefore we must overcome the false beliefs and weakening fears which have so long oppressed the race concerning fatigue, exhaustion, loss of vitality, etc., etc. It does many people immense good to meditate alone and earnestly upon the significance of "twelve basketfuls of fragments" collected after a large multitude had eaten to their full capacity, according to a delightful Gospel

story. Earth, air and sea contain illimitable wealth; nature is boundlessly opulent, and though it is wise to be economical, it is never right to be stingy and afraid. Economy of strength means consecration of energy. All force is good in itself, but good accrues to us perceptibly only to the extent that we use wisely such amounts or measures of force as are now at our disposal. On the one hand we are continually dependent upon force external to ourselves; sunshine, air and soil are typical examples. On the other hand we are hourly under the necessity of acknowledging inherent capacity within ourselves which enables us to become harmonically related with universal environment.

There are two schools of philosophers now addressing the public, the one insisting that we must place dependence solely upon Divinity without, the other contending that we should think of Divinity as exclusively within. These two half truths need cementing into unity, and until they are cemented we shall have no philosophic system which can adequately explain the facts of existence. The seeds buried in earth unfold from within and accrete from without; fruits and blossoms are results of this dual action. Let each individual contemplate an entity as a twofold being whose negative pole should always be turned inward or upward to receive, while the positive pole is turned downward or outward to impart. We are all living in a middle region; there are influences from above and from below continually besetting us. To those above we should stand as pupils, to those below we should act

as masters. Right polarization is essential to holiness, wholeness, or health, which are three words of identical import. Hyper-sensitive people are unduly negative; stubborn and stupid people are unduly positive. We must deliberately set to work to polarize ourselves according to our will, affirming with conviction, "I am negative to that alone to which it is my will to be negative." Then take the opposite affirmative which is equally expressive, "I am positive to all toward which it is my will to be positive." These two asseverations, if faithfully persisted in, will prove of intense talismanic power. Knowing, as we do, how many highly nervous and delicately organized people find what they call their "mediumship" a burden to them, but knowing also that sensitiveness in even an extreme degree can be directed so as to prove a priceless blessing, we are willing to encourage its scientific exercise while protesting against its promiscuous abuse.

The greatest drawback to success in self treatment for the vanquishment of unhealthy limitations is found in the deep-seated belief of multitudes that *will* carries with it no adequate or commensurate ability to carry its purpose into effect. How very often people are heard to say, "I would if I could," when the true statement is, "I will and I can." The former saying is a pitiful and most illogical, as well as a thoroughly depressing, confession of imaginary weakness. The latter is a strong, wise affirmation rooted in intelligence and capable of bringing forth the most desirable effects. People need incessant drilling on the genesis, nature and ability

of their own will, and unless teaching is given in accordance with the radical inculcations of Mental Science in this respect, all such expressions of self-government or self-control are windy utterances bereft of all logical consistency. I can only control myself to the extent that I perceive that I and myself are two; *I* am *I* and *it* is *mine*. If I am superior to it, I may control it, but apart from a clear distinction between *it* and *me*, self-control and all kindred terms are practically meaningless, and to a great many people they are meaningless just because a failure to discriminate between the higher and lower planes of our humanity. Holiness, which is equivalent to wholeness, signifies symmetry, equilibrium, or equipoise; thus the true synonym of holiness is harmony, and with this again health is synonymous.

It is difficult for some students of medical literature to reconcile apparent contradictions such as "mortal minds" in conjunction with the trite saying that there is but one mind in reality, even Divine Mind. "Changing intellectual state" is a far better expression than "mortal mind," and one far more easily comprehended. Intellect occupies in all of us an intermediate realm between the plane of intuition above and the realm of sense below. Our reason is amenable to influence from both sections of our spiritual anatomy, for it is clear to all thinkers that we can reason upon what is submitted to us intuitively and also sensuously. It is intellect which goes astray and needs curing or restoring to the righteous path. It is intellect also which needs training or disciplining so that it may become submissive to

direction from above and capable of exercising authority over all below. We take it for granted that all our students wish to know truth and do right, but we cannot admit that so long as people are suffering from error they are walking in the way of rectitude. With wilful sin we have nothing to do in mental practice, as all questions exclusively pertaining to theology we leave outside our practice.

Having settled the ground between ourselves and our students regarding the ground legitimately and necessarily covered in mental practice, we invariably seek to set all doubters straight as regards the power vested in themselves for conquering all such ailments as they can be brought to see are clearly results of erroneous judgments by no means synonymous with wilful sin. The Golden Rule must be obeyed on three planes before we can demonstrate healing power suggestively and successfully. The entire reading of the Rule is: Think, speak and act toward every neighbor precisely as you desire any neighbor to act, speak and think toward you. There can be no legitimate self-control so long as there is any lurking desire to control others, and it is at this special point that many good-hearted people need instruction most. Every soul must find heaven for itself, and no one will ever find it so long as he is bound in slavery to the diction of a foreign will. "Do as I tell you" is a despotic order which, whenever obeyed, weakens and impoverishes even the person who performs a *right* action from so mean a motive. A great deal that is called rebellion in children is little more

than reasonable self-assertiveness, and it cannot be long before parents must be prepared to adopt entirely new tactics with their children or else witness parental authority vanish into naught. Whatever is right is reasonable. Foolish fanatical commands which owe their origin to arbitrary caprice or love of despotism can never commend themselves to reason or sense of right in any one, consequently the most furious refusal to submit to a peremptory order the justice of which cannot be shown amounts to something entirely different from any species of sheer waywardness which might oppose a reasonable suggestion or request. Why should one soul seek to dominate another when all souls are potentially equal? If some are more highly educated or more perfectly unfolded than others, it is clear that the office and function of *teacher* is a lawful one, but the true teacher is never aggressive or harshly authoritative, but calm, logical, demonstrative, and ever desirous of proving to the pupil the truth of whatever he may declare. We cannot be self-poised, self-regulated or self-governed until we are completely free from the tyranny of submission to outside force. To coöperate should be ever a delight, but to submit must always prove a weakness. The true mental healer states the great truth involved in the abrupt and seemingly insolent words, "I'm as good as you are any day," in much pleasanter language, thus: "You are as good as I am any day."

The two forms of this one idea are simply two aspects of the primal truth of human solidarity. Too many

people fear to trust themselves or exercise any judgment of their own, while they readily take advice from others who are certainly in no way superior to themselves. "Dare to be a Daniel, Dare to stand alone, Dare to have a purpose true, And dare to make it known" is one of the finest exhortations embodied in any literature. It is the daring to stand alone which is the key to all noble achievements in every conceivable line of occupation. All the distress occasioned by abnormal psychic experiences is fully preventable as the lesson of self-control is learned and put in practice; and in these days when all psychic questions are intensely to the fore, it is clearly incumbent upon all mental and moral healers to point out the path of safety as opposed to that of danger in pursuit of psychic knowledge. To the calm dispassionate logician there can be no sort of agreement between the idea of delightful and always welcome psychical experiences, such as intercourse or intercommunion between loving friends, and anything coercive, such as arbitrary control or dominating obsession. Individualization of character and furthered strength of will cannot possibly shut one off from intercourse with one's beloved friends whether in this world or any other; but it must certainly prove a panacea for those myriad mental ailments which are chronically associated with neurotic persons who are sensitive enough to be mediumistic but are not balanced enough to have their own say as to the sort of relation which shall subsist between themselves and unseen influences. The great need of polarization is never more strongly

felt than in cases where undue nervous excitement or degeneracy accompanies the sensitive temperament. Mental healers can and do effect wondrous cures where harmonizing is most required, and so far as future exemption from old-time nervous ailments goes, there is nothing else that can possibly take the place of scientific (not hypnotic) mental suggestion.

As health cannot be conceived of apart from harmony and wholeness, it is always incorrect to single out any one element in human nature for special eulogy, and it is positively mischievous to teach that any ingredient in the entire human composition can ever be anything other than intrinsically good. Such phrases as "bad temper," "ill health" and many others in common vogue can never be employed by people who have attained to any large degree of mental insight, because they suggest radical misconceptions regarding the very essence of the universe. *Badly tempered* and *out of health* are permissible sayings, because they express intelligible and not irrational ideas. *Well-tempered mortar* is a good expression, as temper is whatever modulates. Where we are wisely tempered we are well-modulated individuals, and being such we are healthy, harmonious and happy. There is no use in beating around the bush and patronizing in a half-hearted way theories we cannot consistently endorse; far better is it at all times to come out strongly in advocacy of our extremest views and let our neighbors understand once for all that we employ a terminology of our own to express our sincere convictions. We find in ever-increasing

measure the paramount necessity which now exists for employing a distinctive and thoroughly affirmative phraseology in mental treatment, no matter whether particular treatments are given silently or aloud.

The old system of denying away diseases by negative formulas has been carried much too far; we should now be glad to see it entirely superseded. We cannot possibly help people into healthy or harmonious states by suggesting to them what is adverse, even though we are ostensibly denying the power or even the very existence of the enemy. If there (in reality) be no foe, why name the illusory demon? If the real object in treatment is to establish a condition of concord, why give a thought to discord and suggest its presence by denying it? Single words are often all-sufficient formulas. Strength, courage, peace and many other simple words are, in our experience, amply sufficient to suggest and thereby to induce the exact mental attitude which must be established prior to a subsequent ultimation of order in the flesh, and finally in our surroundings.

Let all who wish to profit by concentrative and meditative exercises select a word or a brief expressive sentence and hold it steadily in thought until a feeling of repose or exhilaration, as the special case may demand, has resulted therefrom. If objective suggestion is a help, we are acting well within the limits of beneficial suggestive treatment. If we map out in any pleasing or artistic form the idea, we are seeking mentally to grasp and retain. A picture, a statue, a motto, or indeed anything convenient for the purpose, may serve as

an introductory aid to mental imaging, and so long as the image portrays nothing contrary to the idea suggested by the will, you have *carte blanche* to select your own images. A statue of the Belvedere Apollo is sometimes used as an introduction to a lecture on anatomy and physiology, because that perfect Greek type of human symmetry represents the human frame in glorious natural perfection. Imperfection, except in a case of evolution from an incomplete to a ripened condition, is utterly pathological, and being so it must never be mapped out mentally or physically if it is our sincere desire to do practical work in the humane direction of establishing peace where war is now rampant, no matter whether our definite field of action embraces international arbitration or is confined to the much narrower domain of a single human organism as a starting point.

We would gladly demolish all ugly pictures and all hideous statues, and very gladly indeed would we burn up all hideous photographs and destroy all books and papers which contain almost nothing but harrowing accounts of misery and crime. No possible good is ever done by having a portrait of yourself at your worst to look at privately or exhibit among your friends; but a picture of you at your best may be a source of elevation to yourself and others. Paintings which show forth some of the visions of Dante while dreaming of an Inferno should never be encouraged as mural decorations, but the beautiful Beatrice and many scenes from the same author's entrancing visions of Paradise may be profitably selected to adorn the selectest home.

There is no work so ethically remunerative and none so truly advantageous in an all-round sense as that of suggesting harmony by first establishing it in your own thought-sphere as a tangible reality and then compelling outward things to assume a like complexion. As to how this rightful mental imaging produces correct external conditions ultimately may provoke much earnest questioning, and to the consideration of this most fertile and fascinating scheme we shall give special attention in the next lesson in the present series. Inward poise we must first establish, assured that outward harmony must perforce ensue.

LESSON IV

The Power of the Will
Divine Realization in Maintaining Health

THOUGH volume after volume may be written concerning Will Power and its immeasurable potency, this subject is essentially inexhaustible because will and love are identical. We instinctively declare love to be the creative power throughout the universe, then when reason supplements instinct in our unfolding consciousness we begin to think out an intelligible definition of an axiomatic truth. Love organizes everything that is organized, and love and will are inseparable. We cannot even imagine one as abiding without the other. Will power is love in action. Love is the source; will is the radiation or emanation from that source, and, being its direct expression, must be of the same nature with it.

It is absolutely necessary to the student's progress in Mental Science or a true psychology that the intellect should be completely delivered from those false beliefs concerning will which cause multitudes of honest though misguided people to struggle against their own wills, thereby rendering themselves wretchedly

inefficient in nearly all directions. It is, if possible, even more important to protect children against those same errors which cause parents and teachers (who are often sadly ignorant) to endeavor to break the wills of the children whose education is entrusted to their charge. We hesitate not to loudly affirm that no one who is so misguided as to attempt to break a child's will has developed even the most rudimentary qualifications for guarding and training youth. The stronger the will a person enjoys the firmer and more resolute that person assuredly is. It, therefore, inevitably follows that strong-willed people cannot be so easily driven as the weak-willed; but though they cannot be forced blindly, they can be lovingly and intelligently brought to see the most excellent paths and to walk in them with the full consciousness of rectitude and freedom.

It is continually asserted that every human being is in possession of two wills — one Divine, the other human. We take no radical objection to such a statement provided it is not followed by the absurdly pessimistic saying that of those two wills, one is good and the other evil. Such a declaration is totally unfounded, though, like all other fallacies, it undoubtedly originated with the falsification of some cardinal truth. The Eden allegory, or some similar story, is to be found in the sacred books of every clime and nation, and this universally disseminated story does truly set forth in pictorial imagery the varied elements which enter into the constitution of every human being. The figurative tales of the Orient are all couched in poetry and symbolism,

and were never taken literally except by people far removed in distance, habits of thought and ways of life from Orient scenes in which the narratives originated. The serpent is the oldest symbol of matter, or the entire sensuous or outwardly objective plane of existence, therefore it inevitably figures very prominently in old mystical and occult writings. To "take up the serpent" is to accomplish the Rosicrucians' *Magnum Opus*, or work of transmutation, and if the serpent is to be uplifted by all initiates, it must necessarily be confronted by every candidate for hierophantic honors.

In every one of us there are two wills, the higher of which is permanent, the lower transitory. It is in the highest or inmost of his being that man is one with God, *i. e.*, of the same nature with the Infinite. Every human being is an embryo divinity even in his present seemingly low condition of terrestrial embodiment. All the greatest works accomplished by the seers of the Orient have been performed by power of the higher will acting through the prepared channel of illuminated understanding. It is essential to our subject to remember that we act *from* the seat of our affections (will) *through* our understanding (intellect).

Every human being seeks good, and good only. "My soul is athirst for God, even for the living God. When shall I come to appear before the presence of God" is the universal soul-cry of the race, but though the deepest desire of every human being is for the one true living God, there is so much misapprehension in the realm

of unfledged or fettered intellects that, though the primal love or root desire is identical in all, there is no approach to unanimity or concert of intellectual action until the outer mind, which is the medium through which the real entity acts, has become far enough unfolded and clarified to permit of the essential will making its way out into perfect exterior expression. "Ephraim is wedded to idols" is a very expressive definition of the average intellect. False beliefs or mental misconceptions do not eradicate our fundamental love and search for truth, but they serve as barriers between us and the acceptance or realization of the very good we inwardly desire.

To confound will-power with obstinacy is to fall into a most egregious mistake, for there is no relationship whatever between the two. Another fallacy very widely entertained is to the effect that *will* is a combative or destructive force, consequently it is supposed that to be very strong willed one must prove highly belligerent or pugilistic, and upon the basis of that fallacy there have been upreared many foolish and iconoclastic systems of so-called healing in which dangerous denials instead of invigorating affirmations have formed the staple. There is nothing whatever warlike in genuine *will*, which is a strong, beneficent, pacific force of unlimited attractive energy. Will attracts to itself that which it woos and draws by persistent expectation.

Will and faith are comrades, but will and strife are aliens. It is always a pitiful blunder to try and knock

down obstacles, because whenever you oppose anything you waste your own strength and supply your adversary with your vitality as a weapon to use against you. Those who really *know* something of practical occultism are fully acquainted with the deep scientific lesson couched in the familiar Gospel words, "Resist not evil." We must, of course, complete the sentence and drink in the vital importance of "Overcome evil with good" before we can successfully perform a work of healing, but onward and upward steps have to be taken one by one.

The first step for most people is to disabuse their minds of the possessing fallacy that in order to be strongly wilful and, therefore, successfully operative in any line of work we elect to pursue, we must seek to batter down some formidable obstacle. Picture to yourselves a central microcosmic sun at the very centre of your own organism, either at the centre of the brain or at the solar plexus (the great ganglionic centre back of the abdomen) as you prefer; or, still better, picture to yourselves these two central luminaries electrically united and see one of them radiating its brilliance effluently through the entire brain, and the other emitting light which circulates to the extremities of the hands and feet, and envelops the entire surface of the frame with a soft, luminous sheen of aura. Then further picture forth the radiant beams of this aura passing far beyond the confines of your personality till they connect with whatever you specially desire to be united with. This exercise is always intensely helpful and

highly beneficial provided you resolve to thus unite yourself with what is pure, wise and holy, either on this planet or in some other sphere.

Another very profitable exercise for those who engage in visualistic meditation is to see yourself surrounded with a perfect sheen of aura like unto a crystal mirror or a sea of glass, and in that bright environment of yourself behold the state or object you particularly desire to realize.

We give a needed warning to those who make the mistake of thinking they have a right to will other people to do as they desire. Such a course is altogether unlawful, as it savors of a crafty endeavor to subjugate the will of another, and being contrary to the perfect law of liberty enslaves in the meshes of coercive psychic influences whoever undertakes to practise it. It is always true that we must grant to our neighbors the same amount of freedom we claim for ourselves, or we cannot officiate successfully as liberators of ourselves or of our brethren who are in bonds.

Once having fully established the idea of *Will* as a magnet of illimitable ability and irrepressible activity, we shall be ready to consider practically the doctrine of spiritual conjunction. Almost all Spiritualists persist in speaking of guides, teachers and inspirers as "controls," and though we know there are many who use that term who are as much opposed to mental slavery as we are, we cannot justify the term as being expressive of anything like an ideal relation between the teacher and pupil, healer and patient, or sender and receiver of

a mental message. All the objection to so-called hypnotism arises out of a not unnatural fear of yielding to some one else's control. And as there is a wide difference between pure and simple suggestion and what is generally understood by hypnosis, we are glad to be assured that many eminent physicians in England, as well as in America, have taken ground in favor of simple suggestion and against what they call hypnotism.

One of the tritest of sayings wherever mesmerism is broached is that to succeed in mesmeric experiments a strong-willed operator and a weak-willed subject are necessary, and every one who followed the career of widely advertised mind readers in America some years ago heard very much about Bishop and other sensitives being seriously injured nervously by submitting to the strain of psychic experiments which involved the yielding of a weaker to a stronger mentality. The practice of genuine mental therapeutics is diametrically opposed to all coerciveness, and though it be a fact that in probably ninety-nine cases out of every hundred the healer has a more fully developed will than the invalid who applies for treatment, the entire trend of beneficent suggestion is toward emancipating and strengthening, never toward enslaving or coercing the will of the sufferer. Mental treatments, when fully adminstered, are directed toward the intellect in full accordance with the wills of the patient and healer who act in concert.

Whenever you seek to obtain an increase of strength or happiness, or obtain deliverance from any kind of mental or physical distress, you are apt to allow the

fallacy to dominate you that you cannot do the good and reasonable work you are wishful to accomplish. At this point the healer's will, united with his understanding (which may be greater than your own), comes to your rescue, and you are assured by the powerful suggestive treatment given you that you can accomplish whatsoever you will to do. *I will accomplish that which I will to accomplish* is an excellent model formula for self treatment. When you are treating others you merely change the pronoun in the sentence, substituting *you* or *we* for *I*.

The very highest act of will is its consecration to the noblest mission possible, that of blessing all humanity. Just as soon as people everywhere are brought to understand that it is through force of will working through expectation, burning as a steady, continuous, quenchless flame, that all desires can be fulfilled pacifically, wars will cease over all the earth. In the endeavor to heal it is always worse than futile to take up a resentful attitude either toward disease or the causes which are supposed to bring about disorderly conditions. Health is possible only as we dwell in peace and unity. We cannot be concentrating our attention steadily on the object of our supreme desire, and at the same time taking troubled cognizance of the annoyances and humiliations which threaten to prevent the fulfilment of our desire. One path or the other must be trodden, and no real progress can be made so long as we halt between any two opinions. Once fix in your thought-centre the idea of your ideal, then concentrate steadily and exclusively

upon reaching the goal you wilfully pursue, and because of that complete centralizing of thought and fixity of mental gaze, you will find yourself growing so strong inwardly and radiating so much spiritual and personal force that disturbances hitherto apparently insurmountable will dissolve as ice melts under the torrid beams of a tropic sun.

Will must never be confounded with aught that opposes itself to the Divine influx which is our perpetual life. To realize this incessant influx is to attain to a state where fear of inherited taint and subsequent sinfulness can no longer fetter us, because we live no longer in the past, but in the vital present. The will to be well, happy, prosperous and useful is normal, and belongs to our true spiritual being, whereas all foolish and pernicious desires, which we must completely relinquish ere we can enter into a true realization of our ties with all that is Divine, pertain entirely to the unenlightened intellect, or "mortal vision," as it has often been termed by Christian Scientists.

Many people invent a difficulty in the path of spiritual healing by starting with the false assumption that temporary conceits and vagaries of the intellect are centred in the *Will*, when they have in reality no lodgment whatever there. A true exposition of the matter leads us to perceive that intellect can be either beclouded or enlightened, and as in every case it serves as a medium of communication between the plane of *Will* and the plane of *Sense*, whatever darkens the understanding is comparable to a solar eclipse when the sun itself is

shining as brightly as though no dark object had come between its radiance and the earth. The real *Will* must be completely separated from its fictitious counterpart before we can give or receive true spiritual treatment, as all healing ministries must acknowledge coöperation of will *versus* competition of will.

If a person appears to take delight in some injurious indulgence, he does not take true pleasure in anything injurious, he merely believes through ignorance of law that he will derive some benefit or real enjoyment through a channel which entirely fails to connect with any spring of health or fountain of happiness. Regardless of whether your pupil-patient is yourself or another, boldly affirm that every human being really desires *good only*. Then proceed to treat yourself or the other thus: We all desire whatever makes for our best interest and naught besides; therefore, whatever fails to contribute to our true welfare is outside the pale of our real desires. We all love good and intend to harmonize with universal order. We are henceforth free from all illusions of belief, and unite ourselves wilfully with that alone which makes for righteousness.

We make no arbitrary rules for students to follow as to definite formulas to be employed, but we do declare that success in healing will always prove commensurate with a righteous view of human will and all pertaining to it. Humanity can only be impeded in its onward road to actualized nobility by the wretched heresies which present man to himself as an incarnate fiend instead of a bright archangel in process of evolution. We

are all Divine at the very core or centre of our being, and the more forcibly we declare in favor of our royal birthright, the sooner shall we escape from the clutches of disease, poverty, vice and all that prevents our happy usefulness. Divine realization necessitates faith in the following tremendous statement: Every atom in our entire constitution is good, and it is our quenchless, unalterable will that all atoms entering into our economy shall be so polarized that perfect harmony shall stand revealed. Divine life is our inmost; we receive life continually from a pure source, through a pure channel. Health is now our complete inheritance. Use such affirmations persistently as breathing exercises and reap most blissful consequences.

LESSON V

The Power of the Will and Divine Realization in Maintaining Health

THOUGH almost every one believes to a large extent in the power of Will, there is frequently a seeming conflict between the religious idea of obedience to Divine Will and the purely rationalistic conception of the supremacy of the human will regardless of a superior Divine Will. These two ideas, however, are not mutually exclusive or contradictory, though in order to understand their agreement we must at once clearly define what we mean by the terms employed. The essential will of all humanity can be justly spoken of as good, because it is reasonable and in full accord with general human progress. We cannot rationally conceive of a Supreme Being who wills the injury of any portion of the Creation, but we can entertain a truly exalted idea of the Deity when we endorse the fine affirmation of an apostle: "This is the will of God, even your sanctification." To sanctify means to make whole, therefore to heal, for by healing is properly signified that perfect development of the individual which leaves nothing to be desired in his entire condition. We may gladly

anticipate a time when there will be no sickness to cure, no crime to eradicate and no abject misery to relieve, but we can never think of a day when the work of education will have reached a final end.

Now, all children are born into a state of self-love in which they appear regardless of others; they are neither friendly nor unfriendly to their neighbors, for they think only of themselves and their own wants. This natural condition must in due season be outgrown, and when we begin to outgrow it we are conscious of a struggle, or conflict, between two opposing forces in our own economy. The universal story of Eden must have had its symbolic origin in this very real human experience; the serpent in us always urges upon us the supreme desirability of gratifying self regardless of neighbor, while the Divine voice, also within us, is continually urging us to seek the larger good of the social unit in preference to the smaller good of the personal unit. It is only while we are as yet unwise that we imagine these interests to be contradictory, for no sooner do we reach a point in our intellectual as well as moral education where we begin to see that neighbor includes self, though self does not include neighbor, than we perceive the working of one common good will in all and through all seeking to produce the best for all. The will to be well may be, but need not be, a purely selfish instinct; an individual may desire all that makes for his own welfare regardless of that of his neighbor, but he need not be thus regardless in order to secure his own welfare.

No more forcible example can be given than the prevailing theory of infection. Most people dread contagious disorders, therefore they feel aggrieved when their neighbors, through foolish neglect of sanitary precautions, allow themselves to become dangerously ill. No sensible person imagines that those who suffer from painful and serious ailments can enjoy their own sad condition; they can therefore have no possible interest in jeopardizing the health of the community, for were they in good health themselves, thereby capable of enjoying life, they could not spread disease among their neighbors.

The same reasoning applies with equal force to all intellectual, moral and spiritual attainments; the interest of *all* being clearly at stake in the mental, moral and spiritual elevation of each individual member of human society. There is a prevailing fallacy which needs to be forcibly corrected, namely, that in order to be well off ourselves we must to some extent swindle or impoverish our neighbors. This canker-worm at the very root of business ethics causes one set of mistaken people to neglect their own advancement, fearing that did they promote it they would harm others, while it leads another set of the equally misguided to resort to rascality, because they believe there is no promotion for them without it. These two errors committed by two morally-opposed classes of people are both mistakes of the intellect, neither proceeding from the will. Did the first-mentioned class see their way to personal success along a perfectly honest pathway, they would gladly

reach the goal of success, and did the others see the same they would also travel along an honorable road.

We plainly see when we pause to investigate the essential nature of human will that there is nothing in it radically opposed to Divine Will. The theological supposition that man's will is evil while God's Will is good has proceeded from an ignorant failure to discriminate between essential human will, which is permanent, and transitory human desires, which only evidence a transitory frame of mind. We all desire health, and what does perfect health mean but complete equipment for the full discharge of all our varied duties, public and private? When we are perfectly well we are useful, good-natured, cheerful, intellectually brilliant, and in every way conducive to the well-being of all with whom we come in contact.

We will now consider a typical philanthropist, one as benevolent as John Howard, for example. Such a man lives only to do good, his eye is single to the welfare of his neighbors, he is continually engaged in devising schemes for the improvement of their condition, and in order to carry out these benevolent designs he must have strength of mind and body in large degree; any attack of illness must in some degree incapacitate such a man from doing the large good work his kindly spirit is ever seeking to accomplish. Such a man cannot help being happy because he is making others happy, and as nothing so greatly conduces to health as a contented mind, coupled with a cheerful disposition, the genuine philanthropist is likely to enjoy far better health than

the self-pampering, sensuous man or woman, who is always seeking personal security and physical gratification. Truly may it be said that we do not enjoy health because we are continually seeking health, but we become healthy because we so live that we cannot feel the reverse.

No one who truly realizes the operation of Divine Will in his own will can separate or alienate himself from Omnipresent Divinity. Different ideas of God may be honestly entertained by various schools of thinkers, but the fundamental proposition which is that Good is supreme and universal must be held in common by all truly healthy, happy and useful people. We cannot be healthy and pessimistic at the same time, though we may enjoy health while holding to a fatalistic view of life, provided our fatalism is of a cheerful variety. The celebrated mottoes "God reigns" and "All's right with the world" may be employed to defend and set forth the doctrine of predestination, but it must be the predestination of Supreme Benevolence.

We do not advocate fatalism, but we do insist on optimism, by which we mean a philosophy of life which can be expressed in the following sentence: *We can get every blessing we desire, provided we set about getting it in the right way.* The law of the universe is both immutable and beneficent, therefore it is absurd to seek to change its operation, but as that operation cannot be improved, and we need but to become familiar with it to reverence it supremely, our only wise course is to acquaint ourselves therewith, and be at peace.

How shall we acquaint ourselves with universal order? is the greatest of questions. We can only learn it as the seers or prophets of old learned it, by communing with the Divine in the secret place of our own conscious being. "BE STILL AND KNOW" is a great precept, and by stillness is properly meant entire detachment from all ulterior objects of thought. There is ever a great mystery attaching to our unconscious relation with the spiritual universe. We are surrounded at all times not only by a crowd of witnesses but by a concourse of companions who are in the same inmost affection as ourselves. We need have no theoretical knowledge either of Spiritualism, Theosophy or Mental Science to be in the closest psychical communion with multitudes of spiritual beings because spiritual relationships depend almost entirely upon similarity of affection. Whatever you will, love or desire brings you, knowingly or unknowingly to yourself, into intimate relation with many others who love, desire or will the same. Spiritual spheres and psychical associations are thus constituted and held in form; so much so that whenever we deliberately embrace a new idea and cling to it with our affections we become introduced into a new spiritual society whose membership includes some who are yet on earth and others who have passed beyond mortal vision.

Many people complain of bad luck or chronic misfortune; they assure their friends that misfortune continually pursues them, while they are simply rendering their own unfortunate condition chronic by persistently adhering to the belief that it is so. Before we can

emancipate ourselves from the dominion of the old mythological Fates and Furies we must acknowledge our primary relation with the absolutely Divine, no matter how many secondary relations we may have with mortal conditions. We have all two origins, one spiritual, the other carnal, and the latter must be subdued to the former. We have partaken of the peculiarities of our ancestors, we have been influenced by prenatal disturbances and by postnatal environments of all sorts; these have formed our coats of skin which we wear in the external world both visibly and invisibly, for it is a skin of several layers' thickness. But this skin is no part of our immortal nature which we are constantly deriving from the Divine Being whose life is communicated to us by incessant influx. We can only realize our relation to the Divine as we study the order of our breathing. All venerated scriptures declare that God breathes into man the breath of life, thereby constituting him a living soul. Breathing is a continuous process; it must be kept up moment by moment or we should die. Herein we trace an exact correspondence between the life of the soul and the animation of the body.

People continually strike against the rock of Heredity because they see no farther back than Adam; not knowing of their Divine inheritance, they think it necessary to fulfil in themselves all the foibles of their grandparents. Others, again, are committed to a false view of astrology, for, while not understanding the higher view of interstellar science, they accept the morbid conclusions of mediæval astrologers without looking behind

those vagaries to the far loftier astrological science of remoter antiquity.

We must now consider the genesis of our desires. We desire what we desire because we are what we are, and we seek to express what we seek to express because we contain what we contain. You can desire to exercise a faculty or to employ a talent even though that talent be ever so deeply buried within you, but if it be not involved in your constitution you cannot feel its pulsation within you. A child may cry for the moon, and thereby give evidence of two distinct desires, both of which can be gratified; the lowest of these is simply an infant's wish for a bright, glistening plaything, the second and deeper desire is an astronomical inquiry which can soon be taken advantage of as a basis for astronomical studies. Were there no possibilities within us for finding things out we should have no desire to find them out. To be healthy is to be harmonious with one's environment, whatever that environment may be; we can therefore enjoy health on a comparatively low plane until we are awakened to something higher; then we become dissatisfied with what formerly contented us, and precisely at this point we are apt to get ill.

Now we know that we desire something higher than we have yet attained; we cannot go back to the old condition and we cannot be happy where we now are because we are being urged forward by a push from behind and a pull from before. Let us seek to adjust ourselves to our new requirements, and if we are wise we shall welcome the transitory upheaval which marks our

passage from an outgrown state to one we have not yet grown into. Let us make sure of our will; let us retire into a silent retreat whenever practicable and question our own inmost aspirations, seeking to discover exactly what it is we really want. We must now be very cautious lest we be entangled in the meshes of other people's opinions, which are sure to be conflicting, and if followed by us will inevitably lead us astray. Every soul in a period of crisis must hear the Divine voice for itself, no one can hear it for another, though one may help to remove barriers which prevent another from hearing that voice for himself. Here comes in the place of mental healing free from all dictatorial presumption. The will of the patient must work with the will of the healer as the will of a pupil who wills to learn harmonizes completely with the will of a teacher who wills to teach.

Suppose I give you a treatment when you are in a quandary; if I treat you scientifically I address you about as follows: "My dear friend, listen to me. Your essential will is good; you truly desire only what is best; you wish to do good and get good; you desire to see the right way plainly, and, seeing it, to walk therein. I now affirm on your behalf that you do see your way plainly; that all-sufficient light now breaks in upon your understanding. You can now do exactly what is best for you to do *now*. The next step is already plain before you, and all successive steps which you need to take will be made plain one by one as occasion for taking them arrives." When your treatment has proved

successful you leave the one most benefited by it in so tranquil a mental frame that he now clearly sees what it is best for him to immediately do; he feels freer by far than before you treated him; his own sense of individual freedom has been heightened; his dependence on Omnipresent Divine aid deepened; you have been to him as a gate-opening angel, for your instrumentality has caused unseen fetters to fall from spiritual limbs. You have not endowed an eagle with clear sight or with powerful wings, but you have broken the bars of an eagle's cage, and the now freed bird can expand its pinions and turn its uninterrupted gaze toward the Sun of Righteousness, which is always shining with healing in its beams. You will not always require the services of a spiritual janitor; you may henceforward dispense with them yourself, and become a janitor unto others who are yet in mental prison houses.

As your own will increases in conscious strength and freedom you become increasingly amiable and easy to get along with, for, though firm, you are sweet, and though very decided when conviction is at stake, you are very pliable in matters of no moral importance. Strong-willed, free-willed people are never unreasonable or capricious though they have well-made-up minds of their own, for they rejoice in their neighbor's liberty as much as in their own. We must redeem the word *wilfulness*. A wilful child is a very loving child and usually grows up, when not irrationally thwarted, into a singularly capable man or woman. One great secret of our frequent failures to accomplish our own lawful

desires is our mean attempt to force other people to yield to our caprices while we bitterly resent all the efforts they may make to compel us to yield to theirs.

Free-will is a large word capable of no small application. If I wish to enslave another I conjoin myself with a slave's heaven, which is also a society of tyrants, for every slave wishes to tyrannize, and every tyrant is the slave of some other tyrant. Never cringe and never boss if you would be free yourself, for he who bosses will be bossed and he who cringes will be held in perpetual serfdom. When we have come to realize that we have only one Master — even the Supreme Spirit of Goodness — and this Divine Governor rules from within us, not from without, we shall not stumble any longer regarding a true definition of our own higher self. There is a Divine independence which is perfectly in accord with right dependence and mutual interdependence, for we are all brethren, and no brother can be his brother's superior or inferior in a last analysis of rank. Some members of the family may be senior and others junior, but they are all of one blood.

Will is a bloody thing, the flesh of which is the intellect; we must first have pure blood, then sound flesh and, finally, beautiful skin. So must we first have a clear conception of good-will, then a right understanding how to carry good-will into effect, and, finally, we shall attain unto the consummate fruit of our desires made manifest in a perfectly healthy organism and a perfectly satisfactory condition of surrounding affairs. The power of the will is a secret power; it is always

acquired by occult force which works in and through all our behavior. The words of a truly strong-willed individual are always powerful to accomplish great results; not one of them is ever spoken in vain.

You may lay the foundation of a large, eminently successful business concern by selling a single newspaper to a chance customer in exactly the right way. It may be your deepest desire, so far as worldly affairs are concerned, to become the head of a great publishing house which will dispense far and wide the noblest and most instructive literature. You have no capital yet, but you are quite sure within yourself that the time is not distant when you will have abundance. You know you are qualified to conduct a large, benevolent business successfully, but you do not yet see how you are to realize your desires. At this particular moment all you need to do may be to sell a single copy of *Science Siftings* for a penny to the first person who asks you for one. That is quite enough for a beginning if you are in the right mental frame and your expectation is united with your will; you are now sowing a tiny seed which has within it the potencies of a gigantic tree. A man or woman who believes in *small* things and *unimportant* details is a very foolish and Godless individual, God-forsaken because God-forsaking. Such a small human insect should take a walk into the country on the first half-holiday and examine a non-human insect, then having discovered that the Infinite Intelligence working through all Nature has lavished as much symmetry and beauty upon an infinitesimal creature as upon an

elephant, he should go back to his small details of petty business and pronounce them immense possibilities for displaying the highest skill and for achieving the most magnificent purposes.

Always compel your expectations to keep step as a second horse in harness with your decided will. All doubt is diabolical; you can never achieve greatness while you harbor a single doubt. Great men who have been called sceptics have been simply inquirers who were unsatisfied with the narrow views of the universe which had been presented to them in childhood. Scientific scepticism is merely a confession of relative ignorance while engaged in quest of absolute knowledge. In all times of doubt and threatened despondency make the following affirmations: My will is completely at one with the entire good-will of the universe. I desire only what it is best for me to obtain, and I have perfect faith that I shall obtain this in due season, and that season is immediately I am qualified to fulfil my part nobly. I rejoice in the freedom of all my neighbors as truly as in my own. I pledge myself to extend to all others the same measure of liberty I desire extended to myself. Seeing that my will is in harmony with the Divine Will, which is omnipotent, I exclaim, "*May the Divine Will be done in me through the agency of my will, which is God's human executive.*"

Let such an attitude as the foregoing be persistently maintained, health of mind and body will ensue because it must. When we need to do something for the benefit of health we shall see exactly what to do and feel a

distinct disposition to do it. All matters pertaining to food, raiment and shelter, as well as all needful advice concerning business and family affairs, will flow into our receptive understanding by means of an intuitive gateway.

It is a particularly good practice to set apart a certain brief space each day at a convenient time for withdrawal into privacy for the express purpose of receiving counsel from within, or if it be difficult in a very busy life to do this by day, before falling asleep at night let us always make the affirmation that during peaceful sleep we shall receive such interior enlightment as will cause us to rise in the morning fully equipped, morally, mentally and physically, for our next day's undertakings. During sleep, even when we sleep dreamlessly, we can receive the deepest spiritual illumination.

LESSON VI

Hypnotism, Sleep, Rest and Repose as Healing Agents

As all our students are doubtless well aware that though there is but one meaning properly attaching to the word Hypnotism, which is derived from the Greek *Hypnos*, meaning sleep, the popular idea of both Mesmeric and Hypnotic treatment, which are considered virtually the same, is entirely at variance with that full assertion of individual will which these lessons persistently advocate.

The literature of mesmerism is so copious and easily accessible that all who desire to do so can easily avail themselves of all the most important facts concerning Mesmer and his wonderful work performed in Europe a full century ago. Since his time multitudes of followers who have more or less closely adhered to his teachings have deluged the world with real or pretended exhibitions of so-called mesmeric power. Mesmer himself was undoubtedly a good and learned man, though his practice was by no means free from mistakes and absurdities; the chief drawback to his complete success as a magnetizer for the healing of disease consisted in

his unwise method of connecting his patients magnetically, thereby running the risk of the transmission of disorder from one organism to another.

Deleuze, an eminent Frenchman, in his fine work, "Animal Magnetism," published in 1825, carried the theory of Mesmer to a safer and completer issue; but even he failed to rid the central mesmeric idea of those unnecessary accretions which have always hampered the beneficent employment of animal magnetism as a therapeutic agent. The well-known decision of a committee of French Academicians many years later than 1825, which was to the effect that animal magnetism was a non-existent quantity, the cures attributed to it being properly referable to the exercise of imagination both on the part of physician and patient, did much to pave the way for the doctrine and practice of the celebrated Englishman, Doctor Braid, of Manchester, who employed the word hypnotism to cover all the ground formerly traversed by mesmerists or animal magnetists.

During the past twenty years the popular interest in mesmerism, so-called, has steadily waned, while the interest in mental modes of treatment has wonderfully increased. There has, however, been a wide division among mental or suggestive practitioners, one party drifting into the abstract idealism known as Christian Science, another party verging toward Agnosticism and even Materialism in the practice of professed hypnotism, a third party endeavoring to take a wise middle course between the two extremes, gladly embracing the

good in all systems of practice, but refusing to be bound in the trammels of any sect.

As the result of large experience with professors of various schools of mental and magnetic practice, the author of these lessons can safely affirm that much that passes under the name of hypnotism is pure and simple Mental Suggestion, in no way subversive of the individual liberty of the person who voluntarily yields to such suggestion, while, on the other hand, many attempts are made to compel submission to an operator's will on the part of unscrupulous practitioners. Let it once for all be understood that no amount of raving against hypnotism and its dangers, like that indulged in by the foolish among Christian Scientists and Theosophists, can possibly protect the weak and unwary against the machinations of those who seek to misemploy hypnotic ability. The only safeguard of an individual is that individual's own mental and moral superiority to any adverse influence with which he may be visibly or invisibly brought in contact.

There is a phase of hypnotism, speaking technically, which is an essential part of all proper mental treatment. Neurotic disorders always induce sleeplessness, and when insomnia has gone very far it borders closely on insanity, therefore it is highly necessary that a mental healer should know how to induce sleep in a sleepless patient. All opiates and anodynes are decidedly pernicious in their ultimate effect on the constitution, especially if their use be long continued, and it is a well-known fact that when sleeplessness becomes

chronic the dose of chloral or opium has to be frequently increased, or it produces no result whatever. At this distracting point in the history of a victim of aggravated insomnia the strong, well-balanced mental healer can step in with the power of suggestion to entirely overcome these dangerous and distressing symptoms, and, in order to do what needs to be done, this mental healer must have a clear conception of the true place of the will in suggestive practice.

We all know that a case such as the one instanced desires sleep, but believes it impossible to obtain it. All confidence in material medicines has been lost because they have proved thoroughly ineffective, therefore the coast is clear for the work of the mental healer, who approaches the patient with an entirely new kind of remedy.

The first great essential is that healer and patient should make each other's friendly acquaintance. The healer, to be such in reality, must inspire confidence and communicate a sense of repose which only a reposeful person can do. Sometimes on the occasion of a first treatment it is desirable for the healer to take both of the patient's hands in his own, look steadily into the patient's eyes and clearly articulate the words in a firm, calm voice, "*You will sleep perfectly to-night.*" This simple sentence can be repeated a number of times in succession, the voice of the speaker gradually lapsing into silence, when the treatment can be still continued without audible expression.

Whenever possible, it is highly desirable to give this

treatment just before the patient retires for the night, or, when that is not practicable, during the treatment, the hour for retiring should be mentioned, the suggestive healer saying, for example, "You fall asleep to-night at eleven; you sleep soundly until seven." Of course, an earlier or later hour for retiring or rising can be substituted for eleven and seven at the wish or discretion of both parties concerned, but a wise limit of time for a night's rest is always eight hours, though ten or even twelve hours' profound slumber is none too much for one who has been subjected to the exhausting effects of long-continued insomnia.

Surely every intelligent person can see that such sleep-inducing treatment as is here advocated cannot possibly be other than in full accord with the will of the person treated as well as with the will of whoever gives the treatment. The case stands thus: You wish to sleep, but something has kept you from sleeping; the healer's intention is to assist you to enjoy the sleep you both want and need, and in order to do so he must conquer the obstacle or banish the unseen intruder which has been preventing your repose.

When you apply for mental treatment you should know exactly what you desire and you should communicate this desire to the healer whom you have called in and request him or her to treat you for the accomplishment of such desire. You know you need sleep; you have been trying in vain to obtain it in useless and undesirable ways; you have now made up your mind to make trial of a new and highly superior method which

the mental healer understands and practises. Seeing that you are both agreed concerning the end in view, you do not place yourself in any attitude of slavish submission to another's will. On the contrary, you have engaged a friend to coöperate powerfully with you to fulfil your own legitimate desire, which is for quiet rest, a condition always necessary to health of mind and body.

Whoever gives a treatment for sleep to himself or to another must use the word *sleep* frequently during affirmation. The constant use of a word which is the distinct embodiment of some definite idea cannot fail to induce the result suggested by that word, provided the word is spoken faithfully and frequently. Mere formulated sentences without life or deep feeling in them produce very small results; the same words when employed by one who feels them intensely will produce consequences of great magnitude. In this fact we find revealed something of the meaning of the old phrase, "the Master's word," which can only be spoken by a master, for were the same syllables uttered by a servant only a servant's word would result. The true hierophant or adept is one who has learned to speak whatever word he utters with the full assurance of faith that it will accomplish the result for which it is intended.

We often hear about the *strong will* of the operator and the *weak will* of the subject; but we need not draw therefrom the false, though common, inference that a weak-willed person must be brought under control of the stronger-willed individual in order to receive benefit.

Weak wills need strengthening, and they can be most effectively strengthened by friendly contact with all wiser and stronger wills. It is therefore quite true that a successful healer possesses a very much more fully developed will than that of the weak-willed patient. The first impulse of the weaker may be to yield blindly to the strong one, as weak-willed people are very irresolute and in no condition to shoulder heavy responsibilities themselves.

When the healer is a conscientious, upright person, and only such can be a genuine healer, no possible harm can result should the patient fall into a magnetic trance and experience for the time being what is known as artificial somnambulism in place of ordinary sleep. This magnetically-induced repose will soon be followed by refreshing rest of the ordinary description, and though we do not advise mental practitioners to set to work to induce artificial slumber, when it spontaneously follows upon their suggestions there is no cause whatever for annoyance or alarm.

When the patient has fallen asleep suggestions should be steadily continued until the healer feels within himself that the treatment already given suffices for the present. When you feel that you have said all that you have to say do not attempt to continue the treatment longer, for all subsequent statements will grow weaker, and might even counteract, at least to some extent, the good accomplished by your earlier and stronger statements.

We all know that sleep follows naturally whenever it

is needed, provided we are not in an anxious or care-worn mental frame. The wise healer, seeking to deliver a patient from the bondage of insomnia, will often say nothing whatever about sleep during his suggestive treatment, but will confine his statements to mention of peace of mind, mental tranquillity, inward repose, and freedom from care or anxious solicitude concerning business or family affairs. We must clearly understand that it is always right to begin at the causative end when giving mental treatment. The usual cause of sleeplessness is worry, which is the antithesis of mental repose, therefore the treatment must be given for mental repose. The word *worry* should not be brought into the suggestive formulas, because to make mention of the name of a disease constitutes oftentimes an adverse suggestion which is soon taken up by a sensitive patient and translated into an auto-suggestion which serves to engrain the thought of disorder more fully in the consciousness of the sufferer.

We all have some idea of electro-magnetic action in the human system. The successful electro-magnetic physician is always one whose harmonizing instrumentality serves to equalize the electric and magnetic currents of force in the human body, which is a great storage battery for universal energy. Direct mental suggestion aims at successfully accomplishing by exclusively mental processes precisely what the electro-magnetist seeks to bring about with or through the aid of some external appliances.

We confess to no sympathy with any attempt to

reduce the hours of natural sleep to a minimum by artificial processes, though, as in the case of the great Napoleon Buonaparte, three or four hours of unusually profound slumber will accomplish far more for the restoration of mental and physical energy than a very much longer time spent in light or fitful repose. Persons of highly nervous temperament when in good health are very sound sleepers; being naturally intense, they do everything intensely, including sleeping. Such persons, although often seemingly delicate or fragile in personal build, can do an amazing amount of mental work without fatigue; they also recuperate very readily after hard manual exertion, provided they are allowed to sleep peacefully until they awake spontaneously, and they can usually sleep soundly in any place, quiet or noisy, where they can feel mentally at rest.

Sleep must, however, be regarded as intended by nature for vastly higher purposes than merely recuperative ones. During sleep, in these days as in olden times, we often hold communion with spiritual beings from whom we receive an immense amount of that interior information which comes to us through no external avenues. We all live two lives at once, an outer and an inner life. During sleep we are in the subjective or sub-conscious condition which is our psychical state of life; then when we awake we return to the objective or superficial plane of consciousness where we often employ the results of information received while in the psychic condition. Did our recollective faculty serve us so far as to enable us to remember in the one state all that we

experience in the other we should be in the possession of continuous, unbroken consciousness. We are never really *unconscious* during sleep, though we may be *otherwise* and *elsewhere* conscious than when we are awake.

A bridge can be built mentally between these two states of consciousness, so that when we desire to recollect in our waking hours what we have gained during sleep we can do so, provided we accustom ourselves to make positive affirmations before falling asleep that we shall remember after we have awakened all that can prove of value to us during the ensuing day. Prophetic dreams and correct visions of distant persons, places and objects, which not infrequently come to sensitive people while asleep, prove that our psychic faculty, which is usually at rest during the day, is wide awake and active during the night; but in cases where highly mediumistic people, clairvoyants, clairaudients, psychometers and others see visions and hear voices during the daytime, there is in their cases an unusually close bond of sympathy between the two planes of consciousness.

The so-called "Rest Cure," with which the name of Dr. Weir Mitchell, of Philadelphia, has long been prominently associated, is, in our judgment, largely a mistake, because rest cannot be obtained in uninteresting idleness. It is often necessary that nervously-overwrought patients should be for a time secluded from all ordinary cares and duties, while all responsibility is removed from their shoulders; but there can be no true *rest* where the mind is fidgety and a sense of irksome physical restraint makes the invalid feel like a prisoner.

L. of C.

One day a month in bed has been found a great boon to many a heavily-taxed housekeeper, and many a business man who does not rise till late on Sunday afternoon and attends church or lecture hall only in the evening finds the weekly Sabbath a veritable day of rest, refreshing alike to mind and body.

It is quite impossible to further define rest as a healing agent than to declare it to be complete repose from care and anxiety, for inducing which suggestive treatment is often imperatively needed. We all have many duties to perform which we cannot honorably escape. We can, however, so completely change our mental attitude to those duties that we can call a duty a delight, converting into a privilege what was aforetime a burden heavy to be borne. Very much more depends upon the mental attitude we take toward the work we have to do than upon the nature of the work itself. We may enjoy perfect repose while walking, talking, writing, singing, or doing any kind of mental or manual work, provided we determine to look upon our employment as an agreeable means of employing energy, not as a tiresome way of wasting it. They who truly husband their energies are they who do whatever comes in their way to do with cheerful alacrity, taking their occupations one by one, doing each piece of work in turn as perfectly as possible without troubling over what will need to be done next.

When you retire at night refuse to allow the anxieties of your business to affect you in any measure, but if you have business perplexities awaiting solution on the

morrow, quietly and steadily affirm that you will receive, while you are sleeping, all necessary guidance by way of enlightenment to enable you to so conduct your affairs that the greatest possible good to all parties interested will result from your behavior. When you have accustomed yourself to the use of so wise a nightcap you will always awake in the morning with a clear head, refreshed limbs, a tranquil spirit and a general ability to overcome difficulties instead of being overcome by them. The same people might have called upon you, the same propositions might have been made to you during the ensuing day had you suffered from broken rest, troublous dreams and hysterical nightmare the night before; but the loss of sleep and general mental perturbation would have quite unfitted you to deal sagaciously with the people you encountered or to act wisely in connection with the plans submitted for your consideration.

We do not always get precise directions from the spiritual world how to act in mundane matters, but when we are in the enjoyment of high and, therefore, *elevating* spiritual conjunctions, we become so tranquil and so lucid that our own judgment is unbeclouded; in that way we are truly helped to help ourselves. The accomplished seer can at any time go into mental privacy and fall asleep at will.

We know of no better advice to give to anxious and perplexed people than the following: Retire at the earliest opportunity to some sequestered place and suggest to yourself that you will enjoy a short period of

profound repose during which you will receive exactly the enlightenment you require to enable you to pass through your present difficulty to a higher state beyond. If you cannot readily feel the force of your own suggestion, because of your present mental turbulence, you are in a condition where you greatly need the services of a tranquil, judicious friend who can make the needed suggestions on your behalf, inviting you to make them for yourself after they have been made for you by another.

Whoever wishes to induce repose in another must have brought himself by that time into a state where he is altogether superior to disturbance resulting from common sources of annoyance. You cannot reasonably expect to enjoy real spiritual enlightenment until you have first conquered all undue anxiety concerning material affairs. The highest use of sleep, no matter of what variety or how induced, is to liberate the spirit from oppressive thraldom to the senses.

The conscientious professor of hypnotism — who may be a good physician, like the eminent Doctor Gregory, of Edinburgh, whose work on animal magnetism is still a standard medical classic, though he calls his work by a doubtful name — is certainly rendering valuable and beneficent service to humanity. The use of hypnotic suggestion in connection with surgery and dentistry can be most fully justified, because while anæsthetics are never unattended with danger, and usually serve only to drug a sensitive person into seeming unconsciousness, intelligent suggestions made by wise and kindly men

and women serve to raise a patient's thought and feeling above the state where suffering is felt when surgical instruments are brought in contact with the physical body.

Doctor Baker Fahenstock, of Philadelphia, in his most interesting and authentic work entitled "Statuvolism," has given a record of many instances where he, together with many of his students, has so entirely risen above sensibility to pain that difficult and ordinarily dangerous operations have been easily and successfully performed without suffering being occasioned to those operated upon, and entirely without the subsequent weakness which is often more dangerous than either the operation or the pain it occasions. The all-essential doctrine connected with this subject is the power of the embodied human spirit while here on earth to so determine its own seat of conscious functioning that it can regard its body of flesh as simply an instrument to be manipulated by it entirely at its own discretion.

Popular fallacies concerning the dangers of hypnotism will all vanish when a higher view than the ordinary comes to be taken of individual sovereignty. Then will intelligent mental coöperation universally succeed to the present painful and utterly false belief that some have the right to be tyrants, while others must submit as slaves in the social organism.

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LESSON I.

Statement of Being: Relation of Man to Deity.

Laying aside all pre-judgments, we must at once acknowledge ourselves as in the one life of which the manifest universe is the harmonious expression—affirming God and man are one. The infinite All-Good is the only principle of being. Man is the expression of Deity. Being acknowledges no severed personalities, or separated entities, but each individual conscious unit maintains its true selfhood in, not out of, the infinite. First affirmation: Good is all; there is no evil. Every atom is spiritual and eternal; creation is integration; destruction is disintegration; therefore, as the wise among the Brahmans teach, the destroyer and reproducer are the same (Siva), the transformer is the right title to employ. When teaching persons who believe in evil as a power or entity, it is essential to show how two supreme powers cannot possibly exist, as only one power is infinite, and infinity is all. I affirm my own divinity. I claim my portion of living bread and water as the offspring of the source of supply from whom I can never for an instant be divided; I reverently but confidently exclaim, "I and my Father are one." Let the student affirm this sentence over and over till the pronunciation of the truth causes a vibratory response throughout the frame, and only cease affirming when the token is received. To explain the import of this statement, have recourse to physical science, which is true in correspondence, and you will learn how to discriminate clearly between being and existence. God is, I am. God is all. I am in God; the all includes me. God is good. I am His good child. God is love and wisdom. I am loving

and wise. God is power, I am powerful. God is strength, I am strong. God is truth, I am truthful. God is purity, I am pure. God is perfection, I am perfect. These statements are absolutely true, but must be uttered again and again that they may be proved, as the rule in mathematics must be constantly applied to solve a problem. Let the scientist reason from atoms, and the theologian from God, and from both standpoints the allness of Good and the consequent nothingness of alleged evil must appear. If it be thought necessary to account for the appearance of evil, explain the law of contradictories, and argue from the premise that as good is positive, the great reality, that which is less than a complete manifestation of good, is negative. MAN KNOW THYSELF. Anthropology and theology are one. Science is knowledge; philosophy is only speculative. Study the natural sciences, and they will show you spiritual truth inverted as a reflection in a mirror. Health is harmony. All is good, but every atom in the universe has its rightful place, and can only demonstrate its goodness when in order. When we feel ill at ease we are ignorantly opposing right; therefore, all suffering is a sign of inharmony. I affirm concerning my body, that it is good, yes, very good. I affirm for my body *order* which is according to divine law. I have a body, but I am its master, and I will exercise my lawful magisterial claim over all its parts and functions. My body is the expression of my idea, as I am the expression of God's idea. I am an idea in the infinite mind, my body is that idea expressed in form. God is the only absolute thinker, but man receives life into himself as the fishes in the ocean drink the water in which they swim, or as the birds flying through the air breathe that air. These illustrations, carefully followed to their logical conclusion, will give every student a clear, concise, communicable conception of man's oneness with God. Good being the essential, primal and ultimate condition of every atom, we pronounce all atoms divine, and then we proceed to treat for harmony, as follows: I acknowledge the one sole God as infinite and eternal, as omniscient and omnipresent. Every atom is in God. Man is the word of God, the spoken *logos*. The Word is the life and light, and all men share it equally, as all men are included in the Grand Man. Love is expressed as will, wisdom as understanding. There is but one will, and that will is perfect love. Love is father, wisdom is mother. Love acts first in desire, which is will seeking expression. Wisdom is love's co-operating counterpart. In Man, will and understanding must go together to produce harmonious results. I declare myself subject only to infinite love and wisdom, whose child I am. I deny the possibility of my ever being in any other power, for there is no other. I declare myself the portential possessor of all knowledge, and my conscious effort shall make this manifest. "I will be that I will to be." My

will is one with the divine will. I acknowledge my will as the talent entrusted to me by the All-Good, and I will use it. I now declare that my spoken word expresses itself in my intellect, and my body is my intellect made visible. The subjective desire of my inmost nature I declare expressed in my form. I will to express health, harmony, strength, peace, joy, and courage, and I know that I am healthful, harmonious, strong, peaceful, joyous, and courageous. I claim dominion over the three kingdoms of nature, for these kingdoms are within me. I am their governor. God rules the world through man (read and study the 8th Psalm). I refuse allegiance to any other law than the law of harmony; I am subject only to the Deity. This denial and affirmation in one is particularly useful to rebut the prevailing beliefs of weakness and susceptibility so prevalent everywhere.

Second Affirmation.—My body is the beautiful, harmonious expression of my will, and my will is one with the divine will. Anatomy and physiology are beautiful studies, but pathology must be rigorously excluded from our curriculum. Anatomy describes the perfect frame of man and woman; physiology explains the perfect functions of all the perfect organs. Though it is quite possible to grasp the truth of being spiritually through intuition without having recourse to any external aid, in these days, when the senses are being so continually appealed to in the externalisation of ideas, we can profitably map out the body in perfection, pronouncing it at every step *very good*. Teach yourselves and your children the natural lawful position and use of every portion of the body; the body is in reality wholly spiritual, and it continues to exist forever.

"There is a spiritual body." No matter what false conceptions any may have entertained, a clear, positive statement of the true spiritual body will rectify their errors, and such psychical and physical changes will take place in our outward forms as correspond to our thought about the true form. Unconscious thought has largely built the body hitherto; mankind must now arise and try the force of conscious thought to construct the body as a perfect instrument of spirit. We have all libelled and abused our bodies. We have not known our bodies as temples of the living God. Let us know our bodies as ultimations of our real selves, discarding all false beliefs about them. A very profitable exercise, especially for all who think their bodies weak and imperfect, is to pronounce every organ of the frame and every function thereof pure, beautiful, blessed, and holy. The Scriptures speak of the organs of the body as expressions of the power of the All-Holy, and declare the healing is "making whole" (entire, complete, symmetrical). Let the student who is seeking deliverance from weak thoughts concerning the body pronounce such a formula repeatedly as "I pronounce my body the perfect instrument

of my soul, and my soul is an expression of Infinite Spirit. My body is very beautiful, and I admire it greatly, within and without; it is wonderfully constructed of living thoughts, and these thoughts are perpetually changing and weaving themselves into varied and ever still more charming combinations. My body grows stronger and more beautiful every time I think a thought in accordance with truth, and I will not think an impure thought; nothing can make me think unwisely, for there is but one absolute thinker—God." Be not afraid, dear students, to use these words of power and flame, they are words of peace and harmony. "Acknowledge God in all thy ways" and no evil can befall thee, for evil is but discord created by false thinking which right thinking immediately dispels. No man, woman, or child who can grasp the spirit of this lesson need wait an hour before beginning to teach or heal. Call your neighbours and friends together and read these statements to them, and as you assemble in the search for truth, you will receive power and guidance. Repeat the formulas until you feel them; take them to bed with you, and let them repose in you while you are asleep; thus you will find an increase of strength, a fuller measure of health than ever before. The writer of this lesson knows the power of the Word from actual experience, but no one demonstrates the science perfectly until every vestige of false belief is cast aside.

We have been crammed with error, and our intellects hold it tenaciously, while our divine will seeks freedom from all error. Harness the intellect as a swift steed to the chariot. Will is the driver; intellect is the horse. Deny precedent as necessary in any case to fortify your claims. There are six periods in regeneration as in generation, and this veiled truth is hidden in the opening statements in Genesis. The thought of to-day is in advance of all preceding ages, and we have a right to expect fulfilments undreamed of in the days of old. Formerly, once in awhile, a glorious hierophant mastered sense and worked wonders; but the mighty works he accomplished were all according to law. Man is an embodiment of law. Law is will, and will is law; there is but one will, there is but one law, and that is divine.

We laugh at gravitation when we support a falling body, yet gravity is undisturbed; we laugh at mountain storms when we climb above the clouds and the storm rages only in the valleys; so do we through the glorious science of Spirit, now for the first time in the records of humanity revealed to the masses, laugh at the spurious pessimism and antiquated folly of the representatives of respectable but depressing fossilism who tell us so and so has never been, and therefore never can be. Modern inventions daily give the lie to such abominable croaking. Reader, whoever you may be, I implore you

for your own sake, and for the sake of all humanity, to read and ponder well the statements in this lesson, and now give you a word of mingled warning and encouragement. Whatever thought would hold you back from using these mighty affirmations of truth and denials of errors, however well intended such mistaken would-be adviser may be, will, if yielded to, depress your mentality and impair your health. Be strong to resist the specious sophistry which masquerades as wisdom, and would deter you from claiming your inheritance. Repeat frequently "I am subject only to the law of infinite good. I claim my right to health, to happiness, to spiritual wealth, and to my full measure of all external supply to meet my every need. My will is one with the goodwill of all humanity. Whatever I claim for myself, I claim for all. Dear humanity, I love you, I am inseparable from you; your welfare is mine, and mine is yours. We are one family forever. *God is all in all.*"

LESSON II.

Prayer and Unction: A Study of Desire and Expectation.

Read and study the epistle of James, which contains a great deal of practical instruction concerning the necessary attitude of thought, and explains clearly the difference between mere belief (dead) and true faith (living). What is faith? We declare it to be perfect trust and confidence in the All-Good. Faith and prayer always go together. The "prayer cure" is with oil and prayer. We can test the efficacy of all instructive teachings by fairly using them. Oil in the early Church was used literally in connection with prayer, in all places where a material interpretation of the Word was given. Oil is a symbol of wisdom; a shadow of a deep spiritual reality. But what is a shadow? Some schools of metaphysicians declare all material things to be shadows; but a shadow can be cast only by a substance. There must be something intercepting the light to cause a shadow. If the physical world is only a shadow, where is the substance that casts it, what is the reality which is reflected? While the reflected face in the glass is nothing, a real form must be before the glass to be reflected. Matter if a shadow must be the shadow or reflection of something. Many homœopathists declare the highest attenuations to be the most potent with sensitive patients. Why? Surely because trituration is a mental as well as a physical process. It extracts hidden potency from the drug by refining away the outer covering of its psychic

essence. Everything in nature generates an aura, but the potency is not in the aura, of which the outward form is the grossest crystallization, but in the vitalising element, which is invisible. We do not believe in saying indiscriminately, "You can take anything you wish," to everybody, because wishes are results of mental states. When our food serves us, we are nourished; anything may prove injurious to us if we do not dominate it, and dominion comes through knowledge of law. When we desire or will that the will of God be done, our will becomes one with the will of God, and harmony results in our bodies and surroundings. Oil, we repeat, corresponds to illumination, light, understanding. True prayer is aspiration rather than supplication. When we pray truly we fervently aspire. Montgomery said truly, "Prayer is the ladder Jacob saw." Aspirations are angels going up the celestial ladder, while inspirations are angels coming down the same ladder. We must aspire in order to inspire; we cannot inspire till we aspire. An angel never comes down till an angel has gone up. All good thoughts are angelic forms, and brings us into close relationship with all who think rightly.

"Prayer is the soul's *sincere* desire." *All Desire is prayer!* When prayer is accompanied by anointing with oil, symbolically oil signifies spiritual unction. Oil literally calms, soothes, molifies. It so far calms the waters that it can be made to control the waves of the stormiest sea, and is now often carried in vessels for that purpose. It also represents the *healing* power of *calm* thought. Trust always produces tranquillity. Whatever we love we desire. A person in the love of holiness earnestly desires to be holy. *Love* is made manifest in prayer, while oil typifies the wisdom which must accompany affection. In healing, love and wisdom must always be united as working counterparts. Some healers accomplish nearly all their work through wisdom only, with others success is nearly all due to love. Most people are greatly lacking in one or other of these equally necessary elements, which must be equally developed before healing can be *perfectly* demonstrated. Every prayer will be fulfilled if we support our sincere desire with *firm expectancy*. When we confidently and continuously expect our desires to be fulfilled, they will be. We often desire something quite strongly and yet fail to obtain it; the reason for this is that we do not *expect* to have our prayer answered, even while we try to *hope* that our petition will be granted. If we do not sustain our desires with expectancy they will not blossom in fruition. Prayer is planting, but ground must also be watered. Irrigate your desires constantly. God gives the increase only after the planting and watering has been done by us.

At prayer meetings the participants often give God a large amount of miscellaneous information, chiefly concerning the gossip of the

place. Often, after prayers have been offered for the reform of a drunkard, the people who prayed would be greatly astonished if he reformed; they asked for his conversion without really expecting an answer. We sometimes ignorantly ask for things we would not know what to do with if we had them; therefore ought we not to pray that God's will may be done on earth, *i.e.*, in all external states, as well as in the interiors of our affections (heavens). Asking God to *will* and do of His good pleasure in us, is asking Him to *use* us to do His will. Let our motive in prayer be, "Oh, God, use us this and every day, in thought, word, and deed, to lead others out of temptation into righteousness." Unscrupulous persons play upon others' weaknesses to lead their neighbours astray. Why do we not play upon susceptibilities so as to lift the weak ones up, instead of pushing them down, by expecting them to fall, which is a sure way to work their downfall? If your boy is subject to evil influence because of weakness, why do you not exert a powerful good influence over him, and thus direct his susceptibility aright? Why not put temptation to righteousness instead of to sin before him? Weak people are easily benefited by mental treatment, but they do not usually remain healed unless instructed. We often love our friends when we do not believe in them; therefore our affection weakens instead of strengthening them. Never think that anybody can be led into evil, but not into good. If you tell people disease is floating in the air, almost everybody will believe you, but comparatively few believe that good health is infectious. No one can pray the prayer of faith while believing in the power of any devil. We declare there is but one Omnipresent Energy filling the whole universe, and we declare this energy is GOOD. Overcome evil by *denying* error through a clear statement of the opposite truth, but you cannot destroy its influence by merely ignoring it. *Denying* it is to bravely meet it, face it, and declare *it has no power*. Until good flows in and puts out evil (erroneous belief), which is always due to ignorance, disorder will stay where it is and appear invincible. Let the warrior (your true self) fight in you! Let the fresh air in and the impure will go out. Let your light shine; let the breezes in. Why should anybody be short of breath when there is plenty of air for all to breathe freely? Timidity is the answer. Cowardice and deceit go together. Honesty and bravery go together. By positively affirming *good*, we deny away evil. Denial is only the reverse side of affirmation; it is counter-statement; it is only necessary to tell the truth and trust to it to slay falsehood.

People can *believe* as they please, but *never* allow yourselves to be bullied into believing or pretending to believe anything. Stand up for whatever you know to be the truth everywhere and on all occasions. When the time comes to make a positive statement, sow the seed of

the *right word* in love and gentleness, but with all possible firmness. When we are truly individualised, unwelcome magnetism or undesired hypnotism can have no power whatever over us. By yielding to *spiritual* thought, you naturally unfold the secret spiritual power within yourself. This dominant power is God's will, expressed in our consciousness through the medium of our human WILL.

Jesus said, in effect, "*I will* that God's will be done in and through me." The Gospel says, "Everyone that asketh receiveth," and it is so with the unselfish acquisition of personal health. We cannot gain anything by depriving anybody else. The way to conquer all limitations is to realise your perfect oneness with all mankind. Man rightfully has dominion over all things. Prayer is only answered according to law. The Universe says, "When you know how to obtain any blessing you can freely enjoy it!" If you lack wisdom "ask of God, who giveth liberally and upbraideth not." We have to know precisely what we want before we can obtain it. Was there an earthly castle ever built that was not a castle in air first? You must hold steadily the thing you desire before your mental eye; you must map out a perfect plan in thought, and realising that Will is *architect*, while Intellect is *builder*, keep the design of whatever you desire to see actualised immovably before your mental vision, and then, through the law of attraction, you will call to you the means whereby this model will be rendered objective to sense. If a home is needed you will get the money to build it, in thoroughly legitimate, natural ways, after you have held steadily for some time to the right thought concerning it. If you steadily place yourself in thought in any situation, in due time you will be in that position literally. *See what you want* and hold firmly to the vision. Do whatever work offers itself to you as a means of livelihood till you get to where you would be. All will literally come right if you are unfaltering in your desire and expectation. Black stoves and wash windows, but keep the desired goal always in view and you will get to it. *Anything* that comes to you will take you a step nearer the goal, if you will regard the incident as an experience on your journey to the state you are determined to attain.

The life of prayer is the life of continual aspiration, coupled with unfaltering expectation of the desired result. Spiritual blessings you are *sure* to get; and "God will give more than we can ask or think." In meditating upon anything you desire to obtain, remember that the law of attraction works unfalteringly, but no positive results can be secured without fixity of purpose. The road to conquest over all difficulties is to meet doubt in mortal combat and lay it low with the sword of denial, remembering always that continued, positive affirmation of what you do want is the most effectual denial of whatever you

wish to remove. "All things whatsoever you ask in prayer believing (confidently expecting) you will receive." In treating yourself or another, do not try to diagnose disease or discover causes of weakness, but see yourself or patient as the already happy possessor of every blessing. It is only by affirming and re-affirming, whenever doubts assail, that you can win the victory of faith. Revert constantly to first lesson to study and practise the sample formulas till you prove their power, as you certainly will if you are persistent.

LESSON III.

Faith: Its True Nature and Efficacy.

In the 11th chapter of the epistle to the Hebrews, faith is defined in various excellent ways, and all distinguished characters of the Old Testament are said to have accomplished all they did through faith. It is surely needless to remind any one who has studied the gospels that the importance of faith is the keynote of all the teaching of Jesus; howbeit he teaches that faith without expression is dead, and on this point James agrees with Jesus unmistakably. Faith is, first, FIDELITY; second, TRUST; third, SPIRITUAL VISION. Fidelity begets trust, and trust begets seership or prophecy. Faith in its advanced stage is the beholding of things unseen by the bodily eye, and also uncomprehended by the intellect. It is soul-sight, and being such it cannot be cultivated except by walking in the way of the spirit, and not according to the desires of the flesh. Healing through faith is threefold. In the first place it is the result of perfect fidelity to inward conviction, and this means moral and mental independence, which results in freedom from the influence of fear, race belief, and the mistaken opinions of one's neighbours. Freedom is essential to health. Contagion is nothing but an effect of servility; if we never cringed to prevailing misbeliefs and fears we should be absolutely proof against contagion.

Race belief affects the child in the womb through the mother, therefore it behooves every teacher of tokology to carefully instruct the future mothers of the race in regard to the influence of their thoughts upon unborn offspring. Children before birth, and to a large extent during the lacteal period also, are influenced unconsciously through the mother; it is only when they begin to reason for themselves that their own thoughts affect them to any great degree. A young child is not responsible because conscious thought has not yet

asserted itself, and without conscious thought and reasoning there can be no faith. Even belief, which is much less than true faith, is a result of reasoning to some extent, for we can refuse to believe or choose to believe what we are told. Even strong evidence can be rejected as well as accepted. "I *will* believe," is a logical statement of determination to arrive at a certain conclusion, but such an attitude is usually unwise, as it generally results from blind intoxication consequent upon absorbing the thoughts of others. Voluntary acceptance or rejection of an idea implies discrimination, and this faculty is universal, and proves itself the constructive agent everywhere. We cannot expect anyone to build intelligently without correct knowledge of the elements he employs, therefore be ever ready to give a valid reason for the convictions you entertain. By faith we hold on to things with invincible tenacity, as when a person says of a friend, I *will* trust him no matter how appearances go against him. Having intellectually accepted the propositions stated in the first lesson, the student will often encounter doubts, which must be met and argued down, and there is no real victory where there has been no struggle. All growth is accomplished through effort solely. Do not fear to face a doubt, for only the torpid or mentally blind are free from doubt; in their earlier stages of mental progress all thinkers are sceptics, but doubt can and must be mastered; it is only a shadow, and pertains exclusively to ignorance.

Faith in God is confidence in universal good. Trust in good supremely; place implicit reliance on truth, and thereby demonstrate the nothingness of error, which is but shadow. Moral sense differs in degree in different persons, only because some are more fully developed than others. Savages have no such ethical conceptions as ourselves, because they are not morally evolved as far as we are. There is no sin, and there are no sinners from the standpoint of absolute truth, but the fruits on the tree of life are in various stages of ripeness. Never condemn yourself or anybody, for condemnation savours of weakness, and invariably tends to beget or increase whatever it recognises. Luther was right at the core when he taught justification by faith, and Calvin also, when he proclaimed the "perseverance of saints." "God is able to keep us from falling," and "We are justified by faith," are true and important sentences. The view of faith we are endeavouring to present is that we must TRUST IMPLICITLY IN GOOD; place unswerving confidence in right. In case of perplexity, it is always well to retire into complete privacy and affirm, "I desire only to know and do RIGHT, and I affirm that whatever is right is invincible." You may be in a fog, and wonder how to decide a question that compels a speedy answer; you may be perplexed at apparent injustice and feel crushed under it. Go into

the silent chamber and RISE ABOVE IT, and this can only be done by placing unwavering trust in good. "Faith grasps the blessings she desires." "Faith is the gift of God," but it is free to all who seek it. There is a well-spring of power in every soul; when this is recognised it is ours to use, but until we acknowledge it, it is only ours potentially. To actualise, manifest, and utilise it, we must go down into deepest consciousness, and there find our true life, which is divine. Jesus taught this to the woman of Samaria, and it is the special truth above all others indispensable for us to lay hold upon in the work of healing. Treasures have just as much intrinsic value while buried as after they are unearthed, but we cannot find what remains hidden in the ground. So it is with our spiritual life: we are all alike children of God, but most of us do not know it. We possess the capacity to manifest unlimited power, but lay claim to weakness; boundless knowledge is within our grasp, but we claim ignorance: and with what result? We act out these false estimates of ourselves and appear as mental and moral pigmies when we might show forth as giants. Self-depreciation is as harmful as it is to depreciate the worth of others. We are all members of one family, in which a word spoken against one reflects dishonour on all. Never allow yourself to think badly of yourself, for if you encourage pessimism in thought you will surely act it out in deed, and you cannot help others unless you are strong in yourself. Renunciation of anything but error is utterly wrong and foolish. Self-culture is the only practical stepping-stone to real usefulness. Health, happiness, strength, and knowledge constitute our real birthright, and we must not barter it. False belief asserts itself in spurious philosophy and specious sophistry, such as vaunted willingness to be annihilated for the good of others; but how much good could you do to anyone if you ceased to exist? Service is possible to you because you live; therefore the true altruist affirms and enjoys conscious individual immortality; he revels in the might of his strength and in the depth of his knowledge: he glories in his divine beauty as he sees in selfhood *found* in God (not lost) a means of perpetually adding to the joy and beauty of the universe of conscious life, of which he is part. If you will *study* the eleventh chapter of Hebrews, and trace out the workings of lively faith in the lives of all the characters enumerated by the author, you will see plainly that faith to his mind was *vital recognition of saving truth* and conscious realisation of infinite power (love). *All* results are, and ever must be, according to unchanging law; a so-called *miracle* is only a *mighty work* accomplished through the agency of law, never against or without it. Humanity is *incarnate law*. Law works through animals without their conscious co-operation, thus they are endowed with *instinct*, which is unreasoning obedience. Obedience

to *intuition* is conscious co-operation with law spiritually and instantly perceived. This is above reason, while instinct is below reason, as the term is commonly employed. The spiritual realm is everywhere; we are already immortal; every faculty we can develop in eternity is now germinally ours, but the seed must sprout, and we must furnish conditions necessary for growth. Lay hold with all the force of your affection or will upon the great essential truth of Being—*Good is All.* When we entirely cease from attributing power to error, it dissolves and soon disappears, for it is indeed nothing when viewed from the standpoint of reality. This declaration of truth is thereby scientific, and is practically confirmed in every department of scientific research. To make this plain to the students of the doctrine of evolution, we call attention to the atomic theory accepted as a working hypothesis almost universally. Atoms are indestructible; they change their places, but not one ever perishes; when harmoniously grouped they form perfect organisms, but when misplaced they constitute disorderly forms. Order being necessary to harmony, and man being a builder or organiser, it becomes necessary for him to learn the law of order, so as to secure harmony, and this the true self knows, but the lower self needs instruction. The real *ego* never changes, it neither advances nor retrogrades, but it continually manifests itself more and more perfectly. Outward existence is expression, and we learn to express perfectly only through repeated experiment. The divine soul knows everything, and the intellect must be its willing pupil. The highest knowledge comes through seership, which is far beyond ordinary mediumship, as *illumination* far exceeds *inspiration.* When we know truth, belief is unnecessary, for belief at best is only twilight, while knowledge is broad daylight.

Perfect fidelity to conviction releases us from all false dependence one upon another, and as we cease to be unduly connected with the *psychic* and *personal* spheres of our neighbours we cease to reflect or participate in their adverse conditions. One of the most perplexing doctrines taught by those who do not fully comprehend the actual workings of the law of attraction in its universal operation is, that as all sickness is due to sin (transgression of law), therefore every invalid must be a great sinner. This imputation is false, and unkind in many instances, as it leads many times to the cruel inference that *malice* rather than *weakness* is the chief source of suffering. Violent inflammatory disorders are frequently brought about by rage; but yielding people, who are altogether too submissive to others, are frequently afflicted by reason of their too negative attitude. Faith is strong, courageous, positive; and for this reason, if for no other, the *faithful* are far healthier than the faithless. "Whatsoever is not of faith is sin" evidently means that when we act against or apart

from convictions we act out of accord with the law of harmony. Prevailing weaknesses in society are due to general lack of individuality. When *La Grippe*, or Russian Influenza, attacks a few, a multitude soon fall victims on account of being "Mrs. Grundy's" satellites. In our general customs we *imitate* and *follow*, while to be healthy and vigorous we must *originate* and *lead*. Faith in God is supreme confidence in GOOD, no matter what special conception of Deity one may entertain. Reverence for right is the beginning of wisdom; this is called "fear of the Lord" in the Bible. In the old sense of the word fear means *reverence*, not dread or terror. Belief is untrustworthy and its effects invariably uncertain, for if we only *believe* what is true and do not *know* it as truth, we may at any time come to disbelieve it. Never confound faith with belief; this one mistake has deluged the earth with blood in many times of persecution for mere opinion's sake. Infidelity is breach of trust, betrayal of friends, breaking of vows, etc. *Infidel* is a term of reproach, and should never be applied to an honest person. Independence in thought, word, and deed is the only passport to health. Children must never be scolded or frightened, nor have we any right to expect blind obedience from them. Education is a natural process of unfolding the human faculty of judgment, and unless we acknowledge the talent lying latent and seek to call it into expression, we shall never *train* but abnormally *force* the young. The "rod of correction" is a staff to rest upon, not a scourge to afflict with. Perfect sincerity in thought and conduct is essential to health. There must be no simulation; never pretend to endorse what you disagree with. Cowardice is disloyalty to truth; multitudes pay heavy penalties for hypocrisy. We can account for "faith cure" rationally as follows: In an atmosphere of trust, sensitive people become trustful, and as their trust in God is awakened they become negative to divine thought and positive against its opposite. If their faith is but temporarily aroused by the earnest appeal of a preacher or mental healer, they *backslide* and have relapses, but if they have personally laid hold upon the principle of truth, they remain converted and go on to sanctification. Blind faith is not adequate to insure permanent results; faith with its eyes open is alone reliable. "Add to your faith knowledge." Make acts of faith continually, especially when you feel oppressed with surrounding fears or depressed by the false beliefs of others. Deny vigorously the power of any error to affect you or your patient. Deny away weakness by resolutely affirming strength. Affirm with determination to realise what you proclaim—I have perfect faith in God. Good is all, therefore there can be no real evil. I affirm truth to be the only power, therefore there is no power in error. I *will* trust in supreme goodness, and nothing can shake my confidence.

I am subject to divine law *only* and *always*. In giving treatment to another, remember that you are acknowledging universal truth for him. The life principle can be temporarily aroused in you by another's appeal to it in your behalf, but it must never be forgotten that your *permanent regeneration* is impossible until your individual consciousness lays hold upon truth and translates it by active conscious thought into permanent expression. Our bodies are solidified thought, therefore every radical change in our thinking must effect a decided transformation in them. We must constantly hold in thought the full expression of what our spiritual perception realises as our ideal. An ideal constantly held before the intellect enables the intellect to gradually externalise this ideal in objective bodily form; but only as we *constantly* hold before our mental vision our highest ideal can we accomplish its perfect actualisation. All physiologists teach that the body is in a state of perpetual flux, and it is impossible for us to transform our bodies except in accordance with the steady, regular working of the law of attraction. But though physiology tells us of constant changes in our physique, it does not explain the law of attraction sufficiently; this further explanation it is the province of mental science to supply. Faith enables us to draw to us whatever we actively trust in. Confide in God; acknowledge the omnipotence of goodness, and no thought can embody itself in your frame which does not correspond to your ideal of goodness. Faith is an invincible magnet and attracts to itself whatsoever it fervently and persistently desires. Owing to lack of faith our strongest wishes are often unfulfilled; it behoves us, therefore, if we seek success in our endeavours to work with all our might to cultivate genuine SAVING FAITH, which is now coming to be understood as not even a distant relative of blind belief reposed in other people's say-so.

LESSON IV.

CHEMICALISATION OR CRISIS.

DEATH OF ERROR AND BIRTH OF THE NEW LIFE IN MAN.

AFTER carefully digesting the preceding lesson, the student may with profit read and study the epistle to the Romans. The word *chemicalisation* is found in much Christian Science literature; it is dwelt upon at length in that excellent manual, "Christian Science Healing," by Frances Lord, but he have never seen the true suggestiveness of the word worked out in the sense in which we understand it. Mrs. Eddy, who introduced the term, uses the illustration in "Science and Health" of two chemicals uniting to form a third element, which

is practically a new creation, the result of two differing, but no antagonising existences blending to produce an ampler and worthier substance than either one of them. Chemicalisation is, therefore, the marriage of elements, and must be so understood to be rightly comprehended. Spiritual Science bases all its conclusions on its fundamental declaration—*All is good; there is no evil;* but unlike some metaphysical systems, it does not ignore or repudiate the external universe or the personal man, but accounts for both and explains their origin, use, and destiny. Spirit itself is altogether pure and beautiful, incapable of sin, sickness, or death. The real spiritual self of man is divine, the true *ego* is imperishable; its individual immortality consists in its being a distinct thought in the one Universal Mind, outside of which there can be nothing, as the One Mind is infinite. Man has not always thought about himself, thus he has not always had a self-conscious existence. Existence is distinct from being, for it is a showing forth of being. "I think therefore I am," might be altered to "I think, therefore, I am conscious that I am." There is no unconscious mind, but the human intellect of which the visible body, whether psychical or physical, is the manifest expression, is acted upon until it acts for itself. Unconscious growth does not imply unconscious spirit, but intellect seems unconscious if not yet awakened to a realising sense of itself as the child and servant of the spirit. To prevent confusion in the student's mind, it is necessary to affirm and reaffirm constantly, that though the essential man is spiritually perfect, the man of expression is continually advancing toward perfection. Perfection pertains to spirit in its true and pure essence only; perfectibility is the distinguishing attribute of the intellect.

The story of Pygmalion and Galatea may serve as an illustration. A sculptor fashions a statue and endows it with his own life; it has thus become a living, breathing thing, with seemingly an independent consciousness and will, yet its life is derived from its former's life. God alone is the infinite life and giver of life; from Him alone can we derive our Life, which flows into our interiors by unceasing influx; but when this life has been received by man, man sets to work to express this life by fashioning an outward form, and this form is the body of intelligence or human mind, of which the mortal body is the final ultimation. Seek to realise yourselves as divine in your inmost nature, as containing every capability of strength and beauty, only waiting to be recognised, to be shown forth in perfect bodily expression. Never confound the latent spiritual perfection of man with his ever-increasing recognition and manifestation of this perfection. "Be ye perfect," is a command based upon understanding of human capability.

The essential will is always to do right, for all sentient creatures seek health, happiness, and harmony; not one among the countless multitudes who people this planet would say, "I love disease and sorrow and prefer them to health and happiness." All sin is a result of ignorance, "they know not what they do." For thousands of years the human intellect has been striving to find the way to accomplish the desires of the soul. The love of good is universal; nobody loves evil, but countless are the mistakes made by the pursuers of happiness. All know in one sense what they want; all are agreed in the search for joy, but how to reach the goal is the disputed question. It is imperatively necessary that in treating yourself or another you should pay just tribute to the goodness and sanctity of universal human will, for if you blunder at this stage in thought you loose your footing and have no solid rock beneath your statements; nor can you speak sincere words of power and assurance, if you fail to realise what you are appealing from and appealing to. Say, for example, that a person applies to you for relief from chronic nervousness, rheumatism, or any other fixed ailment which he desires to be rid of. You recognise two conditions at once; the one real, the other superficial. The desire to express health, strength, and symmetry is natural and normal, and should therefore be respected and sympathised with; the wise healer necessarily sympathises with the patient against the disease, and what is an ailment but a picturing out of error, an intellectual mistake or weakness rendered objective in body, which is a product and statement of intellect. Now here is the occasion for conflict; desire to be well pulls one way, false belief or mistaken opinion pulls the other.

Chemicalisation is the crisis reached when one is compelled to decide or make a choice between two possible courses of action, and upon the wisdom or folly of the choice depends recovery or an increase of malady. Healers must be inwardly married themselves before they can explain true marriage to their patients and assist them to consummate it. "The lion and the lamb must lie down together" and be led by the divine child, or there can be no golden age for the patient in his mental or physical economy. The wisdom of the serpent and the harmlessness of the dove must be blended, or there will be power alone or gentleness alone; wisdom alone or love alone, and the two must become one in the consciousness of the healer before he is entitled to this appellation. Healing is harmonising, but transformation and transmutation must precede the demonstration of harmony. Now the healer knows more than the patient because of his larger experience with reference to the subject with which he undertakes to deal. Mere acquaintance with external facts is not vital knowledge of truth, therefore D.D.'s, M.D.'s, and many other titled classes of people are as sickly and weakly as the most illiterate peasants, and frequently far less healthy, virtuous, and happy than

the unschooled persons who do their manual drudgery. Those who pursue any science or art do so in pursuit of happiness; the truest altruist seeks the welfare of the race, and finds his keenest joy in serving others; but he is the greatest seeker after happiness among us, for he desires the largest amount of good for the largest number. The intellectual tussle with old beliefs and opinions is not on the score of what is primarily or ultimately demanded, but as to the true method of obtaining blessings. Sacrifice always signifies exchange, giving up one thing for another; but till wisdom is displayed in choice there is no benefit derived from choosing beyond the experience gained through a palpable demonstration of error as the contradictory of truth. All experience is valuable because the effort put forward in acquiring it results in positive gain and growth. No matter how mistakenly one may have laboured, all effort develops mental muscle and this development remains though the phantom pursued be proved an illusion. Never treat physical conditions; they are simply effects and cannot be dispensed with while their causes remain unmoved. Deal with all visible states as appearances on the surface betokening false belief or wrong opinion entertained in the realm of thought. To destroy error, it is necessary to supplant it; it will never leave of its own accord; it must be driven forth, and this process is the real casting out of devils. We are told in the Gospels that Jesus and His apostles cast out blind, deaf, dumb, lame, and insane demons. Many people to-day lay great stress on these narratives as favouring a theory of obsession, which is that all who are seriously afflicted are under the malign influence of unscrupulous spirits. Such a view of the case would be very depressing if the antidote to "obsession" were unknown; but spiritual science teaches us exactly how to act in all such cases, viz., to treat the sufferer to understand that only through the law of attraction is it possible for any influence to *approach*, much less to *dominate*, anybody. Now this law of attraction must be understood in its manifold bearings before we can account for the sufferings of "saints" as well as "sinners." We attract whatever we expect, whether we desire it or not, and as fear plays a very large part in expectancy, it is easy to see how "good" people suffer as well as "bad." Weakness of will and mistaken judgment will account for every ailment on earth. Animals suffer through fear and anger, and the animal man is subject to these emotions and suffers likewise. Many negative hyper-sensitive people are considered very spiritual because they are delicate and refined in organism and take delight in the æsthetic side of religion, but no one can be *truly well* who is not *positively* spiritual; it is between *positive* and *negative* spirituality that a very distinct line needs to be drawn. A graceful, timid woman is often married to a coarse, imperious man who holds

her in subjection to his masterful desires; not knowing the hidden potency of her own spirit, she fears him and yields unwillingly, and it may be unconsciously to his thought, which would never attract her except through the fascination which power always holds over weakness. Such a woman is psychologised by the simple fact that her husband knows his power far better than she knows hers; he claims strength and exercises it, she confesses to fear and weakness and yields in unequal combat. It is for the healer to arouse the dormant energies of this slumbering woman, and get her to see that weakness of will is the cause of her distress. When first appealed to, she will doubtless declare that she *dare* not awaken her husband's wrath by asserting her own individuality; she will whine over the prospect of a domestic rupture and talk nonsense about "keeping peace" when peace is the very thing she stands in need of and of which she has none at all. Stagnation is not peace, it is death; and surely slavery is not the ideal of those who love peace and pursue it.

True and false peace are vividly contrasted in the sayings of Jesus. False, stagnant, misnamed peace is to be slain with the sword of truth, which divides asunder and severs the parasite from the plant at any cost of temporary upheaval. True peace makes its abode in the temple after all dishonest traders have been cast out; but until the purging is effected, mortification is often misnamed peace. No compromise with *error* must be our battle-cry. Better separation than death, and though we claim that it is the province of truth to unite all its disciples, still we must not be astonished or dismayed if errors sometimes fight vigorously and die hard. A serpent wounded at daybreak does not die till sunset; the most luxuriant expression of vegetation often occurs at the very moment before the plant expires. So we must not be terrified or disheartened if we find our *seeming* conditions growing worse, while, in reality, an important and even rapid forward move is being made. False belief says, speaking through the married woman, "it is my duty to obey my husband," or if she be not bound by that belief, a graver error presents itself and says, "I dare not disobey him." Every human being has a right to his or her true and entire individual expression, and under no circumstances is it *any* more lawful to allow yourself to be imposed upon than it is to impose on others. If we allow a wrong to be done to us, we patronise injustice by tame submission. To stand for right is never to tyrannise, but tyranny being wrong, the weak-willed slave is the servant of error in common with the lawless tyrant. Principle must be carried out in all things, great and small; nothing is too ordinary to exhibit it, and when we acknowledge our allegiance to universal right in all things we shall break all our bonds and become complete conquerors over fate. Patients ought not to be driven;

they must be led; but on no account should a professing healer portray weakness, fear, or indecision in speaking out plainly whatever he feels may be of assistance to a patient. Silent and even absent treatment may be all-sufficing in most instances; but in cases where treatments are given absently, it is very desirable for the healer and patient to correspond frequently by letter, that advice may be given pointedly with reference to special difficulties. The attitude one must take in healing is a very strong and yet a thoroughly charitable one. There must be no harsh judgment or unkind censure, no imputing of unworthy motives. The golden rule must be adhered to in thought, word, and deed perpetually. On the other hand, weak concessions to error will weaken the hold over it the healer might otherwise demonstrate, as concessions encourage the continuance of false beliefs and habits through failure to point out their fallacy. Mistakes must be clearly shown up as such, though in the kindest temper. If a person tells you Boston is in Texas, when you know it is in Massachusetts, you do not call your misinformant a deliberate falsifier, but you do emphatically contradict his statement. If you know from actual experience that the last train between New York and Boston leaves at midnight and someone assures you it leaves at 1 or 2 a.m., you do not think for a moment that a wilful lie is told; still you do not permit yourself to be misled, and for the sake of others who might be inconvenienced through believing an incorrect statement to be correct, you plainly assert your knowledge of the hour. All *chronic* ailments are exhibitions of *fixed errors*, and these show forth in all sorts of false practices, which must not be encouraged, but decidedly laid aside once and forever.

It is a noteworthy fact that chronic invalids are ridiculously rigid in their observance of all sorts of foolish ceremonies. To cater to their depraved appetites is cruel, though it appears kind, for all these inflexible customs are palpable signs of bondage, and whenever a ceremony is performed it fastens the idea back of it upon the mind of the ceremonialist. It is necessary in treating to assail prejudices, not violently as though you recognised them as powerful entities to be attacked, but through a clear and direct presentation of the true course of action to which such prejudices are opposed. Now it cannot be desirable to court air and sunshine and to take exercise freely, and at the same time be permissible to shut one's self up in a dungeon. Never be afraid of proclaiming in thought, word, and deed the necessity for perfect liberty; then if in the statement of the law of health, which is the science of true living, you antagonise old misconceptions, and through this revulsion of feeling the patient becomes excited—look upon the whole matter as a phase of house-cleaning and rejoice to see the removal of all that is opposed to cleanliness and order.

Until the intellect has been educated to follow the will, and to comprehend the law of supply and demand, there will doubtless be a strenuous battle between genuine truth and error mistaken for truth. If any violent opposing symptoms appear, regard them as encouraging tokens. Beliefs long cherished have related their entertainers to similar beliefs in others wherever such may exist; thus through psychic affinity most invalids are in relation with many undesirable states and conditions. To break these chains is the work which needs to be done; not to do it, is to fail to heal. Persons of loving dispositions and with strong convictions coupled with decided mentality are the most effective healers and do their work most speedily. No specified time is required to complete a cure.

Seven treatments are usually given in succession, but sometimes two or three do all that is needed. Several courses are required in obstinate cases. Some patients experience nothing whatever of chemicalisation, for they are ready to embrace truth as soon as it is presented to them, and those having no inflexible hold on error let go easily and gladly of whatever has been holding them. Hypnotism is totally distinct from spiritual treatment; a true healer never practices or endorses the claim that one will should dominate another. In cases where insane people are difficult to hypnotise, the hypnotist encounters more than his equal, for insanity is often the result of bondage to others, and confusion to the point of irrationality often results from such slavery. Spiritual healing is accomplished through speaking directly to the patient's real self and causing it to respond intelligently when appealed to. Do not look for a trying crisis, but if one appears be prepared to see in it nothing but falsehood driven out through the powerful agency of admitted truth. Hypnotism signifies the philosophy, art, or science of inducing sleep, if its derivation from the Greek *hypnos* is considered. Spiritual healing acts on the principle embodied in the words, "Awake thou that sleepest"; still it leads to the enjoyment of as much sleep as will prove beneficial in all cases.

LESSON V.

Divine and Human Will: Their Essential Agreement.

There is no greater mistake than to suppose that we must surrender our will in order to come out of darkness into light. On the contrary it is only through will that any progress whatever can be made in any desirable direction, as all growth is through desire, and desire is but the expression of will. Will is first and last our divine inherit-

ance. Now, whence comes the belief so widely prevalent, that man's will is always in opposition to God, and must therefore be crushed down or rooted out? It is a lingering relic of barbarism, a figment of gross, enslaving superstition, born in an age of tyranny when a few men were supposed to be in rightful authority over all others, even to the extent of putting others to death if they so decreed. The human will, when it first appears before us in a state of savagery, seems a totally selfish thing, each individual seeming to have concern only for his personal maintenance; but, as civilisation dawns, this undeveloped aspect and crude behaviour of will vanishes, each man is found to desire his neighbour's welfare as much as his own. "Love your neighbour as yourself" is the foundation of all true civilisation, but the words of Jesus, "Love one another as I have loved you," is a far higher command, as it means be ready at any seeming cost or sacrifice to devote yourself to your neighbour's weal, and call every human being neighbour. Love is the only source of will. The student must accustom himself thoroughly to this idea, and then he will see that all the good things said about good will (benevolence) are pronounced concerning love expressed in action.

Now, just as there is a limited personal manifestation of will, which seems tyrannical and obstinate, so is there a dwarfed and dwarfing expression of love, the tendency of which is narrowing and belittling, and it is to the larger growth and wider scope of love that we must look for every phase of reformation and regeneration. The real crisis a patient has to undergo is quite frequently, in his own consciousness, a struggle between a smaller and a larger love—the love of self only and the love of a great many neighbours; the desire to gratify one's own caprices and the prompting of the true *ego* to sink self in work for humanity. It is just here that the real conflict comes, and at this point we need to be particularly clear in our definitions and distinctions, for during a crisis we are between two rocks and must steer boldly, but very evenly, or we shall strike against one or the other. We always say, *gratify desire, do not depress it;* but we must not forget that during a stage of transition, when one state of consciousness is dying or being transmuted, and another is being born, we feel two sets of desires within us. The primitive man has only one set of desires, viz., animal appetites; these he fully gratifies, and lives, in consequence, a life appropriate to the animal-man he is; but as the moral sense awakens, there comes a growing sensitiveness to higher desires, and it is necessary for man if he wishes to rise higher than he has yet risen in the scale of conscious growth, to cultivate those higher desires which are beginning to stir within him. Mortification of the flesh is a mistake, because the thought of the one who mortifies it is centred upon it, and thoughts about the flesh profit

nothing when the spiritual man is awakening into consciousness. No directions as to material diet will help a student or patient at this point; no advice regarding bodily exercise or bathing will avail anything, because the step to be taken now is on and out into a realisation of the true *ego*, which is the man himself always latent, but hitherto undeclared. All nations have pictured scenes of temptation and always made them take place in gardens, as a garden is a spot where many varieties of vegetation are within reach, and the gift of choice must now be exercised to select those most adapted to man's expanding consciousness. As long as desires are simply automatic and can be gratified through unreasoning instinct, they give no trouble and cause no perplexity; they are regulated by nature and all goes well, as all things serve the purposes for which they are evidently intended; but when the opportunity presents itself to select one of two or more courses, when it becomes possible either to master desire on the lower plane and manifest power in consequence of such mastery, in a higher direction, or else go on living like an animal but troubled incessantly with an inward yearning to be more than an animal—at this juncture man feels two opposing wills within him, or as though God's will and man's were diametrically opposed in nature. Now we must revert in all hours of perplexity to our first foundation, ALL IS GOOD, then proceed to deal with the problem that assails us from this standpoint. The lower desire is good in its place, but it has only a limited sphere of use and only a limited time to endure; the law of the survival of the fittest must move it away when its successor is ready to appear. John the Baptist must always retire at the coming of the Christ. The hardest struggle for many persons is to snap their bonds and pronounce themselves free from old associations when they feel capable of higher attainments. We are all to some extent creatures of habit, led by custom, and not knowing by any means enough concerning the psychology of the stupid fashions we think we are following of our own accord, when we are blindly led by others. An irritated person is always fretting against restraint, but does not usually know what it is that restrains him. Children and adults often cry and feel wretched at something which is a profound mystery to them, and then grow exacting and disagreeable to their best friends, and seek to domineer over the liberties of their companions. These symptoms are signs of hypnotic influence, consciously or unconsciously exerted by present or absent, visible or invisible operators. All violent phases of insanity, epilepsy, and hosts of kindred disturbances are due to the dominion of one will over another, or of several wills over one, and as these cases are frequently brought to mental scientists—and they can never be cured except through an understanding of the rightful province and freedom of the will—we deem

the understanding of this topic to be of vital moment to everybody, and positively indispensable to healers. In treating a case of "*obsession*," which may be only a result of repressed or thwarted will (it is often due to the tyrannical influence of some extraneous unknown will), hold firmly to the statement that *all will is divinely free*, and that no one can effectually tamper with individual sovereignty. All attempts at forcible "*exorcism*" are mistakes, as it is not by violently thrusting aside any outside influence, but by strengthening the patient's own self-will and self-reliance, that you establish conditions conducive to permanent equilibrium. In training a child never forget that the self-will, so much and so wrongly opposed by ignorant and tyrannical parents and guardians, is the child's true divinity reaching out for expression, and though desire may be trained and educated as to its methods of fulfilment—or rather the dawning intelligence of the conscious intellect may be thus tutored—all desire is essentially perfect, for nothing but good is really desired at heart by anyone, no matter how mistaken may be the means employed to secure the object of some desire. We all desire strength, happiness, prosperity, and beauty; in a word, we all desire perfect health. Let us dismiss for ever the ridiculous assumption that it may be God's will that we should be infirm and miserable, and also the equally absurd fancy that it may help others for us to remain wretched. Away with such arrant folly; the good of each is the good of all, and this is distinctly proven in numberless instances of every-day occurrence. Wisdom, health, joy, or any blessing possessed by one member of a community is so much real wealth added to everybody's store, while the depletion or injury of one is a detriment to the progress of all. Never tolerate the falsehood that anything contrary to your own best welfare can honour God or serve mankind. Having argued yourself or your patient out of the delusion that God sends us sickness, poverty, and a host of other miserable negations, affirm your right to every good thing and fortify the position taken by Scripture texts and everything else bearing on the subject which increases your confidence in the certainty that divine will makes for good universally; then declare your will to be one with divine will: thus can you shake yourself free of the bondage of fear, which holds so many to the belief that their wills may be antagonistic to God's.

Man desires good only, but errs through ignorance in his endeavour to fulfil his desires. Be alone for a while wherever you can feel most retired, whenever you are in perplexity, and while in solitude make use of some formula like the following: MY WILL IS FOR GOOD ONLY; I claim all the good I can possibly use; I claim I am entitled to all knowledge requisite to enable me to carry my good desires into effect, and I will henceforth trust perfectly and implicitly that the way will

be shown me for carrying out all my good desires. While it is the province and just prerogative of every soul to claim perfect freedom for itself, no soul has any right to dominate another soul, therefore in your exercise of free will, never forget that all human wills are as sacred as your own. Why many people fail to accomplish their ends is because they intrude upon the sanctity of other people's rights, and thus produce a conflict which can never result from calm reliance upon the strength of will to accomplish rightful purposes. In our present state of *partial* enlightenment, we do not as a rule know enough to enter into details and methods for accomplishing our desires, therefore, we should leave the question of method open. You desire health, but do not know by what outward means it can be most readily secured; keep on claiming health as your birthright; go on affirming, I will manifest health and nothing can prevent my manifesting it. Refuse to tolerate discouraging thoughts, and in the face of all opposition persist in holding your ground. I WILL EXPRESS HEALTH. But as you do not know what external course is best for you to pursue, do not dictate or strive to bring about particular outward conditions. You properly desire to work wherever there is the largest field for usefulness, but you may not know where that field is. Affirm persistently, I shall find my true field and mode of action, nothing and no one can come between me and my life-work. Confidently expect to find your sphere and to fulfil your mission, but do not single out in thought any special country or city, or even mentally select an employment, though you may rest assured that wherever there is a special talent, its possessor's life-work requires its exercise. With regard to financial matters, do not claim or expect a certain amount of money, but vigorously hold to the conviction that you will receive all that it is desirable for you to possess. Never expect to reach anything through a miracle, only through the way of healthful normal work. Claim happiness, health, beauty, prosperity, and usefulness ALWAYS; then with the understanding that your root desire or true will goes no further than this, hold yourself completely passive to such guidance as you may receive as to the best methods for externalising your desires. Never make concessions from fear, not even from fear of wounding people's feelings, for loyalty to principle demands the doing away of all sycophancy and servility. A malady like *la grippe* is in the air and very fashionable; all Mrs. Grundy's satellites take it one from the other. Such infection will continue unavoidable so long as eating, dressing, and everything else is patterned after some stereotyped model. Insist on having your own way in all personal matters; but there stop, remembering that every human being has an equal right to liberty with yourself. A costume which beautifully becomes one person looks hideous on another; certain food which is

delicious to one palate is repulsive to another. Mental scientists give no absolute dietary directions; but we say to all, consult and follow the unbiased promptings of your natural appetites, and you will select with wise discrimination precisely those things best adapted to your needs. Sunlight, air, and exercise are as natural as food and water to all healthy creatures, and nothing but false belief, prejudice, or fear ever protests against or banishes them.

WILL is the most courageous thing in the universe; it knows absolutely no fear, it is the very soul of dauntless energy. To be *willful* is as divine as to be *faithful*; to seek to break a will is to attempt to reduce a person to the level of a drivelling idiot. Persons with crushed or broken wills are fit for nothing. Selfhood is divine; there is nothing virtuous in fear and cringing. Devils are said to tremble, while angels know nothing of fear, for in angelic societies perfect love renders fear impossible. There is no such thing as crushing a human will for the glory of God. Will is a talent to be improved, the complete *consecration* of will demands its fullest exercise, never its emasculation. Glorify human will as God's best gift to man; say to yourself over and over, "My will is God's voice in me; my will is all pure and upright, for I desire good only, and I cannot desire anything besides." As you regard your will as a mirror in which God's will is reflected, all contention will cease, and there will soon come into your life a perfect calm. Know that you desire only what is good, and persistently honour your desire (and health in the fullest sense is the best for all) and you will certainly secure the prize, as you hold to the identity of your will with divine will. God and one always constitute an invincible majority.

LESSON VI.

THE CREATIVE WORK OF THOUGHT: OUR THOUGHTS BUILD OUR BODIES.

THAT every building has an architect is universally admitted; no structure is erected by chance; no edifice is reared except in accord with a predetermined design. Throughout the realm of nature all forms are constructed to serve definite uses; therefore, as soon as the use for anything ceases, a form becomes extinct. This being the unmistakable order in evolution, we observe no departures from it in any field of scientific investigation. Science disproves rather than proves a limited personal God, but it demonstrates with ever-increasing clearness the incessant operation of infinite Spirit as the supreme

power directing all things. Every thinker testifies to unvarying law, and denies the foolish claims of chance. Luck, fortune, and similar ignorant words have no meaning for the scientist; therefore let us not employ them. In these lessons we are endeavouring to prove to the student that every human will is free to act exactly in proportion to its knowledge of immutable order; consequently we insist that *will* and *intelligence* are like two horses required to draw a chariot. If these steeds invariably pull together, the carriage is conducted safely along the road to the desired destination—health and happiness; if, on the contrary, one horse pulls in one direction and the other horse in the opposite, there cannot fail to be trouble; and this we call disease or discord, the reverse of peace and harmony. The student must never for a moment lose sight of the truth that *all* will is essentially divine; there is no such thing in the whole universe as a human will discording at root with divine will. *All will is in essence one*, and the one is All-Good. Now, if anyone doubts this statement because of its flagrant opposition to prevailing fallacies mistaken for truth, let him examine his own desires and question everybody he meets as to theirs, and see if he can find a solitary instance where desire is not fundamentally reasonable. We have yet to find the man, woman, child, or animal who prefers misery to joy or sickness to health; every desire expressed is for happiness and health, while constant and numberless complaints are made against illness and misery. When treatment is given to self or another, healer and patient must stand shoulder to shoulder on the score of desire; there must not be the faintest twinge of suspicion on the healer's part that he is acting against the will of the patient, nor must the patient tolerate the thought that the healer is treating him against or even without the consent of his own will. Having cleared the coast by denying all libels brought against the will, and having established ourselves in a firm, common-sense position, we proceed to work. A typical patient feels and looks very miserable; her body is emaciated and her expression dejected; physicians have told her she cannot possibly get well, and her lungs and other important organs have nearly all wasted away; she must therefore make her last will and testament and prepare to depart to another state of existence. In her extremity a vigorous mental scientist calls to see her, and, totally unlike her family and acquaintances, says, "You have no need to die unless you wish to," and then proceeds to relate experience after experience, adding testimony to testimony, all to the effect that over and over again persons have been raised from the very borders of the grave by the simple assertion of their will to recover, coupled with the firm expectation of seeing their desires actually fulfilled. A dialogue something like the following is apt to ensue if the invalid

is an orthodox religious woman, and shares the common false beliefs concerning God and the government of the universe. She soon begins to question the piety of her new friends' position, and her first objection is stated thus: "But if God has sent me this sickness to bear, and He may be employing it as a means to call me home to Himself, ought I not to bear it patiently and accept my lot with resignation? If I cannot (wretched worm that I am) feel at present thankful for this affliction"—the remainder of the speech is choked with tears and coughing, but the mental scientist hears enough of the almost inarticulate murmurings to detect the words, "very, very hard to be obliged to leave my poor, dear children. Who *will* take care of them when I am gone?" The teacher of truth now feels the time has fully come for rebutting the false theology and spurious philosophy of the poor, mistaken sufferer, so she breaks out with such words as these: "You may rest assured that as God has given you life He means you to hold on to it, and as to your children, for their sake, if not for your own, arouse yourself and say, '*I can live and I will live.*'" The scientist here finds it desirable to give a very emphatic silent treatment in addition to the verbal one, and this she does by recognising her afflicted friend's true spiritual nature and its latent capability, all of which the weak negative sufferer has never been taught to recognise for herself. The patient, who is very sensitive and susceptible to the thoughts of others, and has been living for a long time in a most injuriously depressing mental atmosphere, now feels a thrill running through her entire frame as though she were receiving a powerful electric treatment; she feels mentally far brighter and more hopeful, then soon in a better condition physically. If she needs sleep she feels like going to sleep, and when a healer sees her patient disposed to doze she quietly takes her departure. Up to this point the patient has been simply subject to thought transference; she has been like a sponge, absorbing blindly and unresistingly anything and everything that came in her way, and though the mental treatment she has just received has been of great assistance to her, and is surely calculated to help her advance to a stronger and freer position, she is still liable to sink again under the thought of the family physician, who says she *cannot* recover, and the nurse, who has been trained to shake her head ominously and echo every sentiment expressed by the physician; and in addition to these important and formidable functionaries, who are constantly at her bedside, she is also the recipient of countless depressing thoughts concerning her condition from the entire rank and file of her family and acquaintances, the mental scientist being the only person who visits her who is determined or even able to stand up with her true desires and help her to put to flight the miasmatic vapours of false belief which crowd around

her. Knowing that *expectation* fulfils itself in outward conditions as well as *desire*, we must make it an imperative rule never to allow ourselves to expect a single thing to take place contrary to our desire. Unless the student grasps this point thoroughly and holds it firmly after he has seized it, he will make but little progress in mastering his body; and by mastering it we mean *perfecting* it, not *crucifying* it, for the body is a good and useful instrument of the spirit, and for that reason should be cherished, not destroyed. We hope that the student has by this time read enough between the lines to see that the thoughts which build our bodies are by no means exclusively our own thoughts, nor can they be entirely such until we have reached a point in individualisation far beyond our present attainment. But we must not fold our hands and idly wait the coming of a higher condition, its advent being far more a question of *effort* than of *time*. We are working by the piece, not on time; a short, resolute, desperate effort can accomplish more for us in a week than we could gain in years by dilly-dallying. It seems almost needless to say that the air is everywhere full of thought emanations, and that infectious disorders easily strike negative people who think nothing about them, simply because they are in a state of chronic susceptibility. Mons. Charcot and other eminent authorities on hypnotism have clearly shown that hysterical persons are the most ready subjects of undesired hypnotic influence, while persons of much individual character cannot be hypnotised against their will, though the most positive person imaginable might yield to any influence if he wished to, because he wished to. We wish to state very plainly that no one should permit himself, under any circumstances, to yield to any kind of influence *against his will*, or even without the full consent of his positive desire. This position does not decry the exercise of mediumship under proper conditions, but it does utterly destroy the hold of obsession or demoniacal possession on the popular mind. If Emerson rightly styled the prevailing social mentality "a mush of concession," we can readily see how and why it is that we suffer from so many conditions we detest. Fear is the root of nearly all our disorders. Now, what we *fear* is the very opposite of what we *desire*; nevertheless we obtain what we fear, because expectation fulfils fear as well as hope, and we insist that it is at this point more than at any other that we particularly need to guard ourselves from remaining in the dark spheres of thought sanctioned by established usage. The prevalent belief is that accidents will happen because they must. There is a strong belief in fatality in the public mind, though increased education is doing much to modify it. We have already told the student that there is no place for the devil in the universe, because God is all in all. With the eviction of the devil from theology, and as a direct consequence thereof,

we may reasonably anticipate an enormous improvement in the general condition of the race, as that terrific bugbear, fear, departs finally when the last vestige of belief in a power of evil departs. There is in reality but one law, and that is the law of attraction, and attraction is due to love. Remember always that love and will are inseparable; thus God is love, and God is will. Love is the Supreme Power, and so is will, for the apparent two are in reality but one. To be destitute of a sufficiency of love or will is to be in a weak, negative condition, at the mercy of everything that comes along; and that is the precise condition in which the bulk of humanity is at present. Fear is a negative state and always accompanies weakness. Love overcomes fear, because will overcomes weakness. "Oh, I am so weak!"—do we not hear these prostrating words continually issuing from each other's lips, and do we not foolishly echo them and confess to feeling weak also? No one attracts microbes intentionally through love of them, but *bacteria* have their own way with poor negative creatures who fear the worst even while they crave the best. Good intentions are not by any means sufficient, though of course they possess a certain efficiency and we could not get along at all without them, but no one gets anywhere by simply desiring; he must put his desire into expression, and this means the very effort from which the indolent and timid shrink. Marie Corelli, in her "Romance of Two Worlds," has illustrated the power of a living, active will most forcibly and truly. She speaks much of *human electricity*, as Lytton, in the "Coming Race," dwelt much on Vril. *Vril*, from *Vir*, a man superior to *Homo*, really means human electricity, or magnetism, as it signifies the peculiar psychic force generated by human beings by virtue of their super-animal nature. Zara, one of the heroines in the "Romance of Two Worlds," though thirty-eight years of age, did not appear more than twenty-one, and it is said that when she was asleep her dearest friend could not approach within several feet of her bed, so perfectly was she protected by an aura which encircled her and extended a long distance beyond her person. If any reasonable person studies that narrative he must see that the science of the subject is as follows: When the real nature of a man or woman is called into expression, not only is the entire frame thoroughly vitalised, but an encircling aura protects the body from the approach of everything calculated to disturb or harm it. Spiritualists invariably insist that some people have unseen protectors, but if angels shield some, why not all, particularly if (as the Catholic Church teaches) everybody has a guardian angel? We are compelled by the logic of facts to fall back upon the immutability of law, and acknowledge that every soul must work out its own salvation; we do not say without assistance, but we do declare that nothing commonly called mediumship exempts people from sick-

ness, and for that very reason we have been determined to search for something higher than simple yielding to the unseen. Theosophists teach that Oriental adepts have their bodies perfectly at command, and the Bible states in numberless places that a few individuals in the past have done most wonderful things through subduing the flesh to the spirit; but nowhere do we find a record of great achievement without a correspondingly great effort. Daniel and his three companions serve as typical illustrations of the working of the law, as those four young Hebrews refused to conform to any of the customs of Nebuchadnezzar's court; they drank no wine, they ate no meat, they plunged into no dissipations, and they were consequently healthier, handsomer, wiser, and capable of enduring immensely more than any of the sycophants who pampered their appetites and conformed to the licentious customs of Babylonian court society. The Jews in Europe, during the Middle Ages, escaped the plague, from which their Gentile neighbours suffered most severely, because they conformed in all things to the requirements of the Thorah; but though we state this unhesitatingly, we declare in the next breath that we do not care a fig for many of the old dietary laws, and we should certainly establish none whatever of the ancient type in a Spiritual Science Sanitarium. Spiritual protection and strength flowing from strict adherence to conviction, in spite of all obstacles, is not a consequence of living on vegetables and water, or a result of abstaining from pork and shell-fish and never cooking meat with milk or butter; it springs from a determination to do what one feels to be right, no matter if the whole world thinks differently and stands ready to persecute. Many chronic dyspeptics are very abstemious in diet, and grow steadily weaker; but they are frugal through the dominance of fear, which acts as a poison, turning fruit acid and milk sour in the system. There is actually no diet question whatever when one has mastered mental science, because the natural instinct which serves the animals serves man also when he permits it to assert itself. It is not what we *eat*, but what we *assimilate* that nourishes us. We have known of several cases where physicians could not get their patients to keep anything, whether food or medicine, on their stomachs, until a mental healer had changed the patient's mental condition; then food was gladly accepted and easily digested. In some states of mind it is possible to live and thrive upon scarcely any food at all, while in other mental conditions four hearty meals a day are wanted. The celebrated Italian faster, Succi, who went forty-five days without anything to eat, in New York, in the late autumn of 1890, is an example of what can be done if anybody determines to do it in the way of compelling the mind to dictate terms to the body. Succi's fast was a success, though he had no end o

obstacles placed in his way by people who were determined he should break down. He would have had a much easier time of it, of course, if the bulk of his visitors had aided instead of hindering him. We do not advise anybody to try any such experiment, as psychic energy can be displayed in far more useful ways; still such an evidence of mental triumph should be honoured rather than laughed at. Miserable penny-a-liners, whose intelligence is at zero, if the bosh they scribble reveals their cranial vacuity, can always be found to hash up rubbish to please the countless idiots who berate every attempt to prove the power of will over the physique. It is useless to disguise a truth by covering it up in a cloud of ambiguous semi-religious phraseology. The truth remains that every mental cure ever accomplished is a direct or indirect, a conscious or unconscious, result of *will power*. Let the "pure Christian Scientist" of the Eddy school deny it as much as he pleases. There is no cure ever performed except through the *action* of will; somewhere or other the will is to be found. Frenchmen always inquire, in case of a disturbance, "Where is the woman?" We always look for the will wherever any good is accomplished; but will acts in concert with intelligence whenever lasting good is the result of its activity on the objective plane. Our most religious friends are quite ready to attribute every blessing to divine will. "Very well," we say to them, "just put your will in line with divine will and expect that *every good* and *only good* will befall you." The law of attraction works universally on every plane of *action*, and we attract whatever we desire or expect. If we desire one thing and expect another, we become like houses divided against themselves, which are quickly brought to desolation. Determine resolutely to expect only what you desire; then you will attract nothing but what you really wish for. To re-state our ground of universal agreement: We all desire health, strength, harmony, happiness, and beauty; we have always desired good and good only. Now we will *compel* our expectation to keep step with our desire. Thus shall we unceasingly attain nearer, ever nearer, our ideal condition and outgrow every vestige of sickness and deformity, no matter on what plane an ailment may have been expressed.

Thoughts are entities. Thoughts have colour, form, size, odour, flavour, texture—in a word, every attribute pertaining to what we call matter. Persons who are sufficiently sensitive, and at the same time adequately intelligent, can vouch for these assertions, for their own experience amply verifies them. Carry any kind of thought you please about with you, and so long as you retain it, no matter how you roam over land or sea, you will unceasingly attract to yourself, knowingly or inadvertently, exactly and only what corresponds to your

own dominant quality of thought. Thoughts are our private property, and we can regulate them to suit our taste entirely by steadily recognising our ability so to do.

LESSON VII.

Telepathy, or Thought Transference and Hypnotism; with Practical Directions and Statement of Benefits.

Since Mr. W. T. Stead, editor of the *Review of Reviews*, published his admirable Christmas story concerning the World's Fair, "From the Old World to the New," innumerable have been the queries propounded concerning the possibility of the occurrences therein related. Though many of the statements are astonishing, none of them are incredible, and we shall certainly make an effort to bring the philosophy of this subject within the grasp of all our students. If, as we claim, thoughts are entities and can be perceived by all who are sensitive enough to detect them, there is nothing more likely than that some few persons whose sensitiveness is unusually pronounced should have experiences like those related by Mr. Stead, though that gentleman, and many others, whose experiences have been somewhat the same, may truthfully declare they in no way anticipated or desired the phenomena which have come to them, though in Mr. Stead's case, at least, it is plain to see that whatever the communicating or operating power may be, it in no way interferes with a person's rightful command of his own body. Mr. Stead's hand can be moved to write messages from the living and the departed, provided he lends his hand for the purpose, but not otherwise. This is as it should be, for though there is nothing whatever dangerous or undesirable in mediumship *per se*, it is disorderly and humiliating to lose control of our own organism, though we have a right to lend our hands for psychic messages if we choose to do so. "Mr. Compton" and "Mrs. Irwin," two leading characters in "From the Old World to the New," are singularly interesting types, for they are both strongly drawn, and embody many desirable moral traits, as well as intellectual qualifications, and we have always contended that the strongest characters make the best sensitives or telepathists when they throw their wills in that direction. We are confronted now, almost every day, with some new electrical device, proving man's added conquest over the elements, and electricity is only the servant of thought, even though it is its highest universal exponent. If telepathic experiences were always entirely voluntary,

and never came without invitation, the question would be settled that they were invariably due to the conscious voluntary mental action of the receiver alone, the transmitter alone, or of the transmitter and receiver combined, as evidence might prove; but the baffling element in the subject is that many messages are sent and received apparently without any desire whatever on the part of either sender or receiver. The theory of man's dual, triple, and even multiple individuality has been started, and is now running the rounds, but though he may be dual, three-fold, four-fold, or seven-fold in constitution, it seems hardly likely that the different selves of the same individual act entirely apart from each other. It is far more likely the case that our memory is more defective than we realise, and as we gain victories over this erratic faculty we shall know far more about ourselves than we do at present. The theory of different selves is very vague and perplexing, and often misleading in the extreme, though it is easy to admit consonantly with the firmest tenure of the doctrine of individual unity, that the *ego* functions on several distinct planes, and operates in several distinct degrees of manifestation. The *sub-self* constantly alluded to by hypnotists seems to be an interior or superior plane of consciousness, where action is far more normal and rational than it usually is on the surface plane of consciousness; and as correspondences are universal, this is not amazing, for throughout the realms of nature and mechanics we find the seat of power and tranquillity far from the surface points, which are always the seat of least power and greatest agitation. Thought is evidently generated through the agency of the brain by act of intelligence, and this thought is a force which can be transmitted from place to place through the agency of atomic or molecular vibration. Motion and vibration are two words most frequently used in modern scientific treatises, but many psychists overlook the fact that vibration or motion pre-supposes, as a necessity, something substantial, though invisible, which vibrates or moves. What is this universal something which is perpetually in motion? Though we may not be able to finally define it, we will call it ether for the want of a better or less ancient term. Ether being universally distributed through space (more properly infinity), must be the medium upon and through which thought acts. Mental impulsions produce etheric waves, and these tremulous, undulating wave-currents, set in motion with purposeful intent in a given direction, go on vibrating till they reach the shore which offers them resistance. Telegraphy seems a perfect illustration of telepathy, and surely as the mind of man discovers how to construct and use both wires and cables, so may that same mind learn to manipulate unseen apparatus by means of which messages may be conducted from place to place with still greater velocity, and at length with absolutely unerring accuracy. We are

yet but in the early infancy of the period which may truly be styled a telepathic age; our methods as yet are clumsy; we are bungling apprentices, but we have much on every hand to encourage us, as signs multiply daily in demonstration of the central proposition that thought can be sent from place to place without the intervention of any material conductor. Though we may not now be able to fully elucidate the method from the theoretic standpoint, we can certainly collect much valuable information bearing on the practical side of telepathy, and when we are in possession of the facts, theories will no doubt soon be born to account for them. Well, the thoroughly ascertained facts in the case which have sprung from our own personal experiences would fill many large volumes. We shall, therefore, make no attempt to narrate or classify them in detail, but will give a few test cases to prove the statements we are enunciating, and select those in particular which serve to illustrate the truth of mental healing in the most convincing and vivid manner. Mental cries for help; signals of distress; importunate appeals for aid in dire necessity; transmission of messages in times of great intensity of feeling, etc., etc., are so thoroughly well known to all students of psychic science that their reality is questioned to-day by very few persons who have taken even the most superficial interest in the subject, but the much greater and far more practical query as to the prospective employment of telepathic suggestion in daily life with reference to ordinary affairs, is of course quite beyond the average ken of present supposition, though not a few eminent scientists are seriously engaged in making minute and careful observations, with a view to establishing the feasibility of using thought transference in almost every matter of ordinary as well as extraordinary importance. We do not bow to the decision of self-appointed or delegated authorities, as we strictly maintain the right and duty of every individual to experiment with nature on his own account and arrive at original conclusions based on personal experience. At the same time we trust we are not so foolish as to refuse to weigh evidence presented by our neighbours, or so blind to the result of painstaking investigation as to refuse credence to stories, no matter how wonderful or entirely beyond our own experience, related in good faith by intelligent, trustworthy informants. Our position is that no one should permit himself to be limited by his own or anybody's ignorance. If a friend tells you he has seen many things you have overlooked in your journey through life, his statement is extremely probable; but if he should tell you you cannot have seen something simply because he has not seen it, his position would be idiotic. The public is now challenged to investigate the claims of telepathy, which differs in many respects from hypnotism, and that widely, though the latter word is often confounded with the former. The real difference

in idea is to be found by studying the derivation and proper signification of both terms. However broad may be the meaning read into the words *hypnotism*, *hypnosis*, *hypnotist*, etc., they all have distinct and exclusive etymological relation to sleep, as they are directly derived from the Greek *hypnos* (sleep), while telepathy, telepathist, etc., have no connection with sleep, and can be fairly employed in all cases where transfer by mental suggestion not inducing sleep is concerned. Hypnotism is good enough in its place, and in the hands of intelligent, moral practitioners is already proving of great use and value in the treatment of aggravated forms of hysteria and other intense nervous derangements, as well as in cases of surgery where ordinary anæsthetics are considered dangerous; then again, if *insomnia* is the ailment to be counteracted, the truly hypnotic formula, "you do sleep; you are sleeping; you sleep peacefully," etc., may properly be used with decided benefit; and still further, in cases where immorality is flagrant and the peace and safety of the social organism is endangered, it is quite legitimate to use hypnotic suggestion if other and better reformatory measures are not consciously at hand. We take back nothing we have ever said or written on the inviolable sanctity of a human will and the goodness of the essential or root desire of all humanity, but we hope our students exercise enough intelligence to discriminate between *fundamentals* and *accidentals* in cases where the real desire is for happiness, no doubt, but the actual conduct is so insane that if it be permitted to continue it thwarts instead of accomplishing the primal design. Then it must never be forgotten, that human rights being essentially equal in all respects, it can never be allowable to permit lawlessness, which interferes with human rights. I have a right to do as I please with my own property, but I have no right to jeopardise your property. A man may have a barbaric right to get drunk, but no right whatever to beat his wife or maltreat his children; therefore, though the best and highest mode of mental treatment is to appeal to, so as to arouse the latent manhood within the man, who is actually worse than a beast, in cases of emergency we must all use the best means at our immediate command. Thus, if violence be ever attempted or persistent invasion of the rights of others be persisted in, and hypnotic influence can be brought to bear to stop an injustice, the hypnotist is a friend to society and a foe to nothing but iniquity. While we should all strive to ultimate the very highest we can perceive, there are many intermediary steps to be taken between the base and the summit of the ladder, and though we consider simple hypnotism one of the lower rungs and telepathy proper a much higher rung, they are both rungs on the same ladder. As to the dangers attending any mental process, are there no dangers in medicine, surgery, telegraphy, the use of fire, etc., etc.?

Let no one be alarmed at a scarecrow; danger lurks everywhere in the path of the unwary, but it is the height of folly, if nothing worse, to raise a cry of "malicious mesmerism" and other phantasms of disordered imaginations to account for such hysterical ebullitions as proceed from the unstrung or overstrung condition of the nervous system in persons who are afraid of everything and have always at hand a convenient scapegoat-theory on which they saddle everything which displeases them, even though it emanates exclusively from their own disordered mentality. We are very glad to learn that Mr. Stead, who has been much interviewed concerning his remarkable telepathic experiences,, always declares that he sustains no injury whatever from yielding *voluntarily* to outside influences, and he never yields *involuntarily*, and in this he displays his wisdom, because blind yielding to anything is a sign of weakness, and whenever we indulge a tendency whose cause is weakness, the effect of such indulgence is to increase weakness; likewise to indulge a habit born of strength is to increase the strength which gave the habit birth. Our own memory of mental suggestion, supported somewhat by personal clairvoyance, is as follows: Thoughts assume form, or are in form, when they emanate from our minds. According to their quality will be the nature of the forms they assume, and as the law of attraction is absolutely universal, when they are not consciously directed in any given line, they go as a matter of course where they are most attracted, and the line of *greatest attraction* is perforce that of *least resistance*. Now it is more than probable that in family or group of friends there will be one person, at least, who has had many uncomprehended but by no means incomprehensible telepathic experiences of a startling nature, as, for example, while busily engaged in writing or attending to some ordinary household or business affair, seeing a distant friend with the mental eyes as though he were bodily present, or so strongly sensing his presence as to feel actual contact with him. Such experiences are not rare, and they are not difficult to investigate and explain, provided one has no strained and unnatural theory to support, for if THOUGHTS ARE THINGS, as we claim they are, they can be perceived as though they were the actual persons from whom they emanate, as thoughts coming from us take our form frequently, especially in cases where our desire is to communicate freely in a purely human face-to-face manner with an absent friend. Memory we consider an artful dodger, and such it will continue to be until it is trained and disciplined to be the obedient servant of the will; it is now with most persons like a frolicsome puppy, utterly unrestrained, but with all the capacity for developing into a fine, useful dog; and memory should sustain to will precisely the relation of dog to master. No one is ever really unconscious for a single moment, but consciousness operates on various

planes, and when functioning on one plane often communicates nothing to the records kept on another plane. Swedenborg and a few other very remarkable seers have been consciously in two worlds, or on two planes of consciousness at once. Swedenborg could be conversing with a friend in one city and see a fire burning in another city many miles distant; he could also be engaged in conversation with a friend in his garden at Stockholm and at the same instant be in direct communication with the spiritual world, which is all around us, whether we see it or not. Telepathy will soon greatly revolutionise spiritualistic as well as materialistic phraseology, and a revision in language is greatly needed everywhere, for innumerable misunderstandings are the upshot of incorrect employment of words. It is an excellent rule to abide by, never to say what you do not mean, and never to mean what you do not say. Symbolical or metaphorical language may be true to correspondence, and therefore should not be vetoed; but it is always a mark of imbecility to say something, and then, when questioned concerning it, to answer, "Oh, I didn't mean that"; then we reply, if you did not mean it you ought not to have said it, for speech is abused when it disguises thought; its proper use is to express thought with the utmost clearness. In strict science, no one should ever give or take a *joke*, though *humour* has its due place in conversation and literature. Spirit-return is a very loose expression; spiritual communion is rigidly scientific. "Do spirits ever come back?" is a rather stupid phrase, and as a question is exceedingly ambiguous. "Can we hold communion with the departed?" is thoroughly good language and admits of a definite demonstrable affirmative reply. In a paper read before the London Spiritual Alliance, Mr. Stead related instances where he had received messages from the living and the so-called dead in precisely the same way and with equal facility, and he has even gone so far as to suggest a central telepathic bureau, where competent telepathists can act as mediums, so that people can go to a sort of headquarters if they choose to make inquiries whether any messages have been received for them from distant or departed friends. It is not at all out of the way to propose such an establishment, and if the right persons can be brought together to carry out its wise and benevolent intent, much practical good will doubtless result from it. In mental science it is most important to distinguish between simple telepathic suggestion, accomplished by the transference of thought from one person to another, and the false method often pursued of seeking to bring a patient into blind submission to a healer's will; at the same time this point needs careful elucidation, and to this end a somewhat elaborate dissertation on two sides of the subject may be necessary. In foregoing lessons we have endeavoured to state as clearly as possible what is the nature of

essential desire, and we shall never take back a single word we have said on the score of the real divinity of all desire at the source; but when a student has grasped this point fully, he needs further instructions on how to discriminate between essential and *accidental* desire, for though the former is entirely good, the latter is often a fruitful source of intense misery. Let us again re-state our position on the WILL. We all desire happiness, strength, and every other blessing, but we do not always know how to obtain the object of our search; we therefore err, not in *motive* but in *method*, and from the side of method, though not from the side of motive, all invalids are sinners, and so are all who seek gratification in harmful ways, such as strong drink, gambling, etc. If you wish to become an intelligent and efficient telepathist and employ your ability to project your thoughts for truly good ends, you must discriminate between what your patient *really* wants and what he *falsely believes* he wants, and it is just here that confusion arises in many minds and self-contradictions are apparent though unreal. I take for example a man who is intentionally seeking happiness while actually he is ignorantly pursuing misery; he is a victim of the passion for strong drink, opium, or some other absurd substitute for what will really aid him in finding the good he intentionally seeks. Such a man wants a *good time*, and gets only a *bad time*. In his extremity he appeals to a mental healer, with the hope of being relieved of the pain and horror attendant upon *delirium tremens*, or some equally frightful and detestable disorder. He is too ignorant and fuddled to know what course to pursue to extricate himself from his dilemma, and in his dazed, besotted condition, he is in no state to respond to conversational argument, so the healer must commence with MENTAL SUGGESTION. Remember, the man has applied to you for relief, and you must use your own discretion how to apply it; were he in a rational condition you would talk to him or write him a good strong letter, full of plain, sensible advice, but he is not ready for that yet, so you only *suggest* to him *mentally* the means of improvement. A sample argument or declaration may be phrased thus:

"My dear friend, listen to me; you desire happiness: to this you are entitled and this you can surely find, but it is only to be found in a life of *temperance* and sobriety. You do not love intoxicating liquors; you have been under a delusion with regard to them; you are in pursuit of *happiness* and they only land you in misery; therefore I declare unto you, that you do NOT desire them. You desire whatever is for your good because it is for your good, and furthermore, you are a member of a vast social organism, and being a member thereof, you desire whatever is best for the entire human race. You can and will secure happiness by pursuing a path of temperance in all things, and

this course is dictated to you by your own reason and conscience, and you know it. Listen to me. I repeat this truth to you—you desire GOOD and GOOD ONLY. I pronounce you absolutely free from the false desire for liquor and from the pursuit of anything whatsoever that could possibly retard your progress toward the goal of perfect happiness which you desire to reach. I pronounce you free from whatever could induce you to take a single step detrimental to the welfare of yourself or any other member of the great human family to which we all alike belong. Listen to me. YOU ARE FREE; you do not love liquor; you love whatever conduces to human welfare, and naught beside. You are free to resist all temptation to folly, and henceforth you will never be led against your will to do anything. YOU ARE FREE; GOD IS WITH YOU."

No student need use those exact words. The ideas conveyed in them are essential, and unless the reader is exceptionally obtuse it seems almost impossible that he or she should misconstrue the plain teaching of this lesson. There are in appearance two wills, but in reality there is only one will, and the one will is always desiring good: the false will is destroyed immediately the dark cloud of ignorance which produced and sustains it is dissipated by the clear presentation of truth to the interiors of the understanding, and teaching, to be effectual, must appeal to the interior degrees of the mind at first and then flow outward to the exterior.

Though this volume of lessons is compiled chiefly to give definite practical instruction in mental healing, the therapeutic aspects of telepathy are so closely allied to the social that we can hardly offer any useful suggestions without embracing the varied aspects of this fascinating theme, and though at the expense, possibly, of a little tautology, we will not conclude this essay without presenting a condensed review of the subject at large as it appeals to us. We allude frequently to Mr. Stead's writings because they are the most accessible of any on this subject to the general reader. The prevailing opinion on the part of persons well informed on the subject is entirely against the pessimistic predilections of ill-informed people, who see in *hypnosis* nothing but *black magic* and other frightful abominations. Spiritualism for the past fifty-two years has been abundantly demonstrating to the public of the entire civilised world the fact of communion with the so-called *departed*. Telepathy does not invalidate spiritualistic conclusions in the least; it merely calls attention to other possibilities of mental communion than those usually dwelt upon by Spiritualists. Thus it is possible to be either a Spiritualist or a Telepathist, but the widest experience leads to brave thinkers becoming both.

Telepathy is the art of thought-projection, and accomplishes psychically what telegraphy accomplishes physically; for, just as we

send messages by use of electricity from one part of the world to another when we are sufficiently acquainted with electrical action to construct and operate necessary apparatus, so when we discover the law of thought-transference, we can dispense with visible wires and cables and rely solely on psychic appliances. The science of telepathy is not new to the few, but it is startlingly novel to the many, and will probably remain a mystery to the crowd until the art of concentration is far more developed than at present among the masses. Let it be distinctly understood that the old mesmeric terms, subject and operator, are usually misleading, as they are supposed to convey the idea of a strong-willed person at one end of a line and a weak-willed person at the other. Washington Irving Bishop and several other "mind-readers" got into trouble through ignorance and carelessness, but when experiments are conducted aright there is no danger.

The true way to conduct a telepathic experiment is for two friendly fellow students to appoint a time for sending mental telegrams to each other; and to prevent the impression that one *controls* the other, let the sender to-day be the receiver to-morrow. The best *time* is whenever one feels most quiet and free from likelihood of interruption. The best *place* is wherever the atmosphere is most congenial; and the best *condition* is when one feels mentally at ease, calm and good natured. Having taken the most comfortable position possible, sitting or reclining, let the one who is acting as sender call mentally the name of the one with whom he seeks to communicate (much as we operate with a telephone); then, clearly articulating, silently, every syllable of the message, send it forth on the psychic current, with simple assurance that it will reach its destination; there must be no doubt or flurry if the best result is to be secured. Let whoever is acting as receiver take a similar attitude of ease wherever he may be, and quietly anticipate a message without permitting himself to expect any special kind of communication. If, as in the case of Mr. Stead, messages are written automatically through the receiver's hand, it is well to always sit at a table, with pencil and paper, and allow the hand to move as it will, taking no notice of what is being written till the hand ceases to write.

At first, messages may come slowly and doubtfully, and mistakes may occur; but if the course above suggested is persisted in by any two persons who are really attached to each other, and mutually interested in proving telepathy, satisfactory results will eventually be forthcoming, though some persons get to this point sooner than others in consequence of unusual sensitiveness, coupled with more than ordinary ability to keep the mind centred unwaveringly on a given object.

Hypnotism is related to telepathy, but as this word is derived from *hypnos* (sleep) it has only a limited relation to telepathy, which is a much broader term. Hypnotism is a true cure for insomnia and an

efficient and desirable subtitute for anæsthetics in surgery, as the most delicate patients can submit to its action with decided benefit, if the administrator operates scientifically. The will of both parties to the result must be in accord—for example, one wishes to sleep, and the other agreeing with that wish, suggests mentally "you do sleep; you are sleeping;" there is concurrence of desire, and thus no weakening but rather strengthening, of individuality. While *hypnotism* is of special interest to the medical faculty, and is destined to be the sovereign anæsthetic of the near future, *telepathy* is of the utmost interest to everybody, and promises to become a priceless boon to humanity at large. The telepathic age on which we are entering is the necessary successor of the materialistic era which is rapidly closing. The end of an age is indeed upon us, and mammon-worshippers may have to vacate their thrones, while imposition will be seen for what it is, and therefore discredited. No one whose motives are pure has anything to fear, but on the contrary very much to gain by welcoming and cultivating the new telepathic sense, which is next door neighbour to the psychometric; and we are now entering a *psychometric* as well as a telepathic age. While telepathy is the science of mental telegraphy, psychometry is a more interior method of penetrating the psychic zone. Telepathy does not necessarily do more than establish communion between two centres of intelligence, but psychometry enters the mysterious arcana of the invisible realm, and there discovers the recorded history of many centuries and milleniums. The earth's atmosphere is a marvellous palimpsest, written over and over with the history of all that has been *said*, *done*, and even *thought* by all the races that have dwelt upon this planet. This faithful book of remembrance is open to the eye of the gifted seer, who can read its inscriptions as the learned archæologist can decipher characters upon ancient monuments and scrolls. What is often called "astral light" photographs everything upon the "astral atmosphere," which is interior to the outer atmosphere of the globe, interpenetrating or saturating every point in space. Not only has the world its atmosphere, but all living creatures have theirs, which are ever changing; every change in thought producing its vibratory effect upon the ether.

It would not do in the present imperfect stage of psychometric development to *recklessly* resort to psychic impression in serious cases, but the chief reason why there is so little evidence brought before the public positively confirmatory of this "science of the soul" is that, like all "occult" science, it can only be experimentally demonstrated by exceptionally developed seers, and in exceptional quietude. Public exhibitions of psychometry are usually too vague and general to be of much scientific interest, but this can be remedied if spectators will approach the subject in a scientific spirit. Far too often "psychometric

readings" are given in a crowded hall, to a very miscellaneous, unquiet audience, who pile all sorts of personal articles in confusion on a platform desk, and expect a sensitive to give each one in a multitude a personal test. Once in a while some person of unusually decided individuality gets convincing information, but the really valuable experiments are in the private study of the scientific observer, who never presses a sensitive with several divergent questions at once.

The psychometric gift may be latent in all, but on an average about one person in seven can develop it sufficiently to make it practically available. First impressions in coming in contact with an object usually concern present conditions; historical associations can be detected by prolonged contact. A passive expectant mental attitude throughout all experiments is a *sine quâ non.*

LESSON VIII.

Intuition the True Educator.

The word intuition, though frequently employed, is seldom clearly interpreted. It literally signifies inward or interior teaching, *i.e.*, instruction received in ways unknown to outward sense. Let us look at this great subject as simply as one can. People often confound *intuition* with *impression*, but the two are widely dissimilar; the distinction between them may be expressed thus: When you enter a room for the first time, certain objects in it immediately strike your eyes, and you unhesitatingly affirm I see such and such things; you do not feel in the least doubtful or distrustful of your senses; you instinctively regard yourself in the light of a competent observer and arrive instantly at the unargued conclusion that your observations are correct. On the psychic or spiritual plane, intuition does for us what vision does on the so-called *physical* plane, and what intellectual discrimination does on the strictly *mental* plane. Impression is something received by way of impress from without; it is hearsay evidence, proffered testimony, about which we may reasonably argue, and which we are at full liberty to accept or reject after due deliberation and inquiry. There are no absolutely certain impressions, and there can be no uncertain intuition.

The two great lights, the greater of which rules our mental and moral day, the lesser of which rules our mental and moral night, differ from each other exactly at the point where we accept truth for authority, or authority for truth. Jesus said to the multitude, "If I

proclaim truth, why do ye not accept it?" So have all truly illumined teachers addressed the throng before them, for the *great* teacher, the veritable *master* is he who discerns in all humanity both the love of truth and the capacity to embrace it. Were we to claim possession of *all* truth we should indeed be vain braggarts, senseless egotists, but we have the right to claim, and also the ability to receive, all *necessary* truth. No word is more commonly employed than *duty*; we say flippantly that we *ought* to do certain things, without pausing to inquire into the nature and origin of duty. Obligation implies ability, no one can reasonably be expected to perform a task beyond his power; therefore the simile of the horse and the goat is always *apropos*. The reason why it can never be the duty of a goat to do a horse's work is because the goat is constitutionally unfitted to perform such heavy labour, and just law never expects any creature to transcend its possibilities, though divine law expects us all to live up to them instead of grovelling, as we so often do, far beneath them. Impressions received from without are seldom lasting unless there is a response within to an outward appeal. Present educational methods are in many instances worse than useless; they are positively detrimental, as forcing and cramming are still shamefully in vogue both in ordinary schools and distinguished universities. Teachers are not usually very much to blame for this bad state of affairs, as they are almost invariably painfully fettered in the iron-clad bondage of a prescribed curriculum. Froebel taught that no more than fifteen children should ever be allotted to a single teacher, and that every study should be made delightful to the pupils, and be in the truest sense educational. Education and evolution mean almost the same, as the former word is derived from *educere*, to lead out, and the latter from *evolvere*, to unroll. Now, can it be possible to lead out what is not already in, or to unroll what is not infolded? To prate of evolution and ignore involution is to argue in favour of a self-evident absurdity, contradicted by the growth of every seed and the universal phenomena of nature. Emerson taught that the soul is mature in the infant, and so it is. Education is the process of leading forth into manifest expression the latent properties of the germ. We *possess* all things, but we sometimes feel we *have* nothing, for we are like people who live on land richly stored with precious metals and priceless gems, but by reason of ignorance, indolence, or both, they subsist in penury. Penuriousness is the fruit of faithlessness or idleness, and should never be encouraged or permitted, as it saps the very springs of health at their source. Though interdependence is the law of life, there is a glorious sense of independence in every soul, and when it comes to a realisation of its dormant potencies it throws overboard every prop on which it formerly leaned and henceforward steers its own course with the aid

of no other pilot than the light within. Cowardice masquerading as humility is a veritable wolf in sheep's clothing; for while humility is rightly esteemed a virtue, its counterfeit is decidedly a vice. Reliance upon God is a much misunderstood and frequently misapplied term, for people insist upon reliance upon outside aids when they claim to be trusting implicitly in the Infinite, who is no respecter of persons, times or places. Churches, Bibles, schools and all such agencies are helps when they are diaphanous, but only hindrances when they are opaque. Kindred souls can profitably unite for study into the deepest mysteries of being, but one must never assume the *role* of dictator to the rest. It is surely no more presumptuous to declare that the Most High can speak to us than to our neighbours, for we are all alike, God's children. Two grave errors must be contradicted before the channel will be open to permit the water of life to flow in an uninterrupted healing stream. These twin errors are pride and false humility. Pride bars the door to the advent of truth by proclaiming "I am holier than thou;" false humility bars it by saying, "You can receive a message from the eternal, but I cannot;" but if not, why not? We have all conceded to ourselves and others the right to use our own eyes, ears, palate, nostrils, and touch irrespective of the use made of such faculties or members by our brethren. Each one claims the right to exclaim, "I see, hear, taste, touch, smell," and in every law court in the civilised world individual testimony furnished by an eye witness is regarded as far more conclusive than second-hand information. There is a perfect correspondence between the visible and the invisible. The ancient hermetic axiom, "As above, so below," or its equivalent, "As within, so without," is unmistakably accurate, and whoever trusts it fully will never miscalculate. The outer world appears to each one of us as though there were never another spectator of the scene; we individually venture to pass judgment upon all that we behold, and with what delighted exultation does the seer pronounce the word "*Eureka*" (I have found it). Shall we dare to use and gratefully employ our outer faculties and then refuse to recognise or enjoy deeper and diviner means of perception pertaining to the soul, with which we are as unmistakably, yea, far more certainly endowed? What is vaguely called imagination is a portion of our spiritual dower, only the idealist can be true inventor or discoverer, a poet, an artist, or a musical composer in the least creative or original. Mozart, Haydn, Beethoven, Handel and a score of other well-known names are reminiscent of *intuitive genius*, while De Koven and other modern composers of light opera airs are the interpreters of the imitative school unfortunately so popular in this ridiculous age, which has for its most popular fad servile copying of the past in spite of the tremendous effort which a few brave adventurous souls are resolutely making to stem the degenerating

current and manfully embody the ideal. Weak eyes, weak lungs, weak back, weak everything is imitative cynicism and pessimism incarnated; strong mind, strong body, pure morals, robust health all spring from launching out boldly into the deep, strong, wide current of fearless originality. The gospel must be preached in its original simplicity; fidelity to the inner light and our backs turned on tradition can alone save us from the ever-enlarging consequences of the prevailing false methods of tuition which hurry many a promising student to the insane asylum, if not to the grave. Memory is eulogised as though it were the all-in-all, when it is the veriest bondservant of the senses, a servant made to obey that imperial master *will*, which should never for an instant allow this subordinate to assume control of a single department in the temple of human enterprise. Govern your memory, compel it to serve you, use it as you would a memorandum book in which you record exactly what you please for future reference, and then when it has served you and you no longer need its aid, retire it, only to bring it forth again if fresh contingencies arise where its services can be of decided value. Many a young married couple make shipwreck of their happiness as their vessels strike on the pointed, jagged rocks of memory. New situations involve new responsibilities necessitating new illumination. Memory tabulates the records of the past, but it gives us no advice how to proceed in a fresh contingency. Intuition is a lamp to our feet, a light on our path at all times, and its divine guidance can be successfully invoked whenever and wherever we choose to call upon it, provided we are prepared to relinquish all prejudice and allow immediate perception of truth to be our honoured guide. Whenever you are in any doubt as to the course you should pursue, after you have turned to every outward means of guidance, *let the inward eye see, let the inward ear hear*, and allow this simple, natural, beautiful process to go on unimpeded by questionings or doubts.

Exactly as you permit the outer senses to testify to what they come in contact with, and you welcome the reports they bring to the citadel of your consciousness, so let the soul-sense, interior perception, not looking *at*, but looking *through* as well as *into*, guide you in all these otherwise grievously perplexing situations where you feel perfectly stranded unless you betake yourselves to this only reliable guide. We could recommend the following simple rules which many earnest truth-seekers have found extremely helpful and productive of the most desirable and practically beneficial results. When you wish to let something into your mental treasure house, read it or listen to it once only, and then give it your supremely undivided attention. Affirm at the outset, "I *will* become acquainted with these facts, and I *will* be able to recall this information whenever I require it." Having

thus directed not only your *intention* but your *confident expectation*, take the easiest, most comfortable position you can possibly assume. Wear no tight garments and permit no mental strain; think of yourself as *approaching* what you desire to learn; let information flow into you as rain soaks into the earth when it offers no resistance to the shower. If you give *absolutely undivided attention* to the work in hand, you will be able to review a book thoroughly after once reading it, and be in a position to successfully pass a cross-examination upon its contents, for when in the presence of the examiner you will feel as though the book were within you, and though you may use your own language you will faithfully give forth the author's views in every particular, and also graphically relate any important incident in the tale. This is not verbal memory, and it is in no sense a mechanical process. Recitations are entirely overdone, and if we carry these mere memory-acts much further we shall have succeeded in stamping out what little originality is yet remaining in our literature. Why should anyone copy anyone? Are all flowers alike because all are beautiful? Have all song-birds the self-same note because all can warble sweetly? Let us at any cost become original, but what is the price we need to pay for this unspeakable deliverance from blind servitude to fallacious custom? Go where you will, complaints of sickness rend the air; untold miseries multiply on every hand; pessimism gains ground among the wealthy and the cultured fully as much as among the poverty-stricken and illiterate. Why? Surely because the fountain of inspiration is sealed. If Tennyson's "*Higher Pantheism*" gives anything like a true statement of our relation to Deity; if the Supreme Power is nearer to us than our own hands and feet; if it be true that God is the infinite Energy which Herbert Spencer so freely acknowledges as omnipresent, then we need but one sentence by way of affirmation to carry with us into the silence, and that is, "GOD IS NOW HERE." Through whatever channel the Divine Life reaches us it is nevertheless the breath of the Almighty which we inhale, for there is but one Life, the All-in-All of Being. Existences are but expressions of this sole Being which is eternal. I need not breathe the air at second-hand; I can let my own nostrils dilate and drink in the vital breath as though no other creature breathed in all the universe, and I can have just so much but no more of this universal air than my present lung capacity permits. By constant and judicious exercise I can do exactly this as concerns my spiritual relations. In the lives of all of us there are times when we grow desperate if we believe in the hampering force of uncontrollable circumstances; we cannot reconcile ourselves to the idea of our slavery to blind, relentless fate; luck, destiny, fortune are at such times detestable words in our ears, sounding the death-knell of all our hopes. The cruellest

thing of all is misdirected sympathy, for it is the sentence of doom, the knell of despair. In all dark hours and times of unwonted perplexity we need to follow one simple direction, found, as all needed directions can be found, in the dear old gospel, which so many read, but, alas! so few interpret. "Enter into thine inner chamber and shut the door." Does this mean that we must literally betake ourselves to a private closet with a key in the door? If it did, then the command could never be obeyed in the open air, on land or sea, and the Christ loved the lakes and the forests far better than the cramping rooms of city dwelling-houses; still his counsels are so wide-reaching that there is no spot on earth and no conceivable situation in which any of us may be placed where we cannot follow them. One of the most deeply intuitive men we ever met had a desk in a city office where several other gentlemen were doing business constantly, and often talking loudly. Entirely undisturbed by the many various sounds about him, this self-centred, faithful man would, in any moment of perplexity, draw the curtains of privacy so completely about him that he would be as fully enclosed in his own psychic aura, and thereby effectually removed from all distractions, as though he were alone in some primeval wood. Taking his difficulty with him into the mystic silence in the form of a direct question, to which he expected a certain answer, he would remain utterly passive until the reply came, and never once, through many years' experience, did he find himself disappointed or misled. Intuitive perceptions of truth are the daily bread to satisfy our daily hunger; they come like the manna in the desert day by day, each day brings adequate supply for that day's need only. They must be followed instantly, for dalliance with them means their obscuration, and the more we dally the more do we invite erroneous impressions to cover intuition with a pall of conflicting mortal phantasy, born of the illusions of the terrene will. One condition is imposed by *universal law*, and this we must obey. Put all wishes aside save the one desire to know *truth*; couple with this one demand the fully consecrated determination to follow what is distinctly perceived as truth immediately it is revealed. No other affection must be permitted to share the field with this all-absorbing love of *truth* for its own sake. Obey this one direction, and never forget that expectation and desire are bride and bridegroom and for ever inseparable, and you will soon find your hitherto darkened way grow luminous with celestial radiance, for with the heaven within, all heavens without incessantly co-operate. Retire to rest with the confident assurance of divine illumination, and the gift of vision will displace all earth-born dreams. Health and happiness come, not by seeking for them specifically, but by seeking that nobler quality of living that produces them as a result.

To receive education spiritually while the body is resting in sleep is a perfectly normal and orderly experience, and would occur definitely and satisfactorily in the lives of all of us if we paid more attention to *internal* and consequently less to *external* states with their supposed but unreal necessities. Sleep is intended for recuperation and instruction obtained in a state of active rest or restful activity from the subjective standpoint. Many people endorse the groundless assertion that all action is physical; this is a most harmful error, as it leads to undue concern for speech and behaviour, coupled with disregard of thought and motive; it leads as a consequence to the multiplication of false appearances and every phase of hypocrisy. Our thoughts make us what we are here and hereafter, and our thoughts are often busier by night than by day, for when we are asleep to the exterior we can be wide awake to the interior world, and the unseen world is a SUBSTANTIAL PLACE, the conditions of which are entirely regulated by mental and moral attainments. When we are not deriving information through outward avenues of sensation, we are receiving instruction through interior channels of perception, and when this fact is understood for what it is worth, it will become a universal custom for persons to take to sleep with them the special subject on which they most earnestly desire particular instruction. The Pharaoh type of person dreams, and so does his butler and baker, but the Joseph type, which is that of the truly gifted seer, both dreams and interprets. Let us all seek health and instruction through the watches of the night as well as the day, and we shall learn by practical experience to testify to the truth of the wonderful double-barrelled text, "He giveth His beloved sleep," which can also be correctly translated, "He giveth to his beloved while they are sleeping." The restless fever of the world can only be assuaged as INTUITION leads the intellect into deeper truth than sense can apprehend, and as a direct consequence builds the outer body into strength and symmetry.

LESSON IX.

DIAGNOSIS.

CORRESPONDENCE BETWEEN MENTAL AND PHYSICAL CONDITIONS.

AMONG the innumerable questions put to us by students and correspondents no questions occur more frequently than those relating to diagnosis. By diagnosis is usually meant the discovery of some special ailment from which a patient is suffering. Looking into the body to find the nature and location of disorders is a very painful

and disgusting process, tending to the aggravation of maladies rather than to their cure. Health is order, disease is disorder; when you have said that you have said all, and we do not feel by any means sure that one form of disorder is necessarily much worse than another. Health is our goal; we do not wish to be ill in *any* respect, and as we desire that all our organs and functions shall be harmonious we have no special desire, when ailing, to be cured of any *particular* ailment. I will to be well, and if I apply to a healer I expect that healer to see me *perfect* in thought, and, by conveying to me mentally a picture of ideal perfection, to aid and encourage me toward the realisation of my complete desire. Every part of the human body does no doubt exactly correspond to some special department of the mind, and it is therefore quite possible to formulate a system of treatment based on physiological correspondences; but for practical purposes this is generally unnecessary. There are, however, some broad classifications which can be clearly stated with decided advantage, and many more will doubtless suggest themselves to the student. *Internal* disorders of complicated and baffling types are evidently the offspring of long secreted error. "Secret sin" usually means some physical malpractice, but Mental Science strikes deeper and lays the axe at the root—erroneous thought. The New Testament is very emphatic on this point, so much so that some of its statements appear to many persons unwarrantably extreme; the fact nevertheless remains that our inmost thoughts do and must show forth in our bodily conditions. Fear is the greatest bugbear of the race; some dread, entertained in secret and held on to as a nightmare, perpetually menacing, is the cause of a multitude of internal difficulties for which a great many people are ineffectually treated by physicians and mental healers alike. The bulk of mental treatments are only palliative, in consequence of failure on the part of healers to *teach*, as well as *treat* their patients, and the indisposition of many patients to even listen to any doctrine calculated to unsettle their old beliefs. Mrs. Helen Wilmans, in her experience with coloured people in the Southern States of America, has found many cases where she could not do her best work owing to the unwillingness of the superstitious, creed-bound people to even consider anything which they feared would upset their "faith." If all our beliefs were exactly right we should be perfectly well; therefore it is arrant folly to seek to hold on to every ancient theory and at the same time attain to a higher condition than you have yet reached. Healing means making whole; anything less than this is only surface benefit, and does not permanently endure. The controversy in the Episcopal Church between the *strictly orthodox* and *liberal* clergy is on the score of "resurrection," which is perpetually confounded with resuscitation, a word of widely different

meaning. *Recovery* is far less than we intend to be satisfied with; we aim much higher than to merely regain a lost estate; our anticipations are toward a future which shall completely eclipse the past, therefore we desire to forget what lies behind and reach forward continually. Old habits of erroneous thought actualise themselves in gouty and rheumatic systems; stiffness of limbs and joints is often due to a perverse retention of fossilised opinions and their accompanying practices; it is only by cutting entirely loose from these bonds that we can rise to newness of life, either inwardly or outwardly, and interior advance must precede all enduring external improvement. You will all probably think up cases of "sweet unselfish sufferers" whose ailments seem to point unmistakably away from themselves to the sins of others; in such instances mental *weakness* is the cause of suffering, an accession of moral backbone, the only relief. We can take in the disease of others through sympathetic complicity with their mental states, and from this cause spring numberless diseases of weak, but well-meaning people. A wife, for instance, weeps over her husband's peccadilloes, she feels obliged to submit to him in all things right or wrong, she permits herself to be victimised by injustice, and, as a consequence, she suffers from afflictions which are the natural penalties of his vices. Her only salvation is in conquering her susceptibility to fear and anxiety; she must immediately assert her true womanhood, and by rising above mental depression and decrepitude she will grow to a height from which she can bend down to him and save him from his own follies. We cannot successfully help others until we have lifted ourselves from the *negative* to the *positive* pole of our existence, and to do this requires energy and effort. Some healers suffer intensely while in the presence of sufferers, because of their own lack of individuality; every healer must learn to insulate himself from his surroundings, and this can be done most effectually by picturing oneself to oneself, as surrounded with an aura or atmosphere entirely to one's own liking. If you have a favourite colour wear it, and above all accustom yourself to seeing yourself psychically wrapped in it, so will you gain confidence in your own ability to attract to yourself whatever you desire, and envelop yourself in the aura of your choice. Every sound and colour has a special signification, and whether you can produce the tone or colour in your outward sphere or not, insist upon having it with you subjectively; by this means you make the air subservient to your needs, and you are then in a condition to extract from it whatever you please and naught besides; thus you secure freedom from the parasites of disorder, as no one consciously or willingly invites them. Attraction is universal, but we attract through fear and expectation as well as through desire. Inflammatory disorders are common, chiefly to excitable people, but those

who permit themselves to come under the influence of others' excitement are co-victims. In treating against internal difficulties, treat for perfect frankness; for as people open their minds freely they will overcome hysteria and all bowel derangements. To overcome fevers, the most perfect tranquillity is needed; but any state which is counterfeited by assuming what one does not really feel is non-effectual, because the undercurrent of your thought reaches your patient. Many parents and other doting relatives wish their dear ones well, and treat them while hoping against despair; often in such cases the doubts and fears of the would-be healer are transmitted to the patient, and a cure does not result. All petty worries and anxieties are apt to produce irritation of the skin. Dandruff and pimples come and go with nervous irritability occasioned by small vine-spoiling foxes. The hair is most visibly affected by *sudden* emotions, and the teeth and nails are often influenced similarly. Nervous headache and toothache usually spring from teasing and allowing oneself to be teased by external things; vinegar and other pungent applications are called *remedies*, but at best they can only afford slight temporary relief. Whenever a healer receives intuitively any light on a case he should act out his highest conviction regardless of any theories of precedent; we must daily and hourly expect new revelations to meet new requirements. *All* error shows forth in some disorder, and we surely need deliverance from *every* form of sickness, therefore if in spiritual treatment ANY error is detected, it should immediately be faced and denied down. Denial is an erasive process totally different from the negative stand taken by those who simply *ignore* a difficulty; to ignore is to evade, and no satisfactory results can ever be reached through attempts at dodging. When the student has thoroughly mastered the theory that diseases are often contracted by negative persons through mental weakness, a disorder is often seen to be a reflected one. For instance, your patient is a pure-minded woman of tender susceptibilities, but her husband is a libertine, and she suffers from a disorder traceable only to animal excesses. She is apparently the guiltless victim of another's sin, but the actual explanation of her case is that her lack of self-assertion is the cause of her trouble; for were she a truly individualised woman she could not suffer from a complaint due to folly not her own. To trace the *general* or original correspondence of mental and physical states is not very difficult, it is in the discovery of the *special* avenues through which "*bacteria*" enter that complications arise. To proclaim PERFECT HARMONY is to sound the trumpet of freedom in tones adapted to all occasions. Liberty from bondage must be *absolute* ere health is *perfectly* manifested, therefore it is in vain that we peer into dark recesses to hunt up special errors. We must pronounce ourselves and others totally free from all slavery, and

only particularise in statement when a special need arises before us. Diagnosis ought to be quick discernment of how to supply the most pressing need of one who comes to us for help, not mapping out deflections. I am well; I am strong; I am beautiful, etc., are sentences that state our most interior condition. We are really all this, but we are potentially vastly more than we have actualised. I must call forth the divinity within me by acknowledging it, for I cannot express for use more than I recognise. You cannot have too high an appreciation of self, provided you depreciate nobody. Self appreciation is a virtue, depreciation of others is a crime.

We shall never grow strong or beautiful outwardly until we claim strength and beauty as already within. All growth in nature is from within to without, therefore recognition of interior perfection leads to its expression. In cases where some particular organ is specially affected, it is well to hold very firmly to the ideal perfection of the special faculty whose expression is faulty. For the improvement of bodily sight, dwell on spiritual vision stedfastly, and do not let your thoughts dwell on your eyes; pay as little attention to the physical orbs as possible, and concentrate the mental gaze on spiritual realities. Where hearing is defective do not worry about the ears, but turn to the idea of perfect hearing in spirit. In outward effect we shall often witness a seeming refutation of correspondence; take the following example: A telegram is received by four persons simultaneously; they are all painfully affected by the news; but instead of all four being affected similarly, one gets a severe headache, the second has an attack of neuralgia, the third gets palpitation of the heart, and the fourth has a violent fit of coughing. These four persons represent four degrees or phases of susceptibility, and each took the ailment to which he was most predisposed. It is a predisposition that often manifests in a correspondence of physical to mental states. Any disturbance will arouse a slumbering susceptibility, but no amount of provocation can awaken what is not within. La grippe grips literally the sensitive creatures who fear or anticipate it, and especially numerous among its victims are slaves of fashion and people in general who submit to tyranny, stand in awe of customs, or fail to live a truly independent life in thought and action. In the South a belief in the influence of "Hoodoo" is deeply engrafted in the coloured people and many white people share it; this is nothing other than an effect of long-time oppression. Negroes are the easiest to mesmerise and the hardest to teach of almost any people; this is an effect of their servitude; a servile attitude is one which must be conquered before truth can take an abiding hold and permanently heal the one who has embraced it. Truth alone makes free; without love of freedom and determination to be free little progress can be made in spiritual healing.

Liberal Jews and Unitarians are usually easier to treat than "Orthodox" persons, because fear of hell and a devil does not hold them; they also grasp the idea of the unity of all life more readily. Microbes are no proper part of the world's population; they only represent inversion of force; they are primarily effects, though secondarily they may be causes of disease; under the microscope their activities can be interestingly observed, and in the voracity of certain species and their hostility to their neighbours we can see a perfect out-picturing of human rapacity and discord. Emulation is good; all desire to excel is lawful, but competitive strife must be outgrown before we can secure health in the human body. If men and women live like sharks and tigers they must share their destiny, for it is only on the basis of a new and higher life for mankind that perfect health can be predicted. There is absolutely no danger whatever in trusting the directing voice of one's own true self, but blind submission to outside influences paralyses the will and opens the door to manifold delusions. Spiritual healing takes unseen influences into account, but boldly declares we can be controlled by nothing unless we wish to be. If you have never made a declaration of moral and mental independence make it at once, for all safety and salvation is in it, and until we declare ourselves free we are bound by race beliefs and errors of every description. Selfishness expressed in miserliness is a fruitful source of misery. Many confirmed rheumatics must be brought out of niggardliness or they cannot be delivered from their infirmity. Again and again we have known healers to fail because they did not attack the error at its source; for this reason we refuse to cater to selfishness in any form, and stinginess is a very common and contemptible form of this prevailing vice. Do all the free work you like among the poor, but do not permit anyone to boast of receiving free treatment from a mental healer when the patient is the wife of a millionaire glittering with diamonds, and the healer is a hard-working woman earning her own and her children's livelihood. "Freely ye have received, freely give" applies on both sides. "The workman is worthy of his recompense." In spiritual work the same divine principle of equity must govern in small things and in great; business transactions can and must be adjusted to the Golden Rule, and it is for those who see deeper into the truth than the majority to *wed business to equity* in so unmistakable a manner that their word and moral influence will be felt in *commercial* as well as in *religious* circles. Though special disorders proceeded originally from special wrongs, we are to-day caught in the meshes of a race web, and must extricate ourselves therefrom by uncompromising assertion of *will*. I will to be free, therefore I am free; I will not be held by error, therefore I cannot be. Use these pregnant, forceful sentences with bold determination to

accomplish your release, and never forget that if only one soul stands up for freedom all souls are helped to freedom in consequence, for we are all members one of another. No one ever gains a real moral or intellectual victory over sense-limitations without making the road easier and the incentive greater for all strugglers who come after.

LESSON X.

A Practical Lesson on the Most Direct Method of Spiritual Healing.

As healing means making *whole, entire, perfect,* no work which falls short of bringing into expression enough of man's latent spiritual energy to make him "every whit whole" is adequate healing. We all toddle before we walk, and as the state of childhood is good while it lasts, but is destined to melt into a riper condition, so in our study of Spiritual Science and in our endeavour to apply its theorems and axioms in daily practice, we must grow perpetually in what theologians call *grace,* which is the law of Spirit as opposed to the ever-changing illusive laws of mortal ordinance. There is but one Life and but one Law; the sooner we give up all attempts to live by more rules than one, the better it will be for all of us. In the world to-day there is a widespread belief that we are under the dominion of two opposing forces, and so far does mortal thought travel on this false and illogical track, that we hear from leading theosophists and other "advanced" thinkers, as well as from "orthodox" people, that the physical nature is at war with the spiritual, and that what builds up the one antagonises the other. This view is entirely erroneous and can only be accounted for by propounding one of two incomprehensible theories; either that of so-called Christian Science, which is that the external man is but an illusion and has no existence whatever out of the sense dream in which we all are existing, or that there is a devil almost equal to God, and that our bodies come from him, while our spirits are divine. To declare opposition between man's interior and exterior nature, is to land the student in hopeless confusion; to proclaim and demonstrate harmony is the task allotted to healer and teacher alike. Here let us emphasise our strongest statement with regard to healing, viz., that it is inseparable from teaching; *no one who is "healed but not taught" is in reality healed at all.* Everybody desires health, and health means harmony within and without; harmony in social and business life, as well as freedom from mental distress and bodily

pain; and as this harmony can only come through giving oneself up unreservedly to the affirmation ALL IS GOOD and everything it implies, any halting or compromise is disastrous and throws the would-be demonstrator back into the nethermost hell or slough of despond from which a few preliminary lessons or treatments may have partially lifted him. Never forget that conformity to the follies of the age can never lead you higher than the level of those to whose stupidity you conform; therefore pride yourself upon the maintenance of your true individuality. The more unlike other people you are the better, and this you will soon discover when an epidemic breaks out and your negative fashion-led neighbours "*take it*" while you steadfastly and successfully decline it. You should have no concern whatever with the opinions and beliefs of people about you when you are studying Mental Science. A man of business has the gout; a housekeeper is a martyr to rheumatism; a clergyman is too hoarse to preach; and so it goes through a long list of prominent people in religious and literary circles, while you dare to declare for yourself freedom from the ills of all these people. Your declaration of independence is nonsensical, however, if only made with the tongue; to say one thing and feel or do another, is to deceive yourself more than anybody else, for other people see your inconsistencies and ridicule them. In the first place, then, let us set out with a dauntless resolve to differ from the aching, groaning, self-confessed sinners about us, and deny once for all the necessity for aches and groans. Our first step will be our most desperate one, and possibly the most trying, for it means a wrenching away from much that we have been taught to believe is God's holy will, viz.: That man should suffer with patient resignation every ill he is called upon to bear. We must substitute *overcome* for suffer, and *effort* for resignation, then we can read Job to good advantage. Many theosophists say publicly that a vegetarian diet is the only lawful one, but they eat flesh to sustain their bodily health and vigour: such a position is utterly misleading, as it contradicts the cardinal basis of ethics, which is, that the lower nature can only be preserved and perfected by obedience to the demands of the higher. A physician or anybody who recommends any form of licentiousness is utterly unfit to teach anything concerning health, and the experience gained in his own profession ought to teach him that to *govern* lower appetites is the only way to make them serve the intellect. The vast amount of force now expended in passional indulgence will in a better state of society be turned to enrich the brain, and made available for every good and worthy purpose. Eating and drinking are natural processes and do not go against conviction; there is nothing repulsive in the thought of taking the fruits of the earth and appropriating them to our service; but if a mixed form of diet is looked upon as

sinful by any set of people, let them live according to the strictest rule of Buddhism and eat no meat and drink no wine. These matters when treated from an external standpoint are no part of spiritual instruction, but when dwelt upon from the vantage ground of principle they are all included in the direction given to students never to let a lower influence interfere with a higher one. In place of the old adage, "Of two evils choose the lesser," let us suggest "Of two goods choose the greater," by which we mean that whenever it seems as though we must quell our appetites or quench the spirit, always say to the Spirit of Truth, YOU ARE MY ONLY AUTHORITY; then remain silent until your inward eyes are opened wide enough to let you discern the better path. There is but one road to health, and that is to acknowledge but one absolute guide. Spiritualists and others frequently err in setting up personalities as idols, and though they have a perfect right to communicate with those miscalled "the departed," we must never deem any voice infallible except the voice of God in our own inmost nature. We must advance from priests to prophets before we can become successful ministers of the everlasting gospel. Formulas are valuable for beginners, but we soon weary of formal repetitions, thus as we advance in practice we discard old sentences and vary our words with the need and inspirations of the hour. To pledge oneself to do as somebody else does, is to submit to stultification and to stand purposely still while even our idol may be progressing. In giving a bare skeleton of the method of treating common to all metaphysical healers we are obliged to use terse language which often appears sententious, but the student must never lose sight of the fact that "a sound form of words" is an exact statement of ascertained truth, and growth beyond certain limits does not imply that we shall unlearn or change our opinions about what we once *knew*. God is strength; I am strong because I am God's child, and being such I can never know weakness. Here, for instance, is an example of a pattern formula; it is a good model and deserves careful study. If you wish to test its efficacy in cases of weariness, the best way to experiment is to take it up and hold it, repeating it over and over until the language interprets itself to you and you feel the power of the idea which created such speech as its symbol-garment. God is perfect peace. I, His child, can never know strife or feel the least disturbed, no matter what may happen; this is another sample form of affirmation coupled with denial of error which necessarily grows out of it. Use this likewise and feel the rest and sense of security it will bring—then branch out beyond all stated words and use whatever words come to you. If we would let in the songs of birds and odours of flowers as well as the light and air, we must open our casements. If windows and doors have been tightly sealed for a long

time they are often hard to unclose, but the effort required to open them the first time is the greatest we shall have to make; they will soon open easily if opened frequently. Most of us live in cages behind bars, and as we were born in captivity we take our confinement as a matter of course; still as our caged condition is unnatural, we suffer like birds and animals in captivity from numerous artificial disorders unknown in a state of nature. Anybody can free you from the outside if you are willing to be freed, but the mere act of taking you out of prison does not furnish you with strength to walk or means to earn a livelihood. It is better to drop chains gradually than to have them taken off by another and then put them on again or let someone else put them back for you. Spectacles, ear-trumpets, bandages, trusses, etc., are all impossible to anyone who has clearly seen the light and means to walk in it. Medicines are detestable to persons in a healthy mental condition; but all these things must be discarded by the patient himself when he has grown to see a better way; to take them away from him while he continues to believe in their efficacy, and therefore wishes to hold on to them, would be to arouse antagonism and fasten his affection upon them all the more. A question often asked us is, Can you treat in conjunction with a physician? Our answer is, We do not recognise medicine, therefore its use is no obstacle to our giving mental treatment when asked to do so; were we asked to pay clandestine visits to a doctor's patient and be smuggled into the house unbeknown to the family we should decline to be parties to a deceitful act, the result of which could only engender fear of detection and other base emotions in the patient and the persons who summoned us. We regard medicine as worthless in the presence of truth acknowledged; but we do not esteem cowardice a virtue nor will we countenance duplicity. Another query has reference to treating people without their knowledge or consent; there's another point of difference among scientists. We stand for straightforwardness all the time and should no more desire to take mental than physical liberties. Offer your services wherever you choose, but never force them; and bear in mind that coercion is utterly unscientific, and though hypnotists under various names effect temporary cures, they are not healers when they work in the dark, for they do not permanently benefit their subjects. The average health of most people is very unsatisfactory, therefore it is not a herculean task to restore people to their so-called *normal* health which is far below par. Spiritual healing means lifting one to a height never before scaled; it is not a mere substitute for a footbath and hot compresses in case of cold, or in place of ice on the head and hot baths for the feet in fever. Our ordinary negative condition keeps us in a state of chronic depletion and liability to derangement under the slightest provocation; we

desire to be *made whole*, which means that we would fain reach a higher level than any we have gained yet. A *Spiritual* healer and teacher is not content with curing a cold or headache, or driving away pains from any part of the system; his aim being to induce the real self of the sufferer to respond to an intelligent appeal and put his own house in order. In housekeeping, if you are a sloven, though a neighbour is always coming in to tidy you up, your rooms never remain in order, for you soon disarrange their contents; your body is like your house; you have the management of it and must learn how to keep it in order after your friend who has been treating you has been trying to help you. Lessons learned in a cooking school give us a hint how to set about healing; any good teacher of the culinary art does a thing herself and then shows the pupils how to repeat the experiment successfully. People too lazy to learn and too indolent to apply the science of health must call upon mental healers when they are ailing, which is likely to be often, but strong, vigorous thinkers who are resolved to master conditions for themselves will find how unnecessary it is to be always on anyone's books or in anyone's hands. I will here give you an item of personal experience. The writer of this lesson was a public lecturer at sixteen years of age, travelled extensively, and spoke under inspiration; but though mental illumination was rarely lacking, physical conditions (draughts, wet feet, etc.) would induce severe throat difficulty, often disabling from work. Several years ago someone lent me "Science and Health" by Mrs. Eddy, and from the very hour I grasped the underlying truth of "Christian Science." I saw the way out of colds and hoarseness, and year by year I grow freer and freer from even the slightest tendency to any pulmonary or vocal difficulty. Both my parents were afflicted with bronchial trouble and other nervous affections which I seemingly inherited; BUT I HAVE CONQUERED THEM, and in days to come I know I shall vanquish whatever remains for me to put down, with the firm foot of determined resolution. I find myself able to accomplish hundreds of things I could never have done had it not been for my resolve to live down the errors which hampered me and seriously impeded my progress through childhood. I do not wish to intrude my personality; but as nothing helps students like individual testimony, I will tell them a little of what I know. I was formerly diffident in the extreme and though my vocal organs were nearly perfect I would stammer painfully in the presence of strangers, though I could chatter by the hour when not embarrassed, without the least impediment. I overcame nervousness by affirming my perfect fearlessness and asserting my power to hold all rightful sway over all the organs of my body. I can if necessary lecture fourteen or fifteen times a week besides travelling and doing a pile of literary work

without any fatigue whatever; I confess, I do not get along as easily if I am placed in the midst of a number of depressing croakers, but directly I realise the stupidity of their position, simply by rejoicing in my superior intelligence I ward off their otherwise depressing "magnetism" and then am ready to help them to get above their low condition. A teacher or healer who cringes and sympathises with disease takes on everything undesirable and is thus unfitted for work of any kind. To be in proper condition for work one must be extremely self-assertive and yet not in the least antagonistic or unduly masterful, for we must respect everybody else's rights as fully as our own. This being the only safe and proper rule of conduct, we can easily see how it is that so many people fail in bringing harmony to pass in their homes and business life. The old error confronting all of us which we need incessantly to rebut, is that people wish to do wrong; instead of that they are simply ignorant. Sin is another word for ignorant misdemeanour; the real self never sins and never wishes to. In treating yourself or another you must never judge by appearances; they must be steadily ignored as the true self is held up to view. If you think of anyone with whom you are in any relation as being aught that is disagreeable, you conjure up a picture of the very state you wish to annihilate. It may not be easy at first to look upon everybody kindly and sweetly, but it must be done if we would really help others and effectually protect ourselves. Sympathy must be reserved for the objects we approve and never wasted upon delusions or allowed to intensify the very ailments we seek to destroy. I sympathise with your desire to be healthy, strong, happy, prosperous, well and usefully employed, etc., etc., and I will do all in my power to render you assistance to attain your end; but I refuse to sympathise with your sufferings, as you and I both want to overcome them, and conquest is gained only through resolute defiance. A cowardly cur will snap at you and show a pretended disposition to bite if he feels that you are weak enough to fear him—for an animal's quick instinct reads your fear sooner than you detect it yourself—while the most courageous beast will run off if you give him a dose of *vril* from your human eyes, which dispense lightning when you have grown to man's estate, but not so long as you remain in mental babyhood. Will and intelligence, though seemingly two, are in reality one; they must be cultivated and used jointly. Desire and expectation must work together in all things or there is a missing link in your chain, or at least a weak link, and no one can dispute the fact that a single weak link in a very long and otherwise strong chain renders it practically valueless. Let us face up our besetting weaknesses and we shall soon see what special point in our armour needs strengthening most. With one it is fear that is the bugbear; with another it is

covetousness, revenge, or some other base impulse proving that the animal is not yet subjugated. Remember, you will lose your dog if there is one weak link in the chain by which you hold him, as when he pulls at it that link breaks though all others are strong, and off he runs. To be always lamenting one's weakness is sheer folly, and moreover it is a most depressing practice; but to have sense enough to repair the chain where it most needs it, is to do the one thing needful; both confidence and docility are therefore needed. We must be brave, yet teachable; ever ready to confess our relative ignorance and at the same time hold on with tenacity to the only rope by which we can be drawn out of the river of weakness, on to the bank of strength, which is confidence in our divinity. *God and man are one;* be not afraid to proclaim human nature divine; but while declaring on behalf of man's inseparableness from Deity shun utterly the ridiculous belief that you or any other special persons are any nearer to the Infinite than all your brothers and sisters throughout the universe. Read all bibles and gladly pay tribute to whatever is helpful in all literature, but never permit the thought that the last word of divine revelation will ever be given to man. As we contrast the immeasurable vastness of continuous revelation with orthodox contractions we feel to cry out to the whole world—How can you remain another instant in a cellar when all the light and glory of heaven's sunshine is your portion if you will but leave your holes and come forth into the gardens? Man is a limitless being, the potencies of life immortal are within him; he has but to declare his birthright; then when he realises the divinity of his true will he can banish every obstacle from his path for ever. *God's will and mine are one.* In this all-powerful sentence the key is found to all genuine progress here and hereafter. In order to assist those among our students who may feel the necessity of having some clearly printed formulas for suggestive use, we close this lesson with some profitable sentences which, in substance, if not in exact language, have long been in use by many successful practitioners of our acquaintance and which we have often used in our own class-rooms with manifest good results.

STATEMENT OF BEING.

One Supreme Creator.
One Basis of Life—Spirit.
One Governing Law—Love.

God is { The-All. / Good. / Spirit. }

God is { Omnipotent. / Omniscient. / Omnipresent. }

God is Spirit. I, in my real being, am spiritual, governed by Love; therefore whole, happy and harmonious.

DENIALS.

I deny as realities	Evil,	because	God,	The-All	is	Good.
	Matter,	,,	,,	,,	,,	Spirit.
	Sin,	,,	,,	,,	,,	Holiness.
	Error,	,,	,,	,,	,,	Truth.
	Sickness,	,,	,,	,,	,,	Health.
	Sorrow,	,,	,,	,,	,,	Gladness.
	Death,	,,	,,	,,	,,	Life.

MEDITATION.

It is not in matter we can look for life, substance, or intelligence. These are attributes of Spirit. God, Infinite Spirit, is The-All; hence there is no matter as an eternal reality.

Sin, sickness, sorrow, and death are not realities, because God, Infinite Good, fills all space to the exclusion of all that is unlike Himself. Sin is error; sickness is caused by the belief that matter can feel; sorrow results from belief in the reality of something other than good; the sense of death is belief that life can cease, when life is in truth immortal.

AFFIRMATIONS.

God is all Life, Love, Light, Truth, Power, Goodness, Harmony.

I am a child of God, a special thought of the Most High, and in His Love I live and move and have my being.

Like God, I am spirit and I reflect His love, goodness, intelligence.

I am governed by His law of love. In my real being I cannot sin or suffer for sin, or fear sin, sickness, or death.

God works through me to will and to do whatever I ought to do.

I no longer fear that evil can enter my life, that health can fail me, or strength leave me. Thou, O God, art my present help.

LESSON XI.

Concentration: Its Development and Use.

THE REAL ANTIDOTE TO HYSTERIA.

No erroneous expression more frequently reaches our ears than the absurd phrase, "I cannot concentrate upon anything," when the very persons who most frequently make the remark, are constantly engaged in the very act of concentration they declare themselves unable to perform. There is, however, a vast difference between the unprofitable objects upon which they concentrate time and attention and the *highly*

profitable themes upon which it is necessary for them to concentrate if they sincerely desire to practically demonstrate the teachings of mental or spiritual science. Our special attention has recently been called in the most marked degree to the utter absorption in material engagements falsely called duties of multitudes of men and women, who wonder why they do not progress more rapidly in metaphysical attainments and ask for information from teachers as to the special error which is detaining them in grievous bondage to the senses. We are not fanatics, we do not advocate self-starvation, going without decent clothing, proper furniture or anything else which is reasonable in our present external states. But we do declare most emphatically that the world is going to take a decided turn toward beautiful simplicity and discard all the absurdities with which it is now uselessly bedecked. Two directly opposite features of civilisation are prominently displayed everywhere. The first of these tendencies is in the wise and proper direction of all sorts of labour-saving appliances calculated to free humanity from most of the monotonous humdrum of housekeeping, etc.; the other tendency is to a luxury equal to that of old Babylon or the Roman Empire, just before its fall. Nature is beautiful; beauty is natural and orderly and should be cultivated everywhere. Health is beautiful, while disease is hideous, but beauty does not consist in false appendages and savage decorations; it is to be found only in the perfect order and delightful symmetry which invariably characterises the true home maker as well as the genuine home. Home makers are Marys, housekeepers are Marthas, and they are widely different persons. Concentration is never difficult when we pay close attention for any length of time to whatever engrosses our affections. Persons who are in the love of externals and are just beginning to seek interior development, are not close reasoners and they are certainly not given to profound studies; moreover the inner chambers of their consciousness are nearly closed; for these reasons and many others they find the attempt to concentrate upon anything more important than frivolity, a hard task, as all new tasks appear hard, but the difficulties attending them at the outset, soon vanish if we steadily apply ourselves to continuing their performance. Metaphysical studies carry the students at once entirely beyond the plane of sense; they invite deep thought on new lines; they call for serious independent study away from the landing stages of established precedent; for that reason if for no other they call for efforts along new lines. Unless new paths of thought are trodden there is no logical or reasonable ground for expecting real improvement in our outward conditions. Generation and regeneration are alike from within outward, seeking to heal the physical body as such, by mental methods directly is an inversive process, but scientific mental healing is not thus

attempted or accomplished. Mental states are reproduced in the physique and that is all that needs to be known concerning them by persons engaging in mental therapeutic practice, but persons entirely ignorant of the science of correspondences having no conception whatever of the law of intercourse between soul and body are very apt to do a good deal of blind and bungling work unless they keep strictly to a purely spiritual idea of man as a spiritual entity, perfect in his real being, and ignore the body altogether. Instantaneous cures form the topic of much speculation and a good deal of confused thinking, among people who look for immediate results and are greatly in love with magic. There are no doubt many cases where a single treatment will start a permanent cure and not only start it, but prove it is an actual occurrence there and then; but such cases are usually of persons whose ailments are either not very deep seated or of long standing, or they are the experiences of people who may have had hundreds of treatments in various ways before, and are now just ready to respond instantly to the ray of sunshine which does the finishing stroke in bringing a bud to bloom. We have all seen advanced buds open under our very eyes in the bright hot sunshine, but on the same twig of the tree many other buds less mature have not opened widely though they have been equally kissed by the same sunbeam; our reason has told us very plainly in the presence of so natural and frequent a phenomenon that the buds which burst forth so suddenly into blossoms were in an advanced stage of growth, while the other buds were less mature; exactly so it is when a ray of healing truth touches a brightened intellect, if that mind is ready to respond instantly it has long been emerging from its night; if it responds but slowly it may be equally receptive to the solar radiance but more work has to be accomplished before a manifest result is forthcoming. Whenever anyone is sincere in his desire to bless and the individual he appeals to is honestly ready to respond to a call of truth, positive good results from treatment, but we can fix no time for perfect manifestation; and neither the New Testament or any work which records great wonders of healing leads the reader to infer that similar results as to time were always forthcoming. There is certainly a gospel record of people getting well very quickly who had been grievously afflicted for long periods, twelve years, and thirty-eight years are periods distinctly named as covering the duration of seemingly incurable infirmities which seemed to have yielded at once to the call of the spirit, but a glance at such narratives opens a vast field of profitable research into mental qualifications for immediate or rapid restoration to health. The woman with an issue of blood had tried everything known to physical science, had been everywhere and done everything, as people say for the benefit of her health which did not improve but grew steadily worse; her purse

became empty and her faith in physical aid vanished to a point. One by one she had been forced to relinquish her hold on *matter*, her only remaining chance of deliverance was in SPIRIT and though her case might appear not only desperate but incurable from the physical standpoint she was in a far more receptive condition in the presence of a truly spiritual healer than were those who carry a medicine bottle in one hand and reach out the other for mental treatment. Though it is a disgraceful statement to make that any disease is *incurable*, it is quite true that many diseases cannot be even palliated with drugs, thus from the standpoint of the pharmacist with his wretchedly limited resources they are incurable. Assigning to medicine its rightful place and honourably crediting it with all its advocates say it can accomplish, there remains an ever increasing residue of ailments which it cannot possibly relieve, and these are multiplying in consequence of the peculiar psychic and other changes now going on among all classes of the community. Scalds, burns, sprains, bruises and all such things are amenable to lotions, poultices and the general papaphernalia of medicine, but these are only superficial ailments arising it is true from lack of balance and therefore attributable primarily to mental weakness, or carelessness; but the heavy burden of sickness now resting on the race is hysterical in its nature. Regular physicians are quite right in referring the bulk of modern difficulties to hysteria, but what hysteria is, and how to overcome it, is by no means a settled question in the schools. Everybody considers hysteria a nervous derangement, but what is the *cause* of nervous derangement is the question demanding the reply it does not receive from the majority of schoolmen who, as a rule, are not well enough versed in casuistry to trace nervous effects to their mental causes though they frequently see clearly enough how physical derangements proceed from distorted nerves. Mental science proceeds to deal with hysteria scientifically, not by recognising the ailment and fixing the attention upon it, but by diverting the sufferer's mind entirely from it, which can only be done by holding up for fixed attention an opposite idea. Henry Wood has very clearly shown the value of the true method of mental suggestion in his admirable treatise on the subject published by Lee and Shephard of Boston. The true method as outlined in that book and practised by all truly successful mental healers, is to concentrate one's own mental gaze upon a beautiful picture—the special one if possible in all your mental gallery whose suggestiveness most nearly accords with your own or your patient's special immediate necessity. We hope our students have by this time learned that we operate through the law of contradictories; thus, if a person is suffering the results of mental starvation, you proceed to judiciously administer appropriate mental food; if he is suffering from heart-hunger you evince honest affection and proceed to lead the

patient to eat and drink of the true bread and water of life immortal. NEVER PICTURE A DISEASE AND NEVER FIGHT ONE. Mental diagnosis is diagnosis of NECESSITY; it bears no relation to diagnosis of ailments, yet it furnishes the only weapon wherewith disorders can be slain. It literally overcomes evil with good. When good enters our interiors it does its work there; how foolish and blind then are those who seek to vanquish errors by attacking them; let good and truth enter your affections and your intellects and permit results to follow in undisturbed course. Concentration upon disease is a deadly infernal process; concentration upon health is celestial. If people who seek to study mental therapeutics would but master the idea of influx and how to regulate it, they would not be all astray as they are, floundering about among vain devices for killing sin by looking at it, which is a hideously disorderly process, frequently resulting in the would-be healer's suffering from contamination himself, while the person he seeks to relieve does not recover. Clairvoyant diagnosis of disease is not orderly but diagnosis of NECESSITY is intensely profitable; we do not by any means discourage the practice of clairvoyance, but we do seek to direct it into upper channels. Clairvoyance is so wide a word that it covers the sight of a cat playing with cockroaches and hunting mice in the dark, and a perception of how to save a human being from suicide and despair. When we are honest with ourselves we acknowledge that we often find ourselves concentrating involuntarily upon such things as are most intimately conjoined with our affections and such discoveries are very useful if we steer clear of the false practice of many, which is to dwell upon these low conjunctions, pronounce them inevitable by reason of heredity or something else, and then confirm ourselves in the evil of them through a confession of weakness which is unreal. We never need continue to dwell upon anything unless we wish to, for the human will is supreme in man as Divine Will is supreme in the Universe. The Law of Being is no more absolute in infinity than is the human will in its own domain; every human entity is possessed of individual will which is so potent in the sphere which the individual occupies, that it governs his entire relation to the universe. Will grows by what it feeds upon; all its tendencies are strengthened by exercise, and no sooner does a man or woman, or even a little child, *will* to accomplish a result than a magnet is set in operation to attract whatever may be stedfastly desired. Hysteria proceeds from a sense of impotent or thwarted will; the only radical permanent cure is to give the hysterieist distinctly to understand that nothing can come between him and the fulfilment of his just desires, if he will but persistently regard every event which transpires as a means of carrying him nearer his goal or bringing nearer to him the object he is pursuing with desire. Con-

centration to be really worthful must not only be rightful as to its object, but persistent in its method. Spasmodic attempts at concentration, though not entirely useless, are of small account, just as occasional attempts to study music or a language are not entirely vain, but they result in very little. To concentrate feasibly upon a given theme continuously it is necessary to understand clearly what is meant by steadily directing one's *intention* and *expectation*. To desire a result and not to expect it is to invite opposite orders of influx which mutually conflict. Indecision is itself a disease, and the prolific mother of ailments of every sort, and so long as indecision continues it is impossible to achieve any satisfactory results. Whenever you desire to take a special exercise in concentration pass in mental review all the things you *could* do, and then fix your attention upon the one thing you select as that which you *must* do. Hold firmly to this single idea and pursue it steadily, no matter what your outer engagements may be. As we often have to cross oceans and deserts to reach countries where we desire to dwell, so do we often have to cross mental waste places to reach the land of our desire, but when we are on the sea or passing through the wilderness we must all the while have our gaze fixed upon the object of our pursuit. Many people could attain to the loftiest eminences who are now pining in obscure captivity if they would only awake to the consciousness of how to attain their desired end by regulating their thought where they now are. One person may travel between Chicago and Boston by the Lake Shore, another by the Michigan Central route, but they reach the same city when the train reaches its final terminus, so it is possible for different persons to arrive at precisely the same results, though their incidental voyagings have been exceedingly dissimilar. There are more routes than one to the mental station we desire to reach; but we never take any route which will take us thither till we learn *how to expect* as well as *what to desire*. Go to your daily task whatever it may be, firmly resolved to see in it a way to the accomplishment of your dearest hopes and most glorious ambitions. Glorify the common place as you tread the road of humble daily service, conscious of the interior side of the work you are performing. Cook food, mend linen, do chamber work, run errands, serve behind a counter, work at a carpenter's bench or a blacksmith's forge, clean shoes, or sweep streets, but never for a moment permit yourself to lose sight of the blessed truth that heaven with all its glories is just as near the workshop as the cathedral. Do your work, whatever it may be, day by day, utterly regardless of the thought and speech of the world, but never unmindful of the high spiritual vocation to which you feel you are called. Then enlarge correspondingly your idea of mental healing; take the thought of it with you into every field of

service wherein you may be called to work, and soon it will dawn upon you that whenever you are called upon to render any service whatsoever you are called upon to give your very best. Never do only what is outwardly required of you; realise that through such outward avenues of service as may open, gates are flung wide for the ingress and egress of the highest spiritual influence of which you can form any idea. In this way concentration on a given goal becomes intensely practical in every walk of life for all people in all conditions.

LESSON XII.

Practical Illustrations of the Correspondences between Mental States and their Physical Expressions.

Swedenborg's doctrine of correspondences, though often regarded as fanciful, wherein it relates to an interior meaning of Holy Scripture, cannot be reasonably dismissed as incapable of demonstration when it directly relates to human anatomy and physiology, for the statements of this renowned seer and sage are susceptible of direct verification on the part of all who are ready to bestow upon the subject something of the careful attention its extreme importance demands.

No fallacy can be greater than that physiology countenances materialism, it goes an immense way toward disproving it, and those professors who teach materialism to their classes in medical colleges are doing flagrant injustice to their theme by renouncing the logical deductions of science for the vapid vaporings of sciolism, for in no single instance do the facts of science point otherwise than in distinctly spiritual direction. Camille Flammarion, the eminent French naturalist and astronomer, declares in his admirable treatise, "*Dieu dans la nature*," that the entire human structure can be remodelled in less than one year; something over eleven months he gives as the longest time occupied in effecting the complete transformation of these portions of the body which take longest to change, while some parts of the structure, he declares, can be remodelled in about 30 days. Flammarion is one of the greatest scientists of the world, and a most illustrious member of the French Academy of Sciences, one of the grandest assemblies of scientific minds ever brought together on this planet. If this statement by Flammarion is correct, and we have no reason to dispute its accuracy, the baseless assumption that the

physical brain stores up all memories, and that consciousness is dependent upon a certain conformation of the grey matter of which it is composed, is self-evidently absurd. Dr. J. R. Buchanan, in the introductory chapter of his massive work "Therapeutic Sarcognomy," brings forward many cogent reasons and powerful proofs in demonstration of his statement that LIFE IS A SPIRITUAL POWER, while Alfred Russel Wallace in the concluding chapter of his treatise entitled "Darwinism," Joseph Le Conte in his "Relation of Evolution to Religious Thought," and many other authors of equally distinguished rank and ability in their respective lines, are concurrent in their testimony to the truth of a purely spiritual basis for human origin. Man is not life in himself, but is the recipient of life from God; life is communicated to man by perpetual influx; this is a truth to which man's entire anatomy corresponds in the physical degree, but notwithstanding this reality we all appear to live from ourselves, and this appearance is necessary to endow each of us with a sense of individual self-hood, without which there can be no possible development of individual character and excellence. All who have carefully studied the preceding lessons cannot fail to perceive that we lay very great stress upon a recognition of individuality in every instance, and we desire to emphasise this point as forcibly as possible because of our daily demonstrated experience to the effect that all really successful persons, no matter what their line of occupation may be, have cultivated an intense sense of individual responsibility, while the shiftless, easily depressed, and generally unsuccessful, no matter what their line of attempted action, are to be found among those who think little of individual worth, and in some cases fail to perceive that any such a thing as individuality really exists. An old English poet has given us the line, "The soul hath form and doth the body make." This is true; equally true is the statement that man on earth has two bodies, an outer and an inner—"there is a natural and there is a spiritual body," from the latter the former takes its shape and functions. The relation between the spiritual and natural bodies is so intimate that so long as the physical remains alive it is the constant recipient of vitality from the spiritual; the physical body exists only through the law of correspondence, and this correspondence is of part to part and function to function. In some of the writings of Swedenborg, also in those of Dr. J. R. Buchanan, we find the brain and the body spoken of as though they were two, and in a very interesting work, "Physiological Correspondences," by Rev. John Worcester, all the parts of the body are enumerated and treated upon severally in successive chapters, after which comes an essay upon generation and regeneration, and finally a treatise upon the brain. It is not our intention to try and separate the brain from the body as though it

were distinct, but we do cordially assign to it the most important place in man's organic structure, and therefore we will consider it first. In Swedenborg's "True Christian Religion" we read, "All things in man relate to the will and the understanding; understanding is a receptacle of Divine Truth, the will of Divine Good. Therefore the human mind, which consists of those two principles, is nothing else than a form of Divine Truth and Divine Good spiritually and naturally organised. The human brain is that form; and because the whole man depends upon his mind all things in his body are appendages, which are actuated and live from those two principles. In *Divine Love and Wisdom* we read, "Man's life in its beginning is in the brain, and its derivatives in the body;" and in yet another of Swedenborg's writings we find the following: "The whole body, and all things in it, are forms under the observation, guidance, and control of the mind, which is in the brain, and so constructed in dependence upon it that the part in which the mind is not present, or to which it does not give its own life, is not a part of the life of the man." The seat of will is in the cerebellum, and the seat of understanding in the cerebrum. It is often said that during sleep, which is of the cerebrum, the cerebellum rules the body, and if before going to sleep the cerebrum fixes the hour for waking the cerebellum thus instructed wakes the cerebrum at the appointed time. As the subject of dreaming is always of great interest, and dreams have a great effect upon health and happiness, it may be well to consider what Mr. Worcester and others have enlarged upon, viz., that we can see in dreams a reflection of the prevailing tendencies of our will, and among these tendencies are often found some of an unpleasing character which can be overcome by steady determination to keep the thought fixed before falling asleep upon such topics as meet with our highest approbation, and concerning which we should be pleased to derive added information during sleep. The very texture of the cerebrum being directly affected by our modes of thinking it is not difficult to see that mere *size* of brain is not so important as *quality*, and were we able to minutely examine by some psychic process the brain structure of various persons whose dispositions and attainments we desire to read, we should assuredly find that spiritually-minded people have soft, orderly brains, while the brain of the sensualist is of a coarse texture and disorderly in form. Softening of the brain is supposed to be a terrible and incurable disease; but the pathological condition called by that name is a loss of vitality and general wasting away of the texture, while the harmonious physiological softening of the texture refers to improvement in the degree of greater delicacy or refinement of quality, as we distinguish rich, soft fabrics which are wonderfully enduring, from harsh, coarse textures which do not wear

anything like so well. It would require a series of lessons of considerable length to enter into anything like a sufficient description of the brain to give the student a fair idea of its importance and the magnitude of its sway over the entire body; we will only ask all who read this lesson to strive to realise that through the brain the entire body is acted upon, therefore to arouse certain emotions in the brain by mental or telepathic action is to awaken correspondent organs to the discharge of their proper functions in any part of the body. For the following concise summary of important statements concerning the brain we are considerably indebted to Rev. John Worcester's *Physiological Correspondences* already alluded to, from whose elaborate dissertations we have condensed the pith as we understand it. The cerebrum is divided into hemispheres, and may be regarded in general as divided into two distinct sets of regions—those of CONSCIOUS SENSE and those of ACTION. The regions of sense lie in the lower and hinder part of the cerebrum; the region of action lies toward the front, and occupies all of the lobes immediately above the temples. In the area obliquely upward and backward from the ears devoted to perception of sensations there is a simple arrangement of convolutions proceeding from below upwards in natural sequence from voluntary (or instinctive) to intellectual. The sense of touch resides in the large convolutions in the base of the cerebrum under the great ventricles. Upward behind the line of the ears, and backward, we find convolutions respectively devoted to taste, smell, hearing, and sight; those devoted to sight are by far the largest. Above and in front of the region of sight lie the convolutions which control the movements of the legs; those which move the arms are above the ears and somewhat forward; the face is controlled by the upper part of the frontal convolutions; the faculty of speech lies in the lower part just above the temples. "Through the fibres, the mind when it is in its thought from the understanding, and affection from the will, has extension into all things of the whole body." It seems from all this that a perfect knowledge of the brain would be a sufficient education for the practical therapeutist who desires to affect the entire organic structure or any portion of it by appeal to the seat of consciousness whence all motion is derived. We do not consider it at all necessary to place physical fingers upon the scalp to arouse the faculties of the brain, but contend that the telepathic method, minus any sort of physical contact, is all sufficient, though there are no doubt many persons, both among healers and patients, who are so strongly wedded to external methods and so deeply engrossed in physical sensations that they do actually find it necessary in their present stage of development to manipulate the skull. Let such act as they deem best, and they may rest secure in the conviction that an earnest desire to do

good, accompanied by the assurance that good will be accomplished is never effort thrown away; but our specific object is to call the most direct attention to those psychical methods of reaching results, which, when once fairly apprehended, completely distance and banish all necessity for physical appliances. We will now take a glance at the EYES and then at the EARS, as so many people applying for mental treatment everywhere complain of defective sight or hearing. Let us see if we cannot gather some definite idea from correspondence as to how we may successfully aid in bringing about a greatly-improved condition in these important organs. Eyes have been well called "windows of the soul," and when we dwell a little upon their formation we shall learn to appreciate better the force of this scientific though poetic definition. Swedenborg says in his *Arcana Celestia*, "The eye is the most noble organ of the face, and communicates with the understanding more immediately than the other sensory organs." "It has been made plain to me by much experience that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections of truth which are also of the understanding; hence the left eye corresponds to truths of faith, and the right eye to good things of faith." Mr. Worcester suggests and we think very wisely that the foregoing passage teaches that the left eye corresponds to the understanding of things we clearly perceive to be so, and the right eye to the understanding of things we love; the left eye then corresponds to the understanding of what is *true*, and the right eye to the understanding of what is *good*. A very valuable hint is given here, which may be well followed, as to the most practical and correct mental attitude to sustain when the special case in hand is a need of clearer vision. Partial, if not total, blindness is very prevalent in schools and colleges; the spectacled student of eighteen or even younger is a very common sight in Boston, as well as in Heidelberg and other centres of learning in either hemisphere. Why is this? Our answer is that present methods of instruction are far too laborious and external; teachers are compelled to act in the capacity of cramming machines, and pupils in consequence are forced, not educated, driven, not led. When teaching is of this highly objectionable and reprehensible type, spiritual vision of principle is not sought after, on the contrary, the authoritative *dicta* of schoolmen is imposed as truth, and as the opinions of many scholars to-day are agnostic to the verge of materialism, the inner sight of the students becomes less and less active, and so the correspondence of physical blindness is in order. The best way to begin the cure of blindness is to encourage the patient to sit in a dark room with the expectation of seeing; he will, if his mental attitude is calm and restful, see something, at first indistinctly, but if this course is faithfully followed up

the results after awhile will be amazing. Clairvoyance is perfectly natural, and would probably develop to an extent in most children if not suppressed by false dogmatic training, and though oculists and opticians are always ferreting about in the realm of uttermost effects to prepare eye washes and fit spectacles, the cause of dim vision is quite beyond their ken. If eye specialists were open to spiritual apprehension they would soon learn that the mental cause of poor sight is due to inordinate straining after material results. Never try your eyes in the sense of straining them; never continue reading after the exercise becomes difficult; never use a powerful lamp whose rays of heat scorch the pupil and tend to destroy the optic nerve. Let your reading go altogether, and seek instruction through harkening to the spoken word and through silent meditation, if you cannot read without your eyes smarting; but though you respect your present limitation so far as not to employ violence in the endeavour to transcend it, never let your present weakness appear before you as the limit of your future attainment. The outward eyes become impaired through wrong thinking; though you were ever so unconscious of the relation between cause and effect, the effect followed the cause in necessary logical sequence; now if the eyes are to come into right condition they must be allowed liberty to get right naturally, and this desired result will be attained through right thinking, without paying any special attention to the orbs of vision. Eye-glasses are not sinful, and if they are used as people use magnifying and opera-glasses we have, as metaphysicians, no great aversion to them; still the normal state of the eye is such that spectacles are needless appendages, and when correct thought has resulted in good eyesight all these "aids to vision" will be discarded, because the need of them will be felt no longer. We will now turn to the ear and see if we cannot gather a few thoughts on how to vanquish deafness. Swedenborg tells us that "the things which enter by the sense of sight enter into man's understanding and enlighten him; but those which enter by the sense of hearing enter into the understanding and at the same time into the will; wherefore by hearing is signified perception and obedience. Hence it is that in human language it is a received form of expression to speak of hearing any one, and also of giving ear to any one; likewise of being a hearer and of harkening. By hearing any one is understood to perceive, and by harkening is meant to obey. This form of expression has flowed down from the spiritual world in which the spirit of man is. They who in the spiritual world are in the province of the ear are forms of obedience from perception. The province of the ear is in the axis of heaven, and therefore into it, or into those who are there, the whole spiritual world flows, with the perception that it must so be done; for this is the reigning perception

in heaven; hence it is that they who are in that province are forms of obedience from perception. That the things which enter by hearing enter immediately by the understanding into the will, may be further illustrated by the instruction of the angels of the celestial kingdom, who are the wisest. Those angels receive all their wisdom by hearing, not by sight; for whatever they hear of Divine things, from veneration and love, they receive in the will and make of their life. From this it is manifest that hearing is given to man chiefly for receiving wisdom, but sight for receiving intelligence. Wisdom is to perceive, will, and do; intelligence is to learn and perceive." "Spirits who correspond to hearing, or who constitute the province of the ear, are they who are in simple obedience; they do not reason whether a thing be so, but because it is so said by others they believe it is so." Such as attend little to the sense of a thing belong to the cartilaginous and bony part of the external ear. To the interiors of the ear belong those who have the sight of inner hearing, and obey what its spirit there dictates, and express its dictates fitly." From these remarkable statements it appears that derangements of the outer ears must in some way result from refusal to harken to spiritual counsel, and in a more physical view of the question it is frequently said by aurists that deafness is greatly modified by paying very close attention to what is being said; for this reason, among others, deaf persons are often desirous of facing a speaker at no great distance, so that by watching the motions of the lips and the general facial expression they can interpret much that they would altogether lose were they relying solely upon their sense of sound. Deaf persons, as a rule, are obstinate in temper, and very much set in their own way, which is not usually a very desirable way; or in cases where the deaf person is only very sensitive to the states of those about him, he is often rendered deaf by absorbing the dominant thought in his vicinity, the tendency of which is to induce and maintain a state of unnatural repression, and from this cause alone a myriad ailments constantly proceed. As in the case of blindness or defective sight we recommend going into the dark to see, so for the vanquishing of deafness we advise going into the silence to hear, and just as clairvoyance is of the greatest use to the blind so is clairaudience to the deaf. Sit quietly in a still place where you feel a reposeful atmosphere, then listen for what you may hear in the silence. Make no painful effort to catch sounds, simply remain quietly receptive to whatever vibrations may reach you, and you will certainly find, if you persist in this course, that satisfactory improvement in your hearing will soon be discerned. Many well-known teachers of "Christian Science" have commended this course and spoken very strongly as to its practical results. As hands are very important members of the body, we will

now give a thought to them. They signify the love of doing things; people who are greatly in this affection have usually particularly nimble fingers. The hands are so constantly alluded to in connection with healing that it would be well for all students to get a clear idea of what "laying on of hands" really means in addition to the obvious meaning in the letter of the phrase. Now that telepathy has become a popular study and it is no longer necessary to apologise for its phenomena, we can surely understand that as thought directed to a place results in presence in that place, and as hands are the organs through which we naturally communicate sensation, we can make our hands felt at any distance, provided there is true *rapport* between healer and patient or sender and receiver of a mental telegram. Laying on of hands magnetically and mesmerically, with a view to producing some kind of hypnotic result, is not spiritual treatment, though it pertains to the lower department of psychic action. No doubt the theories of magnetists and mesmerists concerning animal magnetism and odic force are correct on their planes, but spiritual healing reaches higher, broader, and deeper. Physical emanations can be communicated from body to body by bringing finger tips in contact with skin or even by pressing the outside of a heavy garment worn by a person who submits to magnetic treatment, but these exterior exhalations do not contain the real healing force, though they have a value of their own in the physical degree, and often are found successful in relieving neuralgic pains and other nervous and superficial derangements. Manipulation of the flesh may temporarily relieve the suffering occasioned by nervous derangement, but it does not permanently strengthen the nervous resisting power, and we hope our students have not forgotten our three-fold classification of disorder, which is first mental, second nervous, third functional. The functional and even the nervous stage of disorder may be palliated by ordinary massage, but the mental origin of disease is left entirely untouched until the spiritual nature is appealed to by one who is himself awakened spiritually, or at the very least the intellect must be satisfied by one who is capable of sustaining a good logical argument, the effect of which is to substitute a normal for an abnormal mental condition. To lay hands on the sick that may recover signifies to appeal to them so forcibly that they are taken possession of by new ideas which cause them to let go of the errors which have previously held them. Hands and arms always denote power in the language of correspondence; when the Divine hand is extended it is meant that God's power is made evident or that its operation is plainly manifest. The custom of shaking hands, at present often a farce, originally meant much that is denoted by extending the "right hand of fellowship," or by the "Masonic grip," whereby one brother recognises a fellow member of

his order. It is not wrong to lay your physical hands on sufferers, and if at any time you feel impelled to do so the action is agreeable to the person upon whom you operate, the process is perfectly orderly; but it can never be well to confine ourselves to belief in the *necessity* of anything external, for when we are thus limited we can do no absent work, and our usefulness is curtailed at the very point where we ourselves draw the line of necessity. If it has been customary for a friend to shake your hand or place his hand on your shoulder or even make magnetic passes down your arms, when you receive a mental treatment from him, no matter at what distance, you are apt to feel the touch of his hand in the very way you have been accustomed to feel it physically. As those who are in the hands, arms, and shoulders of the "greatest man" are devoted to practical powerful work, we may say that the best treatment to induce perfect flexibility of all joints and muscles from shoulders to finger points is to very emphatically affirm full measure of strength for the discharge of every obligation and to overcome rheumatism and stiffness of joints and muscles in general it is necessary to cultivate both love of work which necessitates motion and confident trust in ability to do such work freely. The feet, which in many respects resemble the hands, are in correspondence assigned to a lower place. Swedenborg says: "Hands signify the interiors of the natural, and feet the exteriors of it. To lift the hand signifies power in spiritual things; to lift the foot power in natural things. By spiritual is meant that in the natural which is of the light of heaven, by natural that which is of the light of the world." The washing of feet, which is made so conspicuous an emblem of purification in the gospel, evidently refers to the physiological fact that all the impurities of the system can be and should be drained off through the pedal extremities which, being the lowest ultimates of the body, are the proper channels through which the final stages of purification should be manifested. When Peter requested that other portions of his body should also be cleansed, he received the answer that those whose feet are thoroughly cleansed need no other cleansing, which distinctly alludes to the final casting out, or off, of all that, were it to remain in the system, would be an impediment to the healthy growth and vigour of the organism. Literally it is a good plan to place the feet in hot water and keep them there as long as agreeable, whenever there is any sense of fulness or oppression in the head or any embarrassment to the general orderly discharge of any of the functions of the body. Burning feet express feverish mental states seeking relief; cold feet indicate lack of mental force and equilibrium; corns and bunions correspond to prejudices entertained with regard to external things. Very comfortable feet always prove that the thought is generally well ordered, and that no trouble is made of

expressing thought in ultimates. Turning now to that intensely vital and important organ, the HEART, it seems hardly necessary to say that it corresponds to the centre of action and is directly connected with the lungs, which are the organs of breathing. Swedenborg says: "In the spiritual world the quality of one's faith is known by his breathing, and the quality of his love by the beating of his heart." Such a statement certainly opens up a vast field for study to those who are willing to proceed deeply into the real science of a healthy life. Consumption and all pulmonary disorders are continually associated with pious dispositions, while they are clearly outpicturings of anything but positive spiritual development. We can readily see that in religious circles, where obedience, submission, blind belief, etc., are regarded as the quintessence of goodness, difficulty in breathing and gradual casting away of the lungs may easily take place, for the whole breathing apparatus is surely undermined by repression and mental stultification. Deep, regular breathing, the practice of thoroughly filling the lungs with air, is conducive to a strong chest and healthy lungs, but these free, healthful exercises do not correspond to repressed, but to extremely open mental attitudes. The quality of faith, which results in free, regular breathing, is a very free and noble quality; it is faith in perfect accord with reason; faith which is of the enlightened understanding acting in concert with well-directed affection. Every one admits that abnormal love affairs act injuriously upon the heart, and that all shocks to the affection have a tendency to result in heart failure. When we hear of men dropping down on the street through sudden failure of the heart, at a time when a financial panic seems imminent or a crash has come, we may reasonably conclude that such men had placed their affections on their money bags, otherwise the monetary collapse could not have stopped the action of their hearts, however it might have stripped them of worldly possessions. The organs of speech, which are so nearly related to the lungs as to be almost identical with them, are influenced, as we can readily perceive, by the freedom or bondage of which we are conscious in our endeavours to translate ideals into actuals. To speak freely and to the point, and to be able to speak or sing continously without fatigue, proves conclusively that spiritual influx flows readily into such persons, and that they offer no serious impediment to the voicing of such thought as they receive. Vocal difficulties proceed from timidity, inordinate self-consciousness, failure to act instantly on receipt of an inspiration, and from various other closely allied causes not difficult to trace, as they are all along this one line. To regulate the vocal organs when they seem out of repair, also to develop the power of easy and effective utterance, the following is a good exercise: Betake yourself to any spot where you can feel alone, then gather an

imaginary audience about you; speak or sing to this invisible company without reflection; let your thoughts be expressed instantly they occur to you. If you persist in the practice you will soon discover that free delivery is not hard to obtain, and as you thus give free expression to ideas you will greatly strengthen your entire vocal organism, so that bronchitis, catarrh, and similar maladies will be conquered through the large increase of force of which you will become aware. No straining should ever be permitted in vocal development; no forcing of tones is ever allowable; all tones to be correct must be perfectly easy. As you grow in mental freedom your voices will become wider in range and finer in quality, but this must be a natural growth, a spontaneous result of inward improvement. Singing teachers and professors of elocution rarely allow the law of correspondence to hold uninterrupted sway with their pupils, though the advocates of the system of Delsarte, if they are true to the founder of their school, must allow that expression, to be worthy, must be utterly natural. Never try to speak or sing; get an understanding of the theme, then simply render it with no thought of any impression it may make on others. Let your speech and song be your own interpretation of an idea, and through this exquisite liberty of verbal action you will find power and grace coming into your utterances, and vocal difficulties, including serious disorders of the throat and lungs, vanishing like ice before the sunshine. Freedom is, after all, the one word which expresses true salvation from disorder. We have no space in this brief treatise to enter further into special correspondences, though we hope in the near future to publish a consecutive series of lectures dealing at length with these correspondences. Though this lesson is far from exhaustive or complete, we trust that the little we have said will suggest to the fertile intellect of the student much of what has been left unsaid. The broad generalisations in which we have indulged have only been intended to awaken thought on this enormous theme of transcendent interest to all who are seeking to overcome disorder in every form by establishing contrary order. It seems hardly necessary to append the statement—though we will add it for the benefit of some who may find it of service—that all afflictions of the internal organs proceed from brooding in silence over some real or imaginary trouble, and they are also sometimes induced and always aggravated by the habit of repression. Knowing how very susceptible to the thoughts and opinions of others many extremely sensitive but decidedly well-meaning people are, we trust that no reader of this book will imagine that in all cases the sufferer has been actually guilty of any wilful offence in the direction indicated by correspondence. Yielding to others blindly, and often through fear, leads to many simple and complicated disorders; in every instance,

therefore, it is essential that a healer hold firmly the mental pi of perfection as the antidote to the disordered state manifest. He is only to be found and kept by steadily adhering to the wise ru contemplating only what we desire to see expressed. Health is normal condition of every creature, no matter in what kingdo nature it may exist. We have all a right to claim health, secu and rejoice in it; but this we can only do intelligently and cert by discovering and obeying the immutable law of the univ Nature is God in manifestation; Divine and natural law are Spiritual law is the only law there is; the outer must ever reveal inner. On the basis of this sound theorem we may all set to w to aid practically in bringing in the kingdom of heaven, which is reign of righteousness in externals as in internals.

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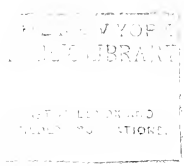

Yours sincerely
W. J. Colville.

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From thee we inspiration draw.
Welcome, thrice welcome, in our sky,
Pointing to days of freedom nigh,
As on thy radiant form I look,
To thee I dedicate this book.

May 18, 1910. W. J. COLVILLE.

CONTENTS.

CHAPTER		PAGE
I.	Bibles Under Modern Searchlight	15
II.	Rivers of Life or Faiths of Man in All Lands	32
III.	Ancient and Modern Ideas of Revelation —Its Sources and Agencies	53
IV.	Various Spiritual Elements in the Bible and Classic Literature	72
V.	Creation Legends—How Ancient is Humanity on this Planet?—Hindu Chronology	90
VI.	Egypt and Its Wonders: Literally and Mystically Considered	101
VII.	The Philosophy of Ancient Greece—The School of Pythagoras—The Delphic Mysteries	114
VIII.	Apollonius of Tyana	139
IX.	Five Varieties of Yoga—Union of Eastern and Western Philosophy	145
X.	Ezekiel's Wheel — What it Signifies — Astrology in Prophecy	162
XI.	Emanuel Swedenborg and His Doctrine of Correspondences	170
XII.	The Book of Exodus—Its Practical and Esoteric Teachings	189
XIII.	The Story of the Passover and the Pillar of Fire in the Wilderness	203

CHAPTER PAGE

XIV. The Message of Buddhism—Purity and Philanthropy 215

XV. Magic in Europe in the Middle Ages—Its Connection with Mysterious Healing and Marvellous Deliverances..... 228

XVI. Ancient Magic and Modern Therapeutics —Paracelsus and Von Helmont..... 241

XVII. Jeanne D'Arc, the Maid of Orleans..... 261

XVIII. Andrew Jackson Davis, a Nineteenth Century Seer—A Glimpse at His Philosophy 280

XIX. Bible Symbolism — Aaron's Breastplate and Other Typical Ornaments and Emblems—The Moral Influence of Beauty and the Significance of Color..... 292

XX. Life and Matter—The Latest Views on Evolution — Position of Sir Oliver Lodge 304

XXI. The Law of Seven and the Law of Unity. 311

XXII. Spiritualism and the Deepening of Spiritual Life..... 316

XXIII. The Esoteric Teachings of the Gnostics—The Divine Feminine..... 336

XXIV. Halley's Comet—Its History and Portent —Visible in 1910..... 347

Psychopathic Treatment; or Suggestive Therapy in Practical Application..... 353

AUTHOR'S FOREWORD.

In presenting the following pages to the world I desire to offer a few explanatory words concerning the form in which this book appears.

During my 6 months' residence in the city of Washington, U. S. A., which comprised the winter of 1909-10, I was earnestly entreated by many friends to compile a volume which should embody the gist of a very large number of lectures delivered during that period, especially those which dealt particularly with the Sacred Books of the world.

Owing to the very large amount of space required for even the barest outline of treatment of the Scriptures venerated by Jews and Christians alone, to say nothing of the Sacred Books of other faiths, I have attempted to present in this volume only discourses on those themes which have been specially brought to my attention by friends and students in many different places which I have visited and where my earlier books have widely circulated. To take up this entire subject at any length, or even to treat any portion of it with anything like fullness, would necessitate the publication of quite a long series of volumes, to which the present fragmentary work may possibly consitute an introduction. This particular book aims only

at presenting, in meagre outline, a view of revelation and inspiration which renders it easily possible for us to admire and venerate the Bibles of all peoples, without in any sense making a claim for their infallibility or finality. One of the chief objects of all these discourses or essays is to increase interest in universal aspects of religion and philosophy, and wherever possible to throw some light on doctrines which are still occasioning much perplexity in many quarters. So much general interest is now evinced regarding all that pertains to the psychic side of every subject, and so many curious and conflicting views are still expressed concerning matters designated "occult" and "psychical," that it seems a highly important duty to do all we can to clear up mysteries and present our ripest and most helpful thought to the enquiring multitude, whatever may be our special viewpoint. One cannot keep in any degree abreast with current literature without encountering the most extraordinary ideas concerning the unseen universe, the mysteries of which the modern world is making desperate endeavors to unravel. It is all in vain, in these days, for religious teachers to tell the masses that "secret things belong to God" and we have, therefore, no right to enquire into them, for were such a text to be pushed to its logical extremity, in the hands of many theologians it would mean putting an end to all investigation and blindly accepting the dictum of some pretentious hierarchy. It was this very attitude insisted upon by Dr. Pusey, but repudiated by Dean Stanley, which drove Mrs. Annie Besant to Atheism, from which Theosophy

eventually rescued her. If we cannot believe in the reality of a Spiritual Universe and at the same time use our reason, then thinkers must of necessity take refuge in some form of Agnosticism which can never satisfy the affection and never permanently content the intellect. If Bibles will not bear examination then the sooner they are consigned to the limbo of desuetude the better,—but if, as is maintained in the following pages, we can find much that is excellent in all of them, but the whole of truth in none, we do well to broaden our human sympathy by comparing Book with Book and System with System, to the end that we may at length discover a common religious and philosophical denominator. Magic as well as Mystery is dealt with in these lectures, chiefly on account of the great interest now prevalent in mysterious phenomena and the very misleading views in circulation concerning a topic which always lends itself readily to the exploitation of doctrines calculated to terrify the timid and support theories of the Universe utterly incompatible with any sane and wholesome views of life here and hereafter Ancient and modern authors have been freely drawn upon to illustrate the many subjects briefly treated, and many valuable works are named, with the hope that those who read this treatise will derive benefit from studying the various questions herein outlined at much greater detail if time and opportunity permit and interest incite.

In my judgment, the chief benefit to be derived from travel (and I have traveled considerably) is the evidence it furnishes of the oneness of our

humanity; and if literal material travels contribute to that important end, much more do mental excursions into many fields of diverse schools of Thought bring us mentally and sympathetically closer together; and it is this intimate sense of togetherness which must ultimately banish warfare and bring to pass the fulfilment of the glorious prophecies common to all illumined prophets, that a day will dawn when all humanity will be so united that tho' nations may remain as distinct communities, they will be in spirit completely unified. It is impossible to predicate any ultimate unification of humanity on any less exalted basis than that of the essential goodness of human nature. Nothing keeps us apart so completely as false theology, on the one side, and gross materialism on the other. Could we once for all realize our common humanity vitally, as an indisputable spiritual reality, we could not continue to indulge either race or class hatred. Race and class consciousness there may be, within reasonable limits, but race and class antagonisms are inconceivable if we realize our oneness. Speculative theology and philosophy which results in no widening realization of human unity, may be a scholastic exercise agreeable to certain active intellects, but it may well be dismissed as a superfluity by practical philanthropists who aim directly at benefiting human beings here and now. One by one the strongholds of partialism and exclusivism are being broken down and human unity is standing radiantly disclosed. All the pitiable makeshifts of partialist theology are losing their hold on the thinking, loving, masses who are becoming more and more imbued with the

beauty and dignity of Abraham Lincoln's majestic saying, "All or None." This was that noble emancipator's answer to the question put to him by narrow-minded theologues concerning his views of human ultimate salvation. The stupid arrogance which imagines that some human beings will be finally blotted out, while others will enjoy everlasting conscious blessedness is intolerable in the light of all our deepest insight into the unity of our humanity. "Pilgrims of various probations," as Eliza Pitzinger calls us in her magnificent poem, "The Song of the Soul Victorious," we may be, and as such it is the privilege of the maturer to guide the less mature, and in the words of Lucy Larcom in her exquisite song, "Hand in Hand with Angels," we can well go thro' life "clinging to the strong ones; drawing up the slow." Nothing could be more ridiculous than to claim that we know all about the processes whereby the ultimate glorification of the entire human family will be accomplished, but, to quote once more from Eliza Pitzinger, "Side by side we are marching onward, and in time we will all agree." In dealing with ancient Oriental Scriptures, or even with the most recent works couched in Oriental phraseology, we find an abundant use of metaphor; it seems therefore incredible that any even slightly educated person to-day can experience any very great difficulty in translating the imagery with which all Bibles abound. "Fire" is no more to be taken literally when referred to as a means for purifying souls, than "sheep," "goats," "pieces of money," and a multitude of other symbolical expressions are to be taken literally; but they convey

definite ideas allegorically, and are quite readily understood by all who have even a very small accquaintance with the significance of similitudes. There is much obscurity in much that is put forward as modern revelation, a fact which by no means proves that there is no truth in it, tho' it cannot fairly be foisted upon us as absolutely and irrevocably the final word on the subject of which it treats. Deeply grateful as we ought to be for every gleam of light that shines upon our mental and moral pathway, we miss the purpose of our educational experience directly we cease to investigate claims for ourselves and blindly endorse the dictum of another. My own researches in the Psychical field, which have been continuous from my childhood, have convinced me that however useful external phenomena may be in some cases, the only satisfactory assurance of immortality which can come to an individual—I mean an assurance that nothing can possibly overturn—must come thro' a development of one's inherent ability to discern spiritual relatities spiritually. The scientific world owes it to itself and to the larger unscientific world outside to fearlessly investigate all varieties of phenomena, and we have good reason to predict that present investigations will soon have led to radical changes in the popular belief concerning the constitution of our universe. Life continuous beyond physical dissolution is being proved on every side despite the incredulity of some investigators and the trickery of many mountebanks. Clairvoyance cannot be ruled out of court because tricks are played by greatly overlauded "mediums," nor can

any mental phenomenon be affected should it be proved that alleged physical phenomena are often spurious. We need not be dismayed at anything external if our inner faculties are well developed, and one of the most hopeful signs of the times is that more and more attention is being given to cultivating faculties within us which we have allowed to lie fallow, but which are now asserting themselves with rapidly increasing vigor and distinctness. Our horizon is not properly limited by the outermost physical senses which are all that many people imagine they possess; there are interior faculties bursting thro' and when these shall have made themselves more generally known and honored we shall have entered upon an age of spiritual unfoldment to which the period of doubt and conflict now passing has surely led the way. With boundless confidence in the Power that makes for righteousness, and without a doubt as to the finally blessed outcome of all life's manifold and strange experiences, I throw this book upon the world trusting it will help in some slight measure to increase confidence in the "Divinity that shapes our ends, rough hew them as we may."

W. J. COLVILLE.

May, 1910.

ANCIENT MYSTERIES AND MODERN REVELATIONS.

CHAPTER I.

BIBLES UNDER MODERN SEARCHLIGHT.

Nothing can be more evident than that two diametrically opposite mental tendencies are now figuring prominently on the intellectual horizon. We note everywhere an intense and sometimes even fanatic interest displayed in everything marvelous or mystical and at the same time we cannot but be impressed with the distinctly rationalistic, often amounting to an evidently agnostic, trend of thought in many influential directions. Modern Mysticism presents many curious aspects, for it is undoubtedly a strange compound of a very ancient love of the marvelous, for its own sake, with the truly modern scientific spirit which is satisfied with nothing less than a critical and impartial investigation of whatever claims to carry with it divine, or indeed any superordinary, authority. Between Mysticism and Occultism the famous Dr. Rudolf Steiner of Germany, declares there is this essential difference. The Mystic is one who realizes truth

in some interior intuitive manner, while the Occultist takes delight in observing and producing extraordinary phenomena, by means of which he hopes to gain some added insight into the laws and principles of the universe.

The sacred literature of all ages and of all peoples abounds with striking illustrations that both Mysticism and Occultism were widely known and highly prized from the earliest periods, concerning which history informs us. The mystic element in all Bibles may be called truly religious in the deepest and most spiritual meaning of the term; while all records of miracles may be classed as spectacular occurrences, calculated to impress the minds of many whose interior life may have been largely undeveloped, while their tendency to analyze external manifestations of any unusual sort may have been quite as keen as we find it in the case of our most distinguished modern scientists. We need always to remember when handling the complex problems of biblical criticism and psychical research (the two are far more closely allied than many scholars seem to imagine) that there are now among us just those very same distinctive types of human nature which co-existed in ages long gone by; therefore, while it is quite permissable to discriminate between higher and lower states of mind, as well as between differing degrees of spiritual and moral enlightenment, we need to be extremely cautious lest we appear to condemn a certain mental attitude which is positively inevitable in the case of many of our honorable neighbors, even though we ourselves may have no active sympathy with it. We hear a great deal in

these days of Liberalism and of Modernism, but as a rule those terms are very loosely employed; the former being used quite blindly and indiscriminately to cover every conceivable phase of thought which people choose to call "unorthodox or unconventional," while the latter is applied in particular to certain theological opinions which have recently met with papal condemnation.

We need as far as possible, within the limited scope of our literary endeavors, to define these terms a little more precisely so as to give them a much clearer and more readily intelligible standing in our popular vocabulary. By Liberalism is properly meant not a destructive or simply lax philosophy, but a system of thought which is sufficiently elastic to stretch without breaking, and also good-natured and broad-minded enough to see good in many systems of thought and practice, not merely in those to which we ourselves are from some cause or other especially attached. By Modernism we ought to mean simply the opposite of Ancientism, a word not yet often met with, but one that is capable of rendering much valuable service in any debate where it is found necessary to define clearly the modernist position. While it would sound churlish to call all our intellectual opponents illiberal and ourselves liberal, no offense need be taken if we divide for convenience sake, into Ancientists and Modernists while discussing the most vital points at issue between debaters who need never be belligerents. Those who take the ancient position may well be called faithful sticklers for certain views which have been handed down to them through many gener-

ations of venerated ancestors, and who are so conservative by intellectual bent and sympathy that it is highly distressing to them to even contemplate a change from the positions which these venerated ancestors have, in their opinion, sanctified. Modernists, on the other hand, have no such blind reverence for antiquity, not because of any lack of affection and respect for their progenitors, but because of their intense conviction that days of old were no holier than to-day and ancient countries no more sacred than the lands we now inhabit. Very few indeed among us probably go the full length in either direction, for we almost invariably find ourselves at one time led by sentiment to revere, perhaps unduly, some romantic work of old, while at another time we are led by intellect to turn our backs upon the positions of our forefathers and boastfully declare that the achievements of the present day are far greater than those of any period in the past. Let us now endeavor to analyze quite fairly the claims of antiquity and the claims of modernity to our sympathy and love. Our affection for the antique is almost always based upon some endearing associations with the past that no amount of didactic reasoning ever suffices entirely to dispel. We cannot rationally analyze it any more than we can give a satisfactory analytical account of any other deeply rooted sentiment. Probably the best account of the great affection felt by so very many people for the Bible is contained in the beautiful song, "The Old Armchair." "A Mother sat there and that's why I love it, that old armchair." The singer goes on to tell us that that beloved mother

"turned from her bible to bless her child." This is quite sufficient to explain the deep fundamental hold which the ancient Bible continues to exert over the hearts and minds of quite a multitude of distinctly liberal thinkers who positively repudiate all attachment to traditional authority. For this reason the subject of biblical criticism is one which is necessarily attended by many sentimental difficulties which do not surround the candid investigation of any other literature in English speaking countries; for very few of us have any strongly sympathetic attachment to the Classics or to the Sacred Books of the East which the famous scholar, Max Muller, so finely edited; but were we to find ourselves in some Asiatic country the state of thought would be exactly reversed, for there our Bible could easily be treated quite impartially while certain other Scriptures which are also made up of divers elements Americans are almost entirely ignorant, would be surrounded with the same sort of sentimental halo with which we have encircled the Jewish and Christian documents. Whenever any one of us can effectually dismiss this widely prevailing sentiment and examine the many distinct books which go to make up the compendious literature we have long been accustomed to designate Holy Bible, we find that very much that it contains is no holier, and no less holy, than important portions of many other literatures which are also made up of divers elements brought together no one knows exactly when or how. We need not be either surprised or shocked to find that the same glorious ethical teachings which make many portions of our Bible magnificently superb

are couched in almost identical language with equally high and noble moral precepts enunciated elsewhere; nor need we experience the least astonishment when we begin to trace a subtle mystical element running through all the widely venerated Scriptures of the world.

Let us now endeavor to place ourselves in the mental attitude of those who have never seen, until to-day, the Sacred Writings we are properly called upon to impartially examine, and let us be perfectly straightforward in dealing with these ancient records, precisely as we ought to deal with the newest prose or poetry submitted for our consideration. Bible worshippers and Bible haters are alike fanatical, though their fanaticism is diametrically opposed; for no one can judge any matter impartially if he approaches the study of it with his mind already made up to either glorify it or condemn it.

Whether the Bible can pass through the scathing ordeal of modern criticism safely and serenely, may not yet be fully decided, but it may be safely predicted that the new aspects of criticism which are rapidly coming to the front will much more nearly agree with ancient kabbalistical interpretations than with the now almost antiquated iconoclastic method which was bound to prevail in the tempestuous days of the French Revolution, when Voltaire, Thomas Paine, and many other brilliant intellectualists were seeking to prove that bibliolatry had long been the cause of an intellectual servitude which they felt it to be their special mission to overthrow. "The Age of Reason" is a purely Deistic treatise which under-

takes to prove that divine revelation never can depend upon either books or priests, for Nature itself is the revelator of God to Man, consequently we of to-day have quite as much opportunity for enjoying a divine revelation as had any ancient prophets who lived under somewhat different conditions from ourselves. The works of Swedenborg, which had been circulated many years before the writings of Paine were issued, were no more in harmony with any blind worship of the letter of the Bible than were the words of Paine, but Swedenborg wrote from an entirely different standpoint, and distinctly claimed to be a specially illuminated man, divinely influenced to restore to the world a knowledge of those interior senses of Sacred Scripture well understood by many peoples several thousand years ago, but at the time of his writings almost entirely unknown to scholarly theologians as well as to the great multitude of the relatively uninstructed.

The modern Theistic position, rendered popular in New England by Theodore Parker in the middle of the nineteenth century, and since then widely accepted in nearly every section of the globe, does not differ radically from either the rationalistic position on the one hand or from the mystical on the other, provided that neither rationalist or mystic endeavors to set up any particular man or woman, or company of men and women, as infallible censors to whose dictation the multitude must bow. Every consistent Theist stoutly maintains that no one has any right to impose his or her opinions upon any other, seeing that no genuine human development is attainable apart from intellectual and moral

freedom; for if we simply bow to the alleged authority of others, be they either ecclesiastics or agnostics, we allow ourselves to suffer, to a large extent at least, the loss of that exercise of individual conscience and reason without which any real human development is impossible. It is, of course, quite true that some people are more highly enlightened than others, and are therefore quite capable of functioning in the capacity of teachers, but no arbitrary dictator is really a teacher, because if we accept the say-so of another without individual examination of what that other teaches, we positively learn nothing, but place ourselves mentally and morally in the abject position of human parrots or phonographs. Now it is often argued that as there have always been Blessed Masters upon the earth who have communicated oracular teaching to their special disciples, we can only obtain knowledge of important truth regarding spiritual matters provided we accept the presumably authoritative deliverances of these heaven-inspired oracles, but such a statement is entirely ridiculous, because if we blindly accept something as true which we are quite unable to understand, we accept it only in an illusory manner, seeing that we do not feel within us any vital response to the outside appeal; therefore, we are only echoes and liable at any time to be switched off our present mental track and diverted into quite a foreign channel.

Whoever feels any real confidence in the intrinsic and abiding value of the Bible must be strangely inconsistent if he is afraid that a perfectly honest and altogether impartial examination of the sacred

text can ever weaken its hold upon the hearts and minds of fearless truthseekers; but if anyone secretly entertains serious misgivings as to the ability of the Bible to withstand whatever attacks may be made upon it, he surely confesses his own serious doubt as to the real sacredness of the Scripture he ostensibly endeavors to uphold.

The spirit of frank investigation is the only spirit worthy of esteem, and whatever cannot stand the searchlight of such investigation as this spirit necessitates and prompts, must in the nature of things soon come to be regarded as far more of a human fetish than divine revelation. It is certainly true that a superficial view of any collection of Sacred Writings reveals them as of very unequal value and abounding in traces of the particular errors common to the places and periods when and where they were produced. It is, however, quite reasonable, when taking into account the circumstances of their production, to explain these seeming discrepancies and traces of unreliability not so much to lack of wisdom or inspiration on the part of the authors as to the actual need for appealing to humanity in a language not far removed from the average comprehension of ordinary men and women, while at the same time conveying an interior meaning to all who can read below the surface by means of the employment of a system of parable or metaphor which is, to this very day, the common practice of all teachers in the East.

We are now confronted with the task of examining the Hebrew and Greek records which constitute our Bible in the light of this twofold method,—the

rationalistic and the mystical,—the former having reference to the outward text, the latter to the interior intention of those who employed it for the express purpose of handing down through succeeding ages certain vital truths which do not essentially vary, no matter how widely outward circumstances may change.

Probably no intelligent person to-day believes that any great moral purpose can be served by simply studying ancient history and committing to memory the names of certain patriarchs whose general character was certainly not outwardly in all cases of the highest stamp. Then again we have no definite assurance that any event occurred exactly as it is described in the external narrative. But when we come to regard these personages and incidents as far more than simply historical, we find them all capable of conveying important lessons to us to-day. The geographical and chronological elements in the Bible may well be regarded as extremely doubtful, but only in the sense that we need not look for local and historical exactitude in a great novel, a mighty poem or an elevating play, into which the names of certain persons and places have been freely introduced, but chiefly with dramatic motive—*i. e.*, for the sake of making the teaching conveyed stand out boldly before the eye of the reader or the ear of the listener as it could not stand were it not for this vivid external drapery. When we read Shakespeare we need not care whether Hamlet, Prince of Denmark, or Timon of Athens were or were not actual historical persons. Somebody lived in Denmark and somebody lived

in Greece during those periods to which the plays incidentally refer, but the object of these great dramas is certainly widely different from that of a school history, the avowed object of which is simply to acquaint the students with what actually occurred in certain countries at certain times.

All history is valuable provided we learn the lesson that it is capable of conveying to us; but the distinctive value of a work of art, written with the sole intention of embodying important moral teaching in attractive outward form, is far higher than that of any work which is undertaken from the standpoint of the historian simply.

We are all familiar to-day with the extreme doubt which is often expressed in learned circles concerning the authorship of every great literary classic. The plays of Shakespeare have been attributed to Bacon, while the Iliad and Odyssey of Homer have often been tentatively referred to unknown authorship, but no caviling as to authorship can ever detract one iota from the intrinsic merit of the suublime poetry thus skeptically dealt with, for it does not make any real difference to us to know or not to know who wrote a certain book or when or where it was written, seeing that the only great value of any literary production, which aims at elevating the moral tone of humanity, consists in the appeal it makes to our inherent moral instincts, which can usually be reached by fear if we are in an undeveloped and almost savage mental condition, but only by veneration and love if we are more highly evolved intellectually.

It is now not uncommon to find gifted teachers of

mental science and moral philosophy entirely ignoring the simply historical elements in ancient Scriptures during the course of Bible lessons, which they deliver with the one intention of aiding their students to overcome diverse limitations and prove themselves superior to the weaknesses and temptations which surround us in the modern world. We need not wonder that this method of teaching is sometimes looked upon by rationalists as unwarranted and by extreme conservatives as heretical, but a little sober thinking will soon convince us that we have all a perfect right to make the most practical use we possibly can of the world's most widely circulating religious literature. Nothing can be further from the truth than to declare that the Bible in these days is not read as much as formerly, though it is certainly the case that it is not read so exclusively, and it is being read far more critically. This change of attitude toward the venerable book is quite inevitable when we take into account the enormous literary output of the present day and the resolute determination on the part of modern scholars to ventilate as widely as possible the results of recent criticism. We can quite sympathize with all persons who object to the Bible being read in public schools as a book entirely different from all other books, alleged to contain a divine revelation which no other literature can hold, for such a claim for a particular volume is clearly an attempt on the part of Bible worshipers to compel many of their fellow-citizens who do not share their views to submit the whole of the rising generation to a kind of course in dogmatic theology, which while it may

meet with the complete approval of some parents and guardians, is thoroughly distasteful to others Were the Bible placed on a level with other avowedly Sacred Books and treated with honest impartiality, there could be no objection to selecting from it for school reading many noble passages, but the volume as a whole is far too obscure in many places, and it also deals with too many subjects unfit to be discussed by children of school age, to be placed in their hands either as a complete divine revelation or as a standard text book of faith and morals which they are expected to peruse from Genesis to Revelation. We know well enough that there are very many beautiful stories in the Bible which are well adapted to childish comprehension, and which by their dramatic intensity make a strong and altogether salutary appeal to juvenile imagination. Such tales could profitably be included in a judiciously compiled selection from many venerable writings where they would stand side by side with similar stories taken from other Scriptures: But admirable though such a selection from the various Sacred Books of the world might be, such a volume could never receive the sanction of those exclusivists who have set their faces determinedly against the study of comparative religion, unless it be so conducted as to put their own system in the most favorable light possible, while all other systems must be relegated to the shades of at least semi-darkness.

When it was seriously proposed to Mrs. Annie Besant that she should compile such a book as we are now advocating, she very frankly informed her friends that she could compile it without much diffi-

culty, but she saw little chance of its being accepted after she had written it, in those particular places into which her friends were most desirous of introducing it. Any gifted man or woman who has traveled widely and studied deeply might gather together, without any onerous labor, a large amount of valuable matter from the immense bulk of the world's sacred literature, and a very great good service could be rendered thereby to the cause of mutual understanding between the representatives of different religious systems, but though such a result after its accomplishment could only be beneficial in the long run, it could not be brought about at present on any extended scale without arousing ferocious controversy, by reason of the enthusiastic self-conceit which we find manifested by professedly orthodox advocates of every religious system beneath the sun. Nothing seems more difficult than for those who profess to admire and fully accept the most exquisite portions of their own beloved Bible to act as though its finest inculcations were really true, for if they would but admit what their greatest prophets and apostles have clearly stated, they would immediately consent to trace divine revelation impartially through the myriad channels along which it has been flowing without cessation through all the ages. Could we all agree to dispense entirely with both jealousy and prejudice it would not be long before we could all unite to form a worldwide Study Class, in which all venerated Scriptures could be employed and quoted side by side in such a manner as to greatly and quickly help forward that mighty spiritual movement look-

ing toward the establishment and maintenance of universal Peace which we are assured by all true Theosophists, and all other workers for the unification of humanity, is the one movement beyond all others most calculated to enable all of us to practically realize the divine origin and constitution of our common humanity.

Nothing can surely be more detrimental to the interests of universal peace than an arrogant belief that some one nation has been appointed sole custodian of celestial verities, for such a claim made by any body of people inevitably inclines them to an overweening sense of their own importance coupled with a more or less contemptuous attitude toward all the rest of humanity. "Poor benighted heathen," is a phrase we often hear at missionary meetings, not simply applied to certain benighted elements in any given population, but indiscriminately used to designate all non-christian peoples regardless of their intelligence or moral excellence. The only reason given for speaking of them thus is because they have never seen our Bible, or accepted our particular views of religion, though in many cases they have actually embraced the identical teachings which we frequently declare are the crowning glory of our vastly superior civilization. Were we to really understand the Scriptures of those so-called "heathen" nations, we should find in them very much to admire, though also much to criticize, but were they fairly examined we should soon discover that their worst passages are no worse than the worst in our own Bible, and even those are not bad at all if we regard them as containing some

interior meaning which lies far below the surface of their letter. No intelligent person can possibly believe that any true God ever told people through any instrumentality whatever to slaughter hosts of innocent women and children; therefore, whenever we read that such commands were given from God, we may be quite sure either that the record is false or that it is conveyed in mystical language. We can accept which alternative we please, provided we adopt the same method of interpretation when dealing with various records; but in no case can we have the right to assume that what is right when contained in one Bible is wrong when found in another. Bibles in all cases possess some amazing element of vitality which has enabled them so far to withstand all the censure which has been brought against them that they go on living despite all efforts made to crush them. This may be due to the simple fact that they contain so much truth, intermingled with a large amount of error, that that truth keeps them alive while the error has a tendency to work their destruction, or we may go so far as to believe that in all cases they are portions of some great universal literature which owes its value, as well as its enduring character, to the spiritual element which is its permanent soul, and which enjoys immortal life though outward bodies may be far from capable of enduring everlastingly.

Whichever view we take we must be extremely careful not to indulge in any special pleading for our own Bible, while holding up to scorn or ridicule the equally venerated Scriptures of hundreds of millions of our fellow beings; and when we come

to deal with the subject of idolatry we must again be equally careful to avoid the very common error of declaring that our own images represent certain spiritual truths, and are only regarded by those who honor them as emblems or symbols, while we most unjustly infer that other images in other parts of the world are actually "false gods" of wood and stone which the "wretched heathen" worship because they are destitute of all genuine spiritual illumination. It is quite pardonable that Europeans and Americans should, for the most part, be largely ignorant of Oriental faith and worship, but if that be so, surely some becoming modesty should be exercised and we should refrain from passing judgment where our knowledge is so extremely small. We need not claim to endorse or advocate doctrines and practices with which we are unfamiliar, but we may well be reticent concerning them, and were a wise reticence generalyy observed, we should enjoy the advantage of a total absence of all ill-feeling toward our Asiatic neighbors and we should also be quite open to learn from them as they may also be open to learn from us concerning spiritual realities.

CHAPTER II.

RIVERS OF LIFE OR FAITHS OF MAN IN ALL LANDS.

A very remarkable Chart, intended to describe the progress of religious ideas and varying forms of worship among all nations, was long ago issued by Major General Forlong, by means of which he traced out with considerable clearness what he believed to be the stream of human religious progress from as far back as 10,000 B. C. The earliest forms of worship included the Tree and the Serpent as objects of world-wide veneration, and with these emblems were associated all the symbols connected with Phallic worship. It is quite easy to trace in these primitive and wide-spread emblems the natural tendency of humanity to deify all those agencies through which the stream of life is constantly flowing from some mysterious unseen fountain-head into manifold manifest exterior expressions. According to Forlong's calculations the worship of Fire somewhat preceded the adoration of the sun, and these two forms of closely related worship he traces back to about 6,000 B. C. Regarding the chart carefully we soon become familiar with many interblending lines showing how Sun worship, Tree worship and Serpent worship were so interblended as to have been well-nigh, if not entirely,

inseparable. Ancestor worship, according to this reckoning, dates back only to about 3,500 B. C, and seems to have immediately followed the more ancient Egyptian Sacred Ritual which paid special homage to all phases of creative fertility. Mountain worship is still more recent and is said to have prevailed everywhere at the time assigned by Jewish tradition to the giving of the Law from Sinai, and immediately after that period Animal worship became everywhere prevalent. This seems to be in strict accord with the narrative in Exodus which informs us that the people worshiped the golden calf after the Law had been revealed to them from the mountain top, and we may also well believe that the sacredness of mountains appealed especially to men of prophetic type, while animal worship was the common practice of the unenlightened. We can never entirely get away from these forms of worship which grow up instinctively and are therefore no more artificial products than are any other spontaneous natural productions. We have all some instinct of veneration within us which in its earlier and less refined condition is sure to lead us to pay extravagant homage to those external objects which most naturally and powerfully seize hold upon our imagination and cause us, by their unique impressiveness, to regard them as divine agents in more than ordinary degree.

This consideration alone may lead us far on the highly desirable road of kindly consideration for the many aspects of faith and forms of worship which have survived unto this day, and which seemingly satisfy, in some considerable measure, the

religious aspirations of multitudes of our contemporaries. Though the very highest idea of Deity which the human mind seems capable of entertaining is well expressed in the majestic words "God is Spirit and they who worship Him must worship Him in spirit and in truth," what constitutes spirit, and how spiritual worship may be offered, is not usually very clear to the average intellect, hence men have always devised some concrete figures which they have placed before them, not intending thereby to represent Deity in fullness, but only to assist them in concentrating their attention upon some venerated object which to their minds clothes or embodies at least some special divine attribute which they most admire and which they most desire to share. Modern scholarship universally inclines to an acceptance of the thoroughly reasonable proposition that beyond all localized and limited divinities the great nations of antiquity acknowledged and venerated one Supreme Being whose attributes were variously embodied in multitudes of subordinate divinities, and though it is the proud boast of the most advanced nations in the modern world that they acknowledge only one God as the proper object of human worship, we can hardly fail to recognize a very definite continuation of ancient Paganism in modern Christianity. By this declaration we are not intending to infer anything disrespectful to the Christian system, though we cannot admit that in its present form it is other than hybrid. Primitive Christianity may have originated with some definite determination on the part of a few intensely zealous men and women to carry into effect the exact teach-

ings of a great Master whom they desired implicitly to follow, but no student of Christian history can fail to note that very soon indeed the early Church began to associate itself with the civil power of the Roman Empire, and from the moment it did so it must have ceased to preserve, even in semblance, its primitive simplicity. All the great religions of the world appear to have originated with some great inspiration received through some illustrious Founder, whose followers very soon began to drift away from the primal purity of the system established by the Founder, and in so doing they invariably committed themselves to an endorsement of prevailing ideas and customs, which had already taken so firm a hold upon the minds of the great bulk of the populace where the new religion was introduced, that a formulated system soon grew up and flourished which was a compromise between the new revelation and the older hierarchy. We can readily see traces of this blending of new and old in every Bible we may be called upon to study, and the fact of its universality should dispose us to take a kindly as well as a rational view alike of its origin and purpose. Though worship of external objects, no matter how majestic and sublime, must be ultimately superseded by a purely spiritual form of adoration, we can clearly see that in the course of human conscious evolution lower concepts of Deity must of necessity precede higher ones, and for this reason we should be ever ready to put the most favorable construction possible upon ancient and modern religious beliefs and usages alike. It is a great, though a very common, error to suppose that

so eminently rational and charitable a view means indifference to all essentials of faith or doctrine, for such is surely not the case. The most thoroughly sympathetic view of all religious systems is the one always taken by the most thoroughly devout and conscientious upholders of those essential and fundamental verities, which an impartial investigation of Comparative Religion can only serve to endear more and more to the hearts and minds of all who are liberal and intelligent enough to appreciate, in some vital manner, the splendid words attributed to the Apostle Paul, "GOD has never left Himself without witness." As we trace the widely spreading boughs of Forlong's imaginary tree, and seek to appreciate the manifest significance of its widely ramifying branches, we cannot fail to note how many strange beliefs and practices are often marvellously interlinked. Human progress in civilization seems always to have proceeded along a circuitous path; never does it seem to have gone straight forward. This fact must be well digested before we can possibly estimate truly the career of religious ideas and ceremonies through centuries and milleniums. It has long been a gross mistake, and a fatal error, to suppose that one religious system has necessarily borrowed from another because we can trace extremely close resemblances in many instances between one system and another. This close relationship both in doctrine and ceremonial by no means necessarily proves anything more or other than that different peoples in different countries may have simulanteously reached an almost identical altitude of mental, moral, and spirit-

ual attainment. It is clearly evident that between five and six centuries prior to the commencement of the Christian Dispensation a mighty spiritual, intellectual and moral wave of inspiration and illumination was sweeping voluminously over the Earth, laving Europe, Asia, and the Northern Coast of Africa with its effulgence. Then were the days of the latest of the Buddhas in India, of Confucius, the eminent moral philosopher, and of Laotze, the profound Mystic, in China; also of the greatest of the Philosophers in Greece. How came it about, we may well enquire, that so many illustrious lights were shining contemporaneously in different sections of the world? Surely there are mental, moral, and spiritual tides in the history of Humanity which have their periodic ebb and flow as surely as have the tides of oceans, which most of us have learned to trace. To ascertain the cause and periodicity of these mysterious Psychic Tidal Waves may yet be well within our average power, but up to the present the ability to do this has been claimed as an exclusive possession of certain highly trained or well developed Adepts or Initiates, who can peer within the veil of mystery which has for ages shrouded the inner sanctuaries from the gaze of all the uninitiated. A mighty question is now agitating the minds of rapidly increasing multitudes, viz., Has the time now come for the great unveiling long predicted, and eagerly anticipated by enquiring throngs to-day? The signs are manifold, and they are rapidly accumulating, that we are on the immediate verge of a new Cycle in human history.

To quote the language of Forlong, "There may be

observed from the synchronizing of the history of faiths a remarkable tidal wave of intensity which seems to acutely affect the race physically and mentally and with remarkable regularity every six hundred to six hundred and fifty years, reminding us of the Sothic and other cycles, but especially of the mystical phœnix or Solar eras of Egypt and the East. The ebb and flow of this tide is shown on the chart by light broad bands embracing a width of one hundred years."

With the beginning of the Christian era we notice a determined effort to unify, as far as possible, every system older than Christianity. This tendency is so familiar to all students of the Fathers of the early Church, that it seems almost incredible that any graduate from a well equipped divinity college can be ignorant of the fact that what he has been taught to call Christianity is both a compound and a continuation of many ancient faiths and ceremonies; but though this is unmistakably the case we are not thereby justified in characterizing Christianity or the New Testament as in any sense fraudulent, though that serious charge is often brought by vigorous iconoclasts, who can readily trace existing parallels but seem unable to interpret their real significance. The publishers of Forlong's chart were very careful to publish in connection with it the thoroughly truthful statement that it is neither orthodox or heterodox but simply chronological, therefore suitable for general use in all schools where classics are taught; but though it is simply historical in its manifest design, no one who peruses it thoughtfully can fail to trace its distinctly

universal implications. Its chief object is professedly to exhibit a gradual evolution of ideas from rude material and elemental symbolism to abstract spiritual conceptions. Several colors are employed, each one denoting some great leading idea which, though long continuing, tends to diverge and at length become lost in some wider common stream. The streams are called merely "Lines of Thought," neither national nor ethnographical in their arrangement, for certain streams of tendency are steadfast while all religious systems are progressive, in consequence of the fact that human nature progresses and one generation of men and women will inevitably put some new construction upon doctrines and ceremonies alike, by no means in strict accordance with the views taken by their predecessors in the same communion.

We are altogether too much inclined to speak of people as Jews, Christians, or Mohammedans, as though such broad designations completely describe as well as effectively label them; but such a mistaken inference can never hold sway over the minds of soberly thoughtful people, seeing that nothing can be more self evident than that there are as many varieties of Judaism, Christianity, and Mohammedism, for example, as there are distinctive types of people professing each of these varied systems of religious thought and practice.

We are often apt to think that should we travel in Eastern Asia and mingle freely with Brahmins, Buddhists and Parsees, we should find certain rigid kinds of people professing certain definite doctrines and observing certain ancient and unvarying cere-

monies with scarcely anything to distinguish one individual from another among professors of a certain creed. This might prove true, to some extent at least, were we to associate exclusively with the uneducated and largely unthinking rank and file of some specific population, but should we enlarge the scope of our acquaintance, till it included the best educated and most highly representative members of any Oriental community, we should soon discover quite as wide a dissimilarity of thought and practice as we are ever likely to encounter in the West. That fertile author, James Freeman Clarke, whose splendid text book, "Ten Great Religions," is a most valuable mine of rich historical information, often took occasion to remind his hearers, in the course of his always instructive sermons, that we greatly need to remember that though institutions seemingly remain permanent, with their confessions of faith unchanged and their ceremony unaltered, yet because the living members of those institutions are not the men and women of past centuries, we have no right or reason to expect that the personal conduct of any body of people to-day will necessarily be identical with the behavior of the men and women who bore the same distinctive titles in the past. This is, of course, self-evidently true, but as every organization extant to-day contains many widely diversified elements, so was it in even the distant past; consequently the more thoroughly we study history the more clearly convinced do we become that there never was a time when all the professors of a distinctive creed came up to a uniform standard of either intellectuality or morality.

Quite recently the beatification of Jeanne D'Arc, the Maid of Orleans, by the Church of Rome has called much attention to two distinctly separate aspects of the attitude of that Church to the heroic girl who was indeed a deliverer of France, and then a Martyr through the perfidy of the very King and his attendants who owed their exaltation and their safety to the brave inspired damsel without whose valiant leadership the French Army of that period could never have been victorious.

We often hear it said that the Church burnt this maiden as a witch a few hundred years ago and now enthrones her statue above its altars as an object of veneration for the faithful, while priests call upon their people to invoke the intercession of the very girl who was so bitterly denounced and cruelly masacred in a by-gone century. This statement is by no means altogether true, for while it may be a historic fact that those particular persons who put the maiden to death professed the Roman Catholic faith, we cannot learn from any reliable historian that the high dignitaries of the Church as a whole were in any way concerned with her unjust martyrdom. Personal jealousy and other equally base motives animating the corrupt minds of certain men in authority at the time of her condemnation, were the direct external causes of the unjust sentence passed upon her; it is not therefore true to relate that a great Church as a whole condemned the Maid of Orleans in one century and canonized her in another, but it is a fact that the general temper of these times is less barbaric than that of four or five hundred years ago. Yet even now it

does not seem impossible that harsh injustice might be meted out to some modern deliverer of France, or any other land, were corrupt men to be in power and in a position to cast a deciding vote as to the fate of a new emancipator.

We can all understand what Felix Adler, President of the New York Society for Ethical Culture, meant when he gave a book the title of "Deed vs. Creed," though that saying cannot always be endorsed at its full face value. What Dr. Adler clearly intended to convey was that good deeds can be performed regardless of creed, and any sort of creed can be intellectually maintained regardless of the behavior of its advocates. We sometimes hear it said that it is of no consequence what we believe provided we live good lives; this is a very shrewd saying requiring very close examination, by reason of the fact that it seems to contain a sort of catch which, however, we soon discover when we penetrate below the surface of its obvious letter. Much good was undoubtedly done some years ago through the columns of the London Daily Telegraph by the publication day after day, for several months, of numerous letters from all conceivable varieties of scribes in answer to the query, Do we Believe? "Of course we all believe something," is the only possible general answer which can be given to this question, but two other inquiries directly follow it, What do we Believe? and, Why do we Believe what we Believe? to which a third may be added, What Influence does our Belief exert over our Conduct? To answer these four queries, not merely to discuss the first in the series, must be the work of the

philosophic student, and it will surely not take us very long to make the uncomplimentary discovery that our average beliefs are largely due to nothing else than blind unreasoning compliance with accepted notions entertained by a large majority of persons among whom we have been brought up. Such beliefs cannot well be vital; they are usually little if any better than intellectual lumber, a kind of mental furniture which we take for granted because we have been accustomed to seeing it in our surroundings from our early childhood. Once we begin to think seriously upon the nature and import of belief, we find that our beliefs, if they are in any sense living, cannot be entirely unimportant, because they always do exercise a considerable amount of influence upon our actual life. We cannot really believe in an angry God or in useless and endless misery without being to some extent demoralized thereby; such beliefs, therefore, are decidedly dangerous in their inevitable tendency, because if they are seriously entertained, or even passively accepted, their necessary tendency is to brutalize instead of humanize those who hold them. When, on the other hand, we really believe in a God of love and wisdom, who is in essence entirely beneficent, also in the remedial nature of all chastisement involving suffering both here and hereafter, such a conception must have a tendency to ennoble and purify our own attitude toward our fellow beings. In all our arguments in favor of simple Theism as immeasurably superior to every narrower and cruder faith, we base our claim for its reasonableness and goodness, not upon any meta-

physical subtlety, but upon the appeal it makes to all the sweetest and noblest sentiments in our common human nature. People must be dense indeed if they cannot see that a higher idea of divine government, extending throughout the universe, must exert a better influence upon humanity at large than can any lower concept.

Tracing, as far as we are able, the career of the God idea in history, we do not find so much of widely separated streams of thought as we trace a blended current, due to the fact that the greatest teachers of humanity have appeared and worked among all conditions of human development.

To go no further back than the period referred to in the Christian Gospels we are told that a great spiritual luminary blazes forth in the Roman Empire, of which Judea is then a province. This spiritual light shines freely for all and is poetically designated "the Sun of Righteousness arisen with healing in its wings," a prophetic metaphor which clearly gives evidence that the disciples of a great Master believed his mission to be entirely universal in its intent. So it consistently follows that evangelists record that this great teacher commissions his emissaries to go forth as ambassadors into all nations proclaiming good news, or joyful tidings, to every creature. But how do the same evangelists tell us that this Master and his teachings were received? Multitudes at times flocked to his standard and crowds of common people heard him gladly, but there were also many who regarded him as a sorcerer, or as an imposter, and stirred up a conspiracy against him, even as certain vicious elements in

Greek society at an earlier day had branded Socrates a foe to religion and virtue and an enemy of the State worthy only of banishment or death. We may well believe that some people both in Greece and in Palestine were actually sincere in their benighed protests against the life and teachings of the great teachers whom they hounded out of physical existence, but in all probability the great majority of those who joined in the clamor for the removal of those who were continually doing good were actuated by far from honorable motives, foremost among which was the constant fear that their own temporal power, which they knew they held unjustly, would soon be wrested from their grasp did they allow a high moral philosophy to win increasing triumphs in lands which they desired unrighteously to govern. But be this as it may, it is not possible that a low type of intellect can ever grasp a very high idea of either divine or human government; thus it often happens that quite sincere, but undeveloped, natures believe that harsh coercive measures are essential to the welfare of the Family and of the State, therefore, from their standpoint, those who teach the Law of Love and adopt a higher policy than that of warfare are looked upon as dangerous fanatics who, if their influence should greatly spread, would quickly undermine and overthrow the safeguards of society. Those who entertain such views, and we have some such human fossils in our midst to-day, cannot see anything but a dangerous menace to morality in the breaking up of the old traditions to which they slavishly adhere, fearing that if these be even weakened a deluge of

vice and anarchy will speedily overwhelm the earth. Many preachers who represent the extreme of surviving religious orthodoxy express not the slightest hesitancy in declaring that apart from some element of dogmatic theological teaching interfused, all advance in secular education must eventually result in weakening instead of strengthening the ramparts of morality.

This contention, though ultimately unsound, commends itself with easy readiness to the minds of timid and highly emotional people who have never sought to soberly sift the groundworks of morality. Dogmatic theology has long been so closely associated with moral training in the minds of large rural populations in many countries that it must be difficult for many parents, who belong to an old regime, to understand the attitude of the Ethical Culturists of the present day, and some show of reasonableness attaches to their fears because of the fact that during a transition period like the present, when an impulsive rising generation breaks away from time-honored moorings it is very likely to plunge unthinkingly into an abyss of folly from which it can only be recovered through the agency of a wiser mode of treatment than is yet widely comprehended by the masses. It is, however, only fair to state that the present generation is guilty of no crimes or follies which were not often perpetrated in the so-called "good old days" when the parson was supreme in the village, the Bible regularly read, and family prayer punctually offered. There are evidently two causes for modern religious and social unrest; one is unmistakably due to the spirit of the

age, which no attempt to quench can prove successful; the other proceeds from a certain careless impetuosity, begotten of that very restraint which so many short-sighted persons believe to be the only safeguard of youth and upholder of morality. Take us as a whole we are undoubtedly deeper and more serious thinkers than were our forefathers, though we may not have among us any very large number of particularly eminent men and women; but this seeming absence of distinguished geniuses may be fairly attributed to the causes which Bulwer Lytton in his famous novel, "The Coming Race," says the Vril-Ya gave for the absence of distinguished genius in that mysterious subterranean world into which that highly romantic author has introduced his often awestruck readers. Where the general average of intelligence is high we cannot reasonably expect that lofty mental attainments will stand out so conspicuously as where it is comparatively low; likewise where the general moral attitude is fairly lofty we seldom pause to contemplate with great esteem some distinguished moral hero; and again we must not lose sight of the fact that true and lasting morality can never be secured where individuality is suppressed and the people cowed into submission by threats of terrific punishment if they dare to disobey the mandates of their commanding officers. We are certainly nearer to the long predicted Golden Age than we have ever been before.

But what is really meant by this romantic figure of speech? we may well enquire. An age in which literal gold is worshiped, as though it were veritable Deity, must ever be an age of dire calamity, and

such it has ever proved whenever and wherever this popular idol has been enthroned for adoration. Gold in the Alchemical sense means something far different indeed from any precious material metal, though it can scarcely be seriously disputed among students of Alchemistic Philosophy that all its chief exponents have admitted the possibility of the literal transmutation of baser into superior metals, and all eventually into gold. The symbolic mention of gold, however, directs our thoughts far away from all external treasures and centers them upon a celestial inheritance, in comparison with which all worldly possessions must sink into utter insignificance; therefore we are perpetually assured by Mystics of every rank and name, that the true object of Alchemical research is the regeneration of individual human beings immediately, and ultimately of the entire Human Race. "I believe in the resurrection of the Body and in the Life Everlasting," originally meant far more than it means to the average Creed-reciter of to-day, who is usually one who scarcely seeks to find any interior meaning in the mighty mystic words which rise so glibly to the lips of all who have simply learned to utter published phrases. In like manner Baptismal Regeneration is taken only as to its most external garb, when in reality it has true reference to that marvel of interior transformation which it has always been the object of the Mysteries to progressively unveil. The first body to be considered when we are dealing with Mystic Initiation is, of course, the inner body of the Neophyte or Candidate, one who is sometimes termed a Cate-

chumen; but as no selfish desire for exclusive individual salvation or enlightenment can ever be approved spiritually, it has always been the *open* as well as the *private* teaching of real Initiates that Social Regeneration is the great intent of all true Mystic Schools.

Turning again to Forlong's Chart for illustrative examples, we find the colors employed are Red. Blue, Green, Pink, Brown, Violet and Yellow. Worship of Fetiches is marked at the very beginning of the record and takes historic rank with Charms and Amulets, which were venerated everywhere in the remotest ages of which we possess any definite or authentic record. Three quite distinct, but for long contemporary, objects of world-wide veneration were the Tree, pictured appropriately in green; the Lingam and Yoni, sacred to Phallic Faiths, portrayed in yellow; and the Serpent, portrayed in brown, doubtless to suggest the earth on which the serpent moves. These three especially ancient Emblems all interblend and at length become merged, or at least united, in the Sacred Ritual of ancient Egypt, accounts of which are now quite easily procurable. About 3000 B. C., according to Forlong's reckoning, there were great wars between Jovites and Titanites and between Solar and Lunar worshipers. At this distance of time it is not necessary to attempt to enter elaborately into the causes and nature of these conflicts, but it does certainly appear that the position of the opposite sexes, as objects of veneration, was often a burning point of controversy in olden times.

With recent dissertations concerning Atlantis the

antiquity of ancient Faiths seems much greater than before that once mighty submerged Island-continent became a subject of popular research, as it had not become when Forlong's Chart was originally issued, but though LePlongeon and other indefatigable students of antiquity quite clearly trace all Oriental and Occidental beliefs and practices to their common home in Atlantis, it is highly probable that the dispersion of religious systems rapidly spread at the time of the breaking up of that mysterious land, the last remnants of which are said to have finally collapsed very nearly 10,000 years before the commencement of the Christian Era.

This great event may well account for the existence of a specific traceable chronology carrying us back to 10,000 B. C., but no further.

Definite and simple Theism, within the present historic period (traced in vivid red on Forlong's Chart) is not made to appear earlier than 2,400 B. C. Intensely interesting, and instructive also, though these graphically formulated statements prove there must always be some doubt as to precise historic accuracy, though none whatever as to the real prevalence of different Religious Systems and very little as to the effect which each is logically calculated to exert upon its faithful devotees.

This point conceded, we must be prepared to go a definite step further, and consider that all Systems have their letter and their spirit, and while the letter is always crude, and sometimes even barbaric, the spirit is pure and gentle, reminding us of nuts, which have hard indigestible exterior shells while they are inwardly delicious and nutritious.

"The letter killeth, but the spirit giveth life," is not a text that can apply alone to the Mosaic Law, or to any other portions of the Bible of the Jew and of the Christian; it is applicable to every record accounted sacred by any section of mankind. Is there then no place remaining in these modern days for missionary enterprise? There is a vast new field opening for missionary endeavor, but the coming missionary must be a man or woman widely awake to the actual needs of our present humanity, which greatly needs convincing of the unity of all religious systems at their core. The letter of all systems is in process of sure disintegration and in this dissolving process many observers think they see the growing disappearance of religion itself from earth In this surmise they must soon find themselves mistaken, for actual discovery of the roots of all religious trees is leading multitudes to accept, not Atheism but Theosophy. Annie Besant is not the only brilliant worker in the ranks of Atheistic propaganda who has discovered its pitiful unsatisfactoriness, though she has proved an exceptionally prominent and influential example in this connection. Prof. Charles Eliot, President Emeritus of Harvard University, has undoubtedly, to some extent, correctly outlined the religion of the future, but that religion may have many other excellent aspects besides those which this kindly veteran educator has vigorously emphasized. The religion of the future is certainly in the making, and though it can be neither wished nor expected that it will be an entirely new production, it is not unduly optimistic or presumptuous to predict that it will contain all

that is worth preserving in the heritages we have gathered from the past, but as new times require new applications of eternal verities, we must not imagine that anything worth preserving is being swept away because old truth is being freshly garmented and the present generation is voicing the Wisdom of the Ages in a language of its own.

CHAPTER III.

ANCIENT AND MODERN IDEAS OF REVELATION.—ITS SOURCES AND AGENCIES.

Though the true meaning of a revelation is simply a disclosure this obviously simple word has long been one to conjure with, and it is still to-day a veritable storm-center wherever theological matters are discussed.

Scientifically, however, the word presents no difficulties, for in scientific circles it is always used as the synoynm of discovery. We may truly say that we receive a revelation of the heavens when we gaze through telescopes into the midnight skies and trace the process of the constellations, but no one imagines for an instant that the stars are deliberately showing themselves to astronomers and hiding their faces from all other persons. But it remains a fact that certain astronomers actually see far more of the heavenly bodies than is beheld by the general bulk of any population.

Let us apply this simple illustration to those great seers or prophets, who may well be termed the spiritual star-gazers of our race. Such men and women are figuratively represented as climbing to the tops of mountains, and delving into caves of the earth and clefts of rocks, just as astronomers

and geologists literally ascend mountain eminences, and dive into the depths of the crust of the planet, that they may in the one case have a wider view of the sky and in the other a bettre opportunity to examine the layers or strata of the globe. We know quite well that certain places are particularly favorable for astronomical observations; among these deep wells have always occupied a foremost place, for we can see the stars at midday if we descend into a well and at night-time we can only have a wide sweep of the heavens if we plant our observatories on lofty heights. Natural similitudes have always been employed by bards or psalmists to describe their realization of the nearness of the spiritual universe, which does indeed interpenetrate as well as encircle all material orbs. The nineteenth psalm, and some majestic portions of the Book of Job, won the admiration of Thomas Paine, who quotes some splendid passages in his "Age of Reason," in which much controverted volume he levels biting sarcasm at many other portions of the Bible, which he deems entirely inconsistent with the glorious conception of the Supreme Being set forth in the quotations he admires. "The heavens declare the glory of God and the firmament showeth his handiwork," is a superb tribute to its author's sublime idea of Nature, and yet more does it testify to his realization of human ability to scan the heavens and read, in their outspread beauties, the caligraphy of the Almighty. The cattle in the fields are just as near the sky as the shepherd who is tending his flocks on the same pasture ground, but we have no reason to suppose that sheep or oxen

contemplate the heavens as did the shepherd king of ancient Israel, and we have no ground for surmising that even the average human traveler who ascends to the summit of some lofty peak has anything like the same idea of the starlit skies as those Magi or Wise Men of ancient Persia or Chaldea, who are said to have discovered the Star of Bethlehem at the time of the birth of Jesus. Every age has had, and the present undoubtedly has, its particularly earnest and qualified inspectors of the widely open book of natural revelation, which is never for an instant closed except in the face of ignorance and indifference. Were we all equally open-eyed and open-minded we should all receive an equal revelation, for Nature holds no secrets shut away from some, which are purposely revealed to others. Who, let us ask, were those prophets of old, who saw and heard so much more of the ways of Deity than did the hosts of their contemporaries, to whom they always appear as almost unfathomable enigmas, strange beings like "super-men," to be either blindly venerated or ruthlessly persecuted, according to the temper of those among whom they mingled. These mystic visionaries, and stalwart champions of righteousness, have ever been the glory of the lands on which they have set foot, and their record is handed down through successive centuries and milleniums as bearing special witness to divine interposition in the ordinary affairs of men. But science, perhaps, will not allow us to use that word interposition, seeing that it gives color to a belief very much at variance with general scientific reasoning; let us then interpret the history of those romantic dwellers on the

borders of the unseen universe in reasonable terms, easily understood by all who are diligently seeking to show that unity exists between the physical and superphysical at all times. We may well afford to discard the adjective "supernatural," unless we give it a significance quite at variance with much that passes for theology. There are higher and lower planes of nature; thus it is not incorrect to call some *super* and others *sub,* when we are comparing them with a genreal average level of human intellectual attainment, which claims to have a certain amount of acquaintance with a very limited portion of Nature, but freely speculates regarding other realms, which are beyond the scrutiny of ordinary observations. There is nothing unscientific, and certainly nothing irrational, in lending a willing ear to the testimony of the ages on behalf of spiritual revelation, provided we always admit that what was possible in the past is equally possible to-day, and that however strange to us certain phenomena may seem, we have no ground for supposing that because they are (to us) mysterious, they are not as much in harmony with the operation of undeviating law as the erratic movements of a celestial visitor like Halley's Comet, which comes to visit our skies only about once in every seventy-five years, instead of appearing regularly in the heavens like those familiar planets Jupiter, Venus, Mercury, Mars and Saturn, who are old friends to every one of us. Whatever we are accustomed to regularly behold we are quite certain to call natural, but anything unusual or previously unknown to us we are apt to dub supernatural, thereby exposing a strange,

but familiar, combination of ignorance and self-conceit. What right have we to claim to so far know the limits of the natural as either to deny the possibility of some curious phenomenon or else rashly attribute it to some miraculous intervention of divine providence, as though God changed or suspended universal order every time we encounter something we are not wise enough to explain? The growing thought of to-day in cultured circles is drifting ever further and further away from atheism, and from supernaturalism also, and is coming to a reasonable conclusion that the unseen universe has never been entirely invisible to the whole of humanity, though very few apparently have anywhere at any time penetrated to any large extent into its mysterious depths. The honored names of Sir William Crookes, Sir Oliver Lodge, and many other distinguished modern scientists immediately summon forth the idea of fearless and industrious seekers after truth coupling psychical research with general mundane occupations. These good and great men, and many others associated with them, have during many years of indefatigable investigation accumulated an enormus quantity of facts which have already gone immensely far to dispel the clouds of superstition and negation which still, to some extent, obscure the public intellect, even in Great Britain and America where intellectual progress has supposedly reached a very noble pitch. Soon after the breaking forth of the movement known as Modern Spiritualism in America, in 1848, a large number of highly distinguished men of light and leading in various communities under-

took a searching investigation of the claims of the new cult, which from its inception has always embodied within itself the most curiously heterogeneous elements. Among distinguished authors on both sides the Atlantic a foremost place is deservedly given to William Howitt, whose compendious work, "The History of The Supernatural in all Ages and Nations, and in all Churches, Christian and Pagan, demonstrating a universal faith" may well be styled a monumental tribute to ripe painstaking scholarship. In this great work, issued in two large volumes both in England and America, we have an account of spiritual manifestations of the most widely diversified character, ranging from the truly angelic to the distinctively diabolical, and as the author was one of the best known scholars of his day, and a man who wrote much of the best standard educational literature published in Great Britain during the middle of the Nineteenth Century, his testimony cannot be lightly brushed aside; nor can we justifiably ignore the works of those famous Americans, Mapes and Hare, or the writings of Judge Edmonds and many other equally well known and highly reliable members of the learned professions, all of whom from a worldly standpoint risked much, but could gain nothing, by giving their endorsement to the genuineness of marvels which were rudely scouted, not only by the ordinary people but by the great majority of college professors and graduates who would not condescend to seriously investigate them. No one doubts that a vast amount of fraud has been introduced in the name of Spiritualism, and we cannot

close our eyes to the fact that many honest people are sometimes subject to hallucinations, but there is unmistakably a large residiuum of fact which conclusively proves the existence of a spiritual life in humanity which far transcends all materialistic theories of human origin and destiny. Prof. Alfred Russel Wallace,—himself an earnest Spiritualist as well as a world-renowned Naturalist—has sometimes expressed his opinion that our humanity to-day does not essentially differ from the humanity expressed on earth during the Stone Age or some other remote geological period. If this be a fact, and we see no reason to dispute it, we can very readily understand how it has come to pass that we find ourselves to-day invited to share experiences common to ancient nations and individuals who have left behind them extraordinary testimonies to the commingling, to some extent at least, of discarnate spiritual entities with physically embodied humanity. Without presuming to deny the exisitence of multitudinous orders of intelligencies in the Universe belonging to very different planets and systems than our own, we have certainly the right, and it is indeed our imperative scientific duty, to weigh the alleged evidence brought forward in fancied support of the oft-repeated allegation that the Angels of light, and also the Demons of darkness, constantly referred to in our Bible, and in a multitude of other venerated Scriptures, belong to other orders in Creation than ourselves. It seems almost unaccountable, in the face of the Biblical record itself, that anyone should ever have imagined that the authors of the text ever had in mind the

appearance on earth as Angels, of beings of any other Order than ourselves, for the narrators always describe celestial visitors as men, or at any rate as human, for there is no definite allusion to sex in any original. The masculine and plural genders are very much confused in English versions of Hebrew Scriptures, and this is often due to the fact that a great many Hebrew words fail to give any idea that one sex rather than the other is indicated. Nothing but senseless bigotry and old-fogeyism can have led ecclesiastical commissioners to reject statues representing angels, as occurred at one time in New York, because the sculptor had chiseled some of them in male and others in female shape, and for educated Christians to take so ridiculous a stand would be quite incomprehensible were it not for our painful familiarity with the strenuous endeavors of intolerant males in many ages to consign their mothers and sisters to comparative oblivion while they filled all important offices themselves and derived their adequate support very largely indeed from the work and income of the female members of their flocks. A very old and powerful weapon is wrested from the grasp of masculine ecclesiastical monopolists immediately we prove to the world that the very authority on which they have relied to sustain their fictitious claims is actually against them. People have a perfect right to openly dispute the doctrine of Biblical authority, but there can be no fair play if we misrepresent the teachings of any documents and then base our own dogmas on such misrepresentation. The first chapter of Genesis emphatically declares that

original Humanity is equally male and female. There can be but two intelligible explanations of this fact, viz., the ancient belief, still entertained by many Mystics, that human beings were originally super-sexual, sex differentiation only beginning with some departure from an original condition, and the much simpler view, which we can all appreciate without plunging into any deep waters of Mysticism, that whenever and wherever human life first made its appearance on this planet males and females were existent side by side on terms of complete equality. Who then are the Bible angels who so frequently appeared to patriarchal families of old? Young men, in our English text, they frequently are called, and so perfectly human in all their attributes did they appear that frequently we are told the inhabitants of cities in which they manifested mistook them for ordinary travelers,—a circumstance which once for all disposes of the claim that they were something other than human, or that they appeared in any startling, because unfamiliar, guise We have no justifiable reason for deciding that all the Biblical Angels were even human spiritual entities disrobed of flesh; it is quite rational to maintain that the word "angel" is often used to designate a messenger from some Spiritual Order, one who merely held high rank as a teacher or ambassador and who was entrusted with some particular commission to a special place and people. There seems good reason for admitting the contention of Edward Irving,—founder of the body of Christians styling itself Catholic Apostolic Church,—that the primitive Chrisian Church ac-

knowledged four Orders of Ministers, the highest of which was termed Angels. This doctrine proclaimed successfully in the Nineteenth century, first in Great Britain, and then in several other lands, by the intrepid Irving and his devoted followers, derived much sanction from the opening chapters of the Apocalypse, which speaks of the message of the Spirit being sent to the Angels of the Seven Churches of Asia, the plain inference being that the overseers thus designated must have held a rank similar to that of bishops in many Christian communities to-day. It seems, however, certain that though the simplest definition of angel is, broadly speaking, messenger, ancient Scriptures give us frequently to understand that beings ordinarily unseen occasionally made their appearance in materialized form, and when they did so they were not generally distinguishable from ordinary human beings. Whenever we are led to suppose that they were seen by common vision we may rationally suppose that they were actually young Initiates into the Temple Mysteries of antiquity, commissioned by the Heads of the Orders to act as ambassadors or intermediaries. This very simple commentary on some, otherwise highly mysterious, portions of the Bible text explains lucidly and simply the oft-repeated title "Angel of the Lord," which occurs with great frequency, and though it may come as a decided shock to Bible-worshipers to be offered so simple a commentary, even the most orthodox of such,—if in any way connected with one or other of the sacerdotal Churches,—will soon begin to see that if such were the case in days of old, this fact

only bears witness to the antiquity and continuity of a priestly system, and priesthoods are, as we all well know, much more ancient than either Christianity or Judaism. According to the ideas we are now expressing, we must take into exact account the original meaning of terms and titles variously translated GOD; the Lord God; the Lord; and the Angel of the Lord. These designatory titles are by no means correctly interchangeable, and the fact that they have been so largely regarded as synonymous has led to an immense amount of bewildering and acrimonious controversy. We can scarcely believe that any man, woman, youth or maiden, possessed of ordinary intelligence and fairly well acquainted with the English language, would ever imagine that these four plainly distinctive titles were used as synonyms originally, any more than one is inclined to believe, when reading general history, that an envoy is the monarch whose commissions he has been appointed to fulfil. Every student of Kabbalistic literature knows thoroughly well that the oldest Hebrew documents treat largely of various Orders of Intelligences who execute Divine commissions and take actively influential parts in directing the affairs of Earth. No one can read a modern Jewish Prayer Book, belonging to the orthodox or conservative school, without finding frequent mention of several Celestial Hierarchies, in accordance with very ancient terminology. For example, we will turn to the standard popular orthodox Jewish Prayer Book in use throughout the British Empire, and to a considerable extent also in the United States. In the course of the Morning Service for Sabbaths and

Festivals, occur the following majestic words, which are verily a beautiful link between the more prosaic present and the richly-storied and imaginative past: "Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings. Praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty, and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to the name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator; in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe; Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory; and the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say Blessed be the glory of the Lord from his place."

The above quotation, which would find no exact parallel in any Prayer Book compiled by Rabbis of the Reform school, is an interesting survival, both in sentiment and language, of very ancient Jewish thought, tho' we would presume to suggest that improvements in the English version would in no way

obscure the meaning of the Hebrew original, which still remains the unrivaled tongue of orthodox Israelitish worship. · Such a word as "dread" finds a better substitute in "reverence," and it is highly important to keep this thought in mind when we undertake to criticize the Bible texts, from the sublime imagery of which such utterances have been collated. Ezekiel's visions are responsible for such passages as the one just cited, and it is, of course, very largely open to conjecture how far it was formerly believed in Israel that these visions were actually revelations of life in the Spiritual Universe, and how far the language was designedly symbolical. But however much room there may be for controversy in this particular regard, no doubt whatever can exist in the minds of those who have made themselves familiar with the records of antiquity, that the Jews, in common with all other historic peoples, had firm confidence in the real existence of unnumbered legions of spiritual emopanies, who were often called the Legions of the Skies. It has remained for Le Plongeon, and a few other indefatigable modern investigators in the Western Hemisphere to prove conclusively the enormous antiquity of similar convictions in Western as well as Eastern lands. Though at first sight it may appear to unreflecting minds that there is little else than primitive superstition in these allusions to manifold Orders of spiritual existences, it surely requires but a very little intelligent meditation on the scientifically revealed arrangement of the universe to put to flight so vapid a conclusion. Harmony is everywhere self-evidently dis-

played in the systematic organization of solar systems which stud the immensities of infinitude, and in all the myriad systems of worlds discovered through the piercing eye of the most far-reaching telescopes, we find no two globes exactly similar tho' all are constructed of a single primary substance and all revolve with such perfect regularity that astronomers know exactly when to expect the re-appearance of even the remotest star in the gigantic aggregation of constellations which make up our universe. This indisputable natural revelation well comports with all that we are accustomed to call Natural Religion, and when it is fairly weighed it serves to explain, without denying the primal basis of Revealed Religion, because when both are rightly understood one dovetails into the other. Natural Religionists invariably claim that they derive all their ideas from a contemplation of natural phenomena without the interposition of any priests or angels, but they who make this claim to possess more information than the majority of their fellows are simply placing themselves in the ranks of what may well be called a scientific priesthood, and nothing is more self-evident than that avowed Rationalists place extreme reliance upon the authority of great names and point to scientific discoveries with immense satisfaction, though they were made by others than themselves.

There is very little difference at core between this attitude and that of the most confirmed Theosophists, for the latter only claim that their authorities are peculiarly endowed individuals whom they term the Elder Brethren of our race. Recent Theo-

sophical publications are far less difficult to read and understand than are the older writings of the Alchemistical Philosophers, who had a double object for concealing the inner meaning of their teaching within a cloak of hieroglyphical symbology. The "jargon of the Mystics," as this allegorical method has been vulgarly termed, was rendered necessary during the Middle Ages in Europe on account of the ignorant fanaticism then and there prevailing, for without the employment of a mystic glyph there would have been no safety for the writers and also no means of communication between fellow students of the Mysteries. We glibly speak of the great discoveries made by Bruno, Galileo, Herschel, Newton, Kepler, and many other highly endowed men who lived but a few centuries ago, and we praise them none too highly when we pay glowing tributes to their research and industry; but there is no valid reason for continuing to assert that the heliocentric system of astronomy was not known long ages before modern Europe was a home of learning. We are far too apt to claim some monopoly for discovery or revelation, which always covers a much larger area than can be bounded by any special time or place. We ought now to be ready to recast our theories concerning the spread of religious ideas and practices, many of which may have sprung up simultaneously in different parts of the world instead of having been borrowed by one nation from another.

Astronomers in their observatories need not make each other's acquaintance, or even know of each other's existence, to make similar observations of

celestial phenomena, for it is quite possible that different men in various places at the same time may be turning their eyes to the heavens and watching the same celectial panorama.

The Egyptian and Indo-Germanic theories of the transit of religions and languages have often been pitted against each other as rival candidates for universal acceptance, but as the Atlantian theory is very much older than either, we may find in it a very fair solution of many difficult problems which a less universal theory of origins will fail to supply. The kings and queens of very ancient days may have indeed ruled by that divine right of individual qualification for supremacy without which all nominal rulership is the next thing to a farce. The Gods and Godesses of ancient Greece and Rome are now often looked upon as glorified rulers of Atlantis, whose memory had been handed down with ever increasing glorification, just as we are prone to glorify our national heroes and heroines until from a basis in actual history we construct mental images of almost divine personages whose anniversaries we celebrate as public holidays and whose memories we extol so highly that many of them shortly become saints and even demigods in our esteem. When we read Homer's Iliad and Odyssey we are at once impressed with the very earthly attributes assigned by that great poet to the divinities of the Pantheon. Such beings as are therein described are so entirely human in all their feelings and conduct that we can well belive that their idealized existence in the Empyrean was founded on records of their actual life on earth, a conclusion

easily reached by all who know how firm a hold ancestor worship has held and still holds upon the hearts and minds of multitudes. There is much more that is historical, and consequently much less that is fabulous, in the views of Mythologists than many of us have been brought up to believe, for we are now experiencing a reaction in thought from the extremely materialistic views which for many centuries held undisputed sway in nearly every Western seat of learning. So dense has been the darkness in which college professors were engulfed where the Classics were concerned, and so relentless was the prejudice against Oriental religions, that in every European university students were taught to believe that there was no truth whatever in the religious concepts of even the most illustrious Pagans, apart from some concession being made to the excellence of a portion of their moral philosophy. Now it is becoming the fashion to treat the pagan divinities very much as we treat the Christian saints, who were certainly human beings with an actual earthly career, though it is very doubtful whether such narratives as we find in the "Lives of the Saints" published with ecclesiastical sanction, could in all cases be verified by historic scrutiny. Our own contemporaries may be, some of them at least, quite as intelligent and also quite as saintly as their greatly revered progenitors, but as distance always lends enchantment to a view, we are rarely if ever anything like so ready to canonize those who are living among us as those who have long since departed from this mortal state. There are, however, four distinct elements in mythology without

due regard to which we are unable to make much progress in Biblical and Occult research. These are, first, Astronomical and Astrological; second, Historical and Biographical; third, Spiritualistic and Idealistic; fourth, Esoteric and Intuitive. We can read any ancient story in the light of this fourfold method of interpretation without doing violence to reason or good judgment, for we must always remember that there were no cheap printing presses in days of old or in Classic lands making it easy for every item of unimportant information to be recorded in a daily paper. Scribes in olden times were exceptionally capable people and the art of writing was looked upon as sacred, therefore, only the very important events in the life of the people would be permanently recorded, and that portion of their literature which would be produced on well-nigh imperishable tablets would be the work of those exceptionally learned ones to whom was entrusted the custody of those affairs which were generally esteemed as of the highest moment. Trivial incidents are often mentioned but not for their own sake, only for the purpose of illustrating important teachings which the wise men gave to their students through the agency of a double cipher, which enabled those who were in the inner ring of the students' conclave to ascertain the teachers' esoteric meaning, while all outside that consecrated circle would only hear of common-place events of no exceptional significance. When this fact is thoroughly digested and we consider the parabolic teaching still universal in the East, our examin-

ation of ancient records will become both edifying and fascinating and we shall be able to escape the Scylla of unreasoning scepticism and also the Charybdis of blind unquestioning belief in the Divine authority of all that any record holds.

CHAPTER IV.

VARIOUS SPIRITUAL ELEMENTS IN THE BIBLE AND CLASSIC LITERATURE.

In that highly authentic work by William Howitt, "The History of the Supernatural," that learned and painstaking author, whose reverence for the Jewish and Christian Scriptures was extremely great, justifies his employment of that old-fashioned theological term,—now frequently superseded by the far simpler word superphysical, in the following graphic language: "The author of this work intends by the supernatural the operation of those higher and more recondite laws of God with which, being yet but most imperfectly acquainted, we either denominate their effects miraculous, or, shutting our eyes firmly, deny their existence altogether. So far from holding that what are called miracles are interruptions, or violations of the course of nature, he regards them only as the results of spiritual laws, which in their occasional action subdue, suspend, or neutralize the less powerful physical laws, just as a stronger chemical affinity subdues a weaker one, producing new combinations, but combinations strictly in accordance with the collective laws of the universe, whether

understood or not understood by us. At a time when so many objections are raised to portions of the Scripture narrative, which unsettle men's minds and haunt them with miserable forebodings, the author has thought it of the highest importance to bring into a comprehensive view the statements of the most eminent historians and philosophers of all ages and nations on the manifestations of those spiritual agencies amongst them, which we, for want of farther knowledge, term supernatural." This extremely fertile author completely fulfilled his promise to his readers to acquaint them with well-nigh universal testimony to the reality of spiritual occurrences which have taken place, sometimes plentifully, and at other times but rarely, in every section of the globe, and though William Howitt may well be ranked among Christian apologists as well as among Bible elucidators, he was an uncompromising, though never a fanatical or unreasoning, Spiritualist. The American edition of the famous English book to which we are now alluding was published in Philadelphia in 1863, by the celebrated firm of J. B. Lippincott & Co., at a time when the British and American publics were intensely agitated over religious scepticism on the one hand and the stupendous claims of modern Spiritualists on the other. Had it not been for William Howitt's wide and high reputation already achieved in literary circles, it is doubtful whether his explanations of Spiritualism would have excited much attention, but the name and fame of this distinguished author were unquestionably such that whatever he published was always perused

thoughtfully by intelligent persons in all stations. The unique value of such a treatise is in the light it throws upon the universality of spiritual unveilings. How the claimant for *exclusive* revelation can derive any satisfaction from so broad a testimony we are at a loss to see, but to the student of Sacred Literature in general, rather than of a single volume, the extent of territory covered in the narrative must prove thoroughly welcome as well as enormously enlightening. Good and evil spirits are acknowledged in all records of spiritual intercommunion during modern as well as ancient days, but by "evil" is never corectly meant "hopelessly depraved," for the unanimous testimony of all truly enlightened teachers in all climes and ages has been in complete condemnation of the hideous doctrine of endless and useless suffering and its boon companion, total depravity. These nightmares of false theology have never received support or sanction at the hands of any illuminated teachers, and it is quite safe to aver that there never was a really enlightened spiritual teacher on earth at any time who endorsed the garbled misinterpretations of Sheol, Gehenna, Tartarus, and other Hebrew and Greek terms for states of post-mortem purification, which are found either in the Bible or in the Classics. But however true the statements may be that "the door of reformation is never closed" and that "the pathway of progress lies eternally unobstructed before every human soul,"—as certain Spiritualist Societies declare that it does,—such an affirmation by no means disposes of the darker aspects of spirit-communion, though it does suggest to us a reasonable attitude to take

toward those "dwellers on the threshold" who are frequently mistaken, by credulous persons, for some mighty angelic beings who are supposed to be amazingly advanced along the path of progress. We cannot curtly dismiss the doctrine of "obsession," disagreeable though its contemplation may be, with the mere snap of a contemptuous finger, but if dark as well as bright unseen influences are around us, whether we know that such is the case or whether we are ignorant thereof, we may rest well assured that the incessant operation of the undeviating law of spiritual affinity must ever be the factor which determines the class of influences to which we yield, and this same law must inevitably at all times regulate our closest psychic intimacies. "I will fear no evil," says the composer of the twenty-third psalm, a phrase which would be meaningless did the word "evil" convey no meaning to its employer's mind. Good and evil are to our understanding relative, not absolute terms. Absolutely there can be no evil but relatively all discord or disease is evil, while all harmony or health is good. This concept is so entirely universal that in all lands and through all ages the demonstrated healing of the sick, through some ordinarily uncomprehended agency, has furnished satisfactory proof that the operating intelligence was of beneficient character. Among Jews and Romans alike this test was considered quite conclusive at the beginning of the Christian era, and all through the following centuries, including the present, the same idea has remained so widely prevalent that works of healing are always triumphantly referred to as evidences of the holy source

whence mysterious abilities are derived. "Can a devil open the eyes of the blind?" is a question just as pertinent to-day as when propounded in the time of Jesus. Miracles of healing are only performable by magicians of the "white" variety; those of the "black" order can produce genuine manifestations of many dubious kinds; they can startle but they cannot heal, because healing being a work of harmonizing is not within the range of rites performable by those who live in discord, and as the great divide between Leucomancy and Necromancy, *i. e.*, between light-dispensing and death-dealing magic, is that the former is always operated with benignant and the latter with malign intent, it is not very difficult to discriminate intelligently between a righteous Spiritualism and an unrighteous Sorcery. At this point many would-be Bible interpreters have appeared almost insanely blind, for even in this day we often read reports of sermons against Spiritualism displaying such crass ignorance on the part of the preacher that we know full well that nothing but blear-eyed prejudice or sheer stupidity could have allowed such utterances to pass as "gospel preaching" when we all know "gospel" is a synonym for good news and joyful tidings. It is indeed an important part of a prophetic ministry to warn the unwary against dangers which lurk in their path, often unseen and unsuspected, but there are but two ways in which such warning can be profitably given; one being to counsel the highest moral integrity and the other to recommend firm development of individuality, neither of which good purposes can possibly be served by diatribe and the

hopeless confounding of things which radically differ. It must certainly be frankly admitted that there are many statements in various parts of the Hebrew Scriptures fiercely condemnatory of Babylonian magical arts as they were practiced during the Jewish Captivity, and it was almost immediately after the return of the Jews to Palestine that there arose great prophets in Israel who strongly urged upon the people an immediate recantation of their errors and an instant return to the pure monotheism which was from the very first the pride and glory of Israel. No doubt there are many passages in various portions of the Bible which can be so construed as to make it appear that every form of divination was condemned by the prophets in the name of God, but if so strained an interpretation be placed on doubtful passages, what can we say concerning Joseph and his divining cup which was found in the sack of his younger brother Benjamin, when this same Joseph was held up for admiration as a true prophet and one through whose gracious influence famine was averted in Egypt and his own brethren, despite their cruelty to him in his youth, most hospitably received and kindly treated in the time of their necessity? What can we say concerning Samuel who was not only clairaudient in childhood but grew up to be a mighty prophet, one to whom the people resorted, and never in vain, for wise direction in times of difficulty; and what indeed concerning a whole host of prophets who were all diviners in some respects but who righteously adhered to the moral law and only employed divination for honorable and praiseworthy ends. It

surely needs no unusual acumen to discriminate between prophesy and witchcraft, seeing that the original of the word witch means one who exerts unholy spells with malicious purpose, a practice not entirely absent from the ranks of unscrupulous persons in the present day. No matter whether the spells worked or not, the true prophets of every age and people have entiely condemned every practice actuated by any desire to work injury upon man or beast, and they have also condemned all those highly objectionable methods resorted to in the Babylonian Empire which had for their object entering into communion with unseen beings through the arts of necromancy, which were so entirely different from all respectable Spiritualistic practices that it is manifestly unfair to in any way confound them. We hear a good deal about "malicious mesmerism," and much else that is uncanny when the inner workings of some modern societies are divulged and one party undertakes to criminate another, and though it is a very open question how far such charges can ever be substantiated, we have a right to set our faces very decidedly against all endeavors to misuse any occult agency with which we may be familiar. Nothing can well be more weird and despicable than to endeavor to pervert telepathy or mental telegraphy to the base end of harming someone against whom we feel resentment; but on the other hand we can readily see how truly kindhearted may be the action of benevolent and conscientious people who give what they term "absent mental treatments" for the sole purpose of assisting others to gain or to recover health and to

rise superior to all sorts of temptations and difficulties. The cry of danger is sure to be raised in some quarters whenever the mysterious is mentioned, and the faint-hearted are very readily alarmed at any cry of "wolf," no matter by whom that cry is raised; but we should like to inquire of those alarmists, who are always prating of real or imaginary dangers, whether they know of any domain in the whole wide field of scientific and mechanical progress in which there is no danger Let calamity-howlers and other scarecrowists be consistent and they must of necessity warn us against the use of steam, electricity, and every other appliance of civilization, and they must also veto every advance in the art of navigation, especially that of the air, because of the perils actually encountered by sailors and aviators. We have no right to suppose that we are entirely immune from danger until we have reached the height attained only by great adepts in any line of enterprise, but such elevated conditions have never been reached by cravens; only the strong and the brave are fitted to scale the heights on which now stand the triumphant heroes whose motto is evermore Excelsior.

Alluding again to the work of William Howitt we can easily follow him in his daring assertions that miracle is "the eternal heritage of the church," but let us always remember that the Latin word *miraculum* only means something wonderful because unexplained, though not inexplicable. People marvel greatly whenever they witness anything they fail to comprehend, but if they use their reason they do not therefore attribute it either to jugglery

or diablerie. A great mass of testimony has recently been collected proving that works of healing similar to those described of old are now taking place among us, some of them within the pale of organized churches, but very many entirely outside of all recognized organizations. Christian Scientists and other would-be monopolists of the healing power may well point with satisfaction to their own successes, but they can have no right wahtever to claim that they alone are gifted with power to heal, or that similar wonders wrought by people outside their ranks are due to "malicious magnetism" or some other scarecrow which they have trumped up in the interests of their monopoly. There are very good people within the ranks of all parties, who because of their earnestness and faith do truly accomplish wonders, but no single denomination or institution whether it be a church or a school, has a shred of evidence to support its bombastic claim if ever it attempts to prove that it alone is a repository of divine grace or healing energy. The power to heal has ever been regarded as both a divine gift and a scientific attainment, and far from these ideas being mutually exclusive they are in complete accord, the thought of a divine gift referring properly to our inward containment, and scientific skill to the results of human industry making use of the gifts latent within us. No one can read that portion of the Book of Exodus which recounts the tale of Moses and Aaron on one side, and Pharaoh's magicians on the other, without at once discerning that the narrator considered it a self-evident proof that Moses and Aaron were under

the patronage of heaven, while the emissaries of the King of Egypt received no divine sanction, because the former could and did heal the sick, while the latter with their enchantments could only add to the sufferings of afflicted men and animals. Whatever those wonders were which preceded the outgoing of Israel from Egypt, they were certainly considered by Josephus and other eminent historians as clenching the matter in favor of the Hebrews, seeing that they possessed among them prophetic leaders who could disarm all antagonism and triumph over every obstacle by supplying those credentials which were always demanded in ancient times of all who presumed to speak to the nations as divine ambassadors. We may well claim that there are phases of spiritual healing, such as the reformation of character, much more important from an ethical standpoint than even the removal of the most serious bodily distempers; but all the varied works of healing recorded in ancient and modern scriptures seem manifestly to proceed from a single central source. That beautiful modern classic, "Ben Hur," by Lew Wallace, very clearly portrays the world-wide and age-long feeling that every divinely inspired messenger must accomplish some real good to humanity in more than one direction; and the higher the station and the greater the power of the messenger in question, the mightier must be the miracles accomplished; therefore it is quite harmonious with universal sentiment in this regard to select a case of two lepers who were healed by a Master when they placed implicit confidence in him, and thereby availed themselves of his healing potency.

All mere wonders which simply excite surprise and apparently benefit no one, carry no manifest credentials with them; they may be "wheat" or they may be "tare," and until they have proved themselves by their effects, we have no right to judge them definitely; but whenever actual good is accomplished we are stupid indeed if we do not attribute it to a benevolent origin, and our position is equally absurd if we refuse condemnation to practices of any sort which bring disaster in their train. We must use our reason concerning miracles just as we use it in the ordinary affairs of life, judging trees by the fruit they bear, and when this test is faithfully and universally applied we shall no longer stumble blindly as of yore over approbations and prohibitions encountered in the Bible or elsewhere. It would be a very interesting story, though a very long one, to consider the full significance of all the names ascribed to the various characters in the Bible, and in other Sacred Books, with a view to ascertaining as far as possible, the esoteric bearing of these many peculiar titles, at the same time paying particular attention to the purposeful changing of names, either by enlargement of the number of syllables, or by complete alteration. The modern world is becoming greatly interested in nomenclature, and many are the classes held in London, New York, and other influential cities for the study of name values. What's in a name? is a very serious question in the esteem of many present-day enquirers into esoteric mysteries, and when we take into account the very large amount of interest now taken in astrology among highly intelligent people, we are quite ready

to actively revive all that is innocent and useful in the methods of divination practised by the Ancients. In that remarkable treatise "Art Magic" presented to students of Spiritism and Occultism by Emma Hardinge Britten, in 1876, and more recently distributed widely through the enterprise of that singularly comprehensive weekly paper, "The Progressive Thinker," of Chicago, we read of many sorts of divination which the author regards as highly repulsive to refined feelings, though by no means unworthy of attention from the standpoint of research into the possible amount of control which highly trained ascetics may gain over their subjugated material organisms. With such harsh and repulsive methods as those practised by Hindu Fakirs and Mohammedan Dervishes do not care to deal, as their frantic rites are not the ceremonies performed by the refined Esoteric Confraternities, who studiously cultivate a love of the beautiful and the wholesome, and of naught beside. In the ancient temples of Greece and Rome, as well as of Egypt and India, there were many various arts of divination practised, ranging from the sublime to the disgusting, not indeed all at one time in any single class of temples, but at different periods, and to some extent at the same time also, by different bodies of practitioners. Just as there are many highly variant schools of religion and medicine in the leading countries of the world to-day, so was such the case in lands and ages of antiquity, and such it has continued to some extent at all times everywhere. Divination by examination of the entrails of slaughtered animals was very common

in the Roman Empire, and though this was not a truly refined, it was not an altogether abominable practise, as animals were killed for food, as they are still, and after the breath has left the body there is no crime in examining the carcass; nevertheless we must always remember that the most lucid seers were vegetarians who would utterly refuse to have any part in the slaying of animals or birds and to whom contact with a corpse would be intolerable. These pure-minded and exceptionally refined Sensitives of old were the seers and seereses through whose instrumentality oracular teachings were given which won for the Schools of the Prophets, wherever such were established, a reputation for immediate contact with veritable divinities. The atrocious practices of vivisectors and other flagrant violators of natural order may bring about certain psychical results of a highly detrimental character, but never can brutal outrages on man or beast result in any other sort of consequences, in the long run, than the fate which invariably overtakes every "black magician." That exquisite story of Parsifal, known to all music-lovers as the grandest of all modern operas, sets forth, with unmistakable lucidity, the exact distinction between the contradictory varieties of magic symbolically designated "white" and "black." Parsifal becomes a prince among Adepts, worthy to be the Supreme Head of the Knights of the Holy Grail, only after his fierce encounter with Klingsor, which resulted in the complete destruction of a palace of necromancy. Kundry, at one time a servant of the Knights and at another time a slave to Klingsor, previous to her final deliverance by

Parsifal, is a good illustration of an unbalanced sensitive, liable at any time to be swayed by a temporarily predominating influence. When as a guileless youth Parsifal goes forth with bow and arrow and thoughtlessly slays a sacred swan, he is reprimanded sharply by Gurnemanz, a guardian of a sacred enclosure, and henceforth the lad shoots no more birds. At that moment when he accepts reproof and resolves to live by a higher rule than the ordinary he has "entered the Path," and is verily on the mystic road to eventual adepthood. We cannot too forcibly insist that the great difference between the state of the simple Medium and that of the Adept, is that the former is subject to the sway of varying external influences, while the latter has learned the art of psychic navigation and can therefore determine what influences shall or shall not sway him. Amfortas, a weak (and therefore incompetent) Leader of the Knights, must resign his office to a stronger and worthier successor. When Parsifal ascends the throne he instantly heals the wound of his afflicted predecessor by touching it with the Sacred Spear, which Amfortas had lost during an unsuccessful struggle with Klingsor, and which Parsifal had recovered at the end of an equally sharp encounter with the necromancer, a battle which ended in the complete destruction of a dangerous institution of iniquity. No story illustrates more fully than Parsifal the magical antipodes, for on the one side we find the spirit losing to the flesh and on the other the spirit triumphing over it; and again, on the one hand a vacillating woman subjugated to the ends of evil, and on the

other hand that same woman rescued and strengthened and adapted henceforward to gladly serve, in perfect freedom, the cause of righteousness.

The curious story of the Witch of Endor is one of those Bible narratives which have given rise to endless controversy by reason of the highly involved nature of the narrative itself, for it is by no means clear that that extraordinary woman was an untruthful or disagreeable personage, though King Saul, by no means a model monarch, had put all women of her class under the ban of his displeasure. There is no moral lesson taught by endorsing the popular clerical view that Saul committed a great sin by consulting this woman, rather is the moral of the story to be found in the statement that neither she, nor the spirit of Samuel whom Saul invoked, could save him from the consequences of his own long-continued disobedience to divine direction. Samuel had long and often remonstrated with Saul and urged him to turn from iniquity to righteousness, but the obstinate king persistently and steadily refused to heed the prophet's admonitions, and to such a pass had he brought his own condition by long-continued obduracy that at length it became too late for him to retrieve his fallen fortunes; thus it was all in vain that he strove to gain an interview with the departed Samuel who, great prophet though he was, had no power to save the transgressor from from the accumulated consequences of his now ripe trangressions. There are crises in all histories,, both personal and national, and when a harvest is ready for the sickle it is then too late to endeavor to avert the result of what has culminated in a conspicuous

output. We must take the consequences, painful and bitter though they may be, just as on the other hand, when we have acted wisely and righteously, we cannot escape the blissful effects of our long-continuing harmonious activity. Up to a certain point we are all free to change our course of action, but when certain seeds have already matured and trees are already in fruit, though we may resolve that our next harvest shall be a very different one, we cannot avert the immediate doom which now confronts us. The oracles and sybils connected with all ancient temples were accustomed to warn their clients of impending catastrophes, and, if we may place any reliance on history, their warnings were often useful in helping those who consulted them to avoid continuance in a path of danger; but sometimes the consultor of the oracle arrived too late to take advantage of that benevolent seership, which when resorted to in season saved many from falling over psychic precipices. The woman at Endor (who is not a witch in the original but only a clairvoyant) told Samuel that she saw with him in spirit a form which he recognized as Samuel, but she had no power to induce this spirit to answer to her demands. That very fine drama, "The Shepherd King," in which the highly gifted actor, Wright Lorimer, has starred so successfully, gives a version of this Biblical incident wonderfully convincing and strikingly in accordance with the purest esoteric teaching. In that superb play, the woman in her cave declares she has no power to summon Samuel, but he appears to Saul entirely of his own volition, a perfectly reasonable conclusion if we take into

account the obvious fact that the prophet would be in a spiritual condition far superior to that of any possible familiar spirit who might be at the beck and call of any ancient seeress or modern medium. Moses Hull, a prominent American Spiritualist, pointed out very clearly in many of his lectures and writings that the word "witch" was only among those headings of the chapters in the King James Version of the Bible which were manufactured about 1611, nowhere in the text itself even in that particular version. Nothing can be more ridiculous than to declare that because there were laws against witchcraft three hundred years ago in England that therefore every woman accused of witcheries, regardless of place or conditions, was other than respectable. Samuel Putnam wrote a fine history of witchcraft in New England in which he proved conclusively to all fair-minded readers that at Salem, Massachusetts, and in several other places in America fanatical Puritans condemned to death, after having committed to torture, many innocent victims of their insane intolerance not many centuries ago. The original object of legislation against witchcraft may have been entirely praiseworthy, as it was evidently intended to effectually discountenance all unholy practices having for their object human injury, but we all know how very quickly well-intentioned legislation can become perverted in the hands of unreasoning bigots and other unscrupulous persons who never hesitate to attribute the foulest crimes to those who have incurred their personal displeasure. Probably there were women, and men also, in ancient days who "peeped

and muttered," and by the aid of vile incantations endeavored to bring misery upon their victims, and such there may be to-day; but wholesale condemnation of entire classes of people is always unjust and utterly irrational. Wheat and cockle grow together in all fields, and it often needs far more than average insight to discriminate between them until a time of harvest; it therefore becomes us, when reviewing ancient records, and especially when dealing with events in our own day, to give the benefit of a doubt wherever uncertainty prevails. Of one thing we may rest thoroughly assured, viz., that the universe is not regulated in so insane a manner as to permit devils to lure the unwary to destruction, while angelic ministry is beyond the reach of humanity. Whatever is true of the history of Israel is equally true of other nations, and whatever could and did occur in days of old is also possible at this moment. We only learn a moral lesson when recounting the experiences of the past, if the recital thereof inspires us to heroic resolve to devote all our energies, along all the lines of our activity, to the great threefold object worthy of all noble men and women: The discovery of truth; the diffusion of truth; the application of truth to the needs of humanity. With this spiritual amulet in our possession, we carry with us a potent magnet to attract celestial forces and an efficient safeguard against all hosts of darkness.

CHAPTER V.

CREATION LEGENDS—HOW ANCIENT IS HUMANITY ON THIS PLANET?—HINDU CHRONOLOGY.

It seems scarcely necessary at this period to tell any fairly well-informed persons that the first two chapters of Genesis were never regarded as literal history by any students of esoteric doctrine, and we can readily believe the testimony of Swedenborg to the effect that records of very ancient "Churches" prove conclusively that in times of old narratives regarded as specially sacred were all believed to contain an interior meaning with which the uninitiated may have been unfamiliar, but which was the only meaning with which spiritual teachers were concerned.

The iconoclasm of Thomas Paine, Volney, Voltaire, and other famous writers of a revolutionary and reactionary period, did yeoman service in the cause of intellectual liberty, but it was no part of their mission to unfold interior meanings or call attention to the spiritual agreement which can now be traced, thanks to modern critical research, between all the Scriptures venerated by different sections of humanity. It was really not earlier than 1893, in America, and then chiefly by reason of the

Parliament of Religions held in Chicago, in connection with the World's Fair, that the masses of the people began to take a really live interest in Comparative Religion, and even then, during the seventeen days of the September of that memorable year in which the Congress assembled, there were many pious people of fossilized convictions who were quite shocked at the idea of "heathen" Orientals being invited to proclaim their "idolatrous" doctrines on the same platforms with Christian ministers. But, to the credit of many distinguished representatives of the largest Christian denominations, be it recorded that they treated the Asiatic delegates extremely well, and though it cannot be truthfully asserted that that memorable gathering resulted in completely breaking down all barriers of prejudice between East and West, it is no exaggeration to aver that since that great historical event there has been far less ignorance and bitterness displayed by opposing religious systems than before that momentous gathering. True it is that some few Americans were so carried away by the picturesqueness of Oriental costumes and the fascinating personality of some of the Oriental Swamis, and other speakers at the Congress, that they were received into the Buddhistic or some other Asiatic religious fold, but, for the most part, no proselyting was either accomplished or attempted. The more intimately acquainted we become with differing religious systems, the less need do we imagine for going over from one to another, seeing that they all manifest defects as well as excellences, and we are not likely to find all our ideals realized in any system.

The chief value of the research we are now attempting is an endeavor to pierce external crusts of mythology and arrive at some reasonable and instructive views of the universe in which we are abiding. The number seven has always been regarded as particularly sacred by all peoples of antiquity, and the reason for this is to be found in Nature, entirely apart from human fancy. The seven hues of the Rainbow, the seven notes in the Musical Scale, and many other equally universal examples may be given of the prominence of seven. The seven "Days," or, more correctly, Periods, of Creation enumerated in the first chapter of Genesis agree substantially with similar enumerations in other and older Scriptures, and when we turn to Swedenborg's "Arcana Cœlestia" for exposition, we find that he informs us that they have nothing necessarily to do with external history, and that it makes no difference what facts may be disclosed through geology, the spiritual truth conveyed in the Pentateuch remains unchallenged. This strong position was finely elucidated and upheld by the scholarly Dr. Bayley, for many years minister of the New Jerusalem Church in Kensington, which was largely attended by earnest people who clung to the spiritual meaning of the Bible, while they followed their highly gifted pastor gladly in his many and wide pulpit excursions into scientific fields. "The Divine Word Opened" is the title of Dr. Bayley's best known book, which is one of the most remarkable and thought-provoking volumes of sermons anywhere procurable. Such works as this deserve much wider reading than they usually receive, for it is certainly

lamentable to note the crass ignorance of the Bible still largely prevalent among would-be expositors.

Just as it has been truly said that no one can really understand any single language without some familiarity with several tongues, so is it also true that no one can duly appreciate any Creation Legend without an outline acquaintance with several. The seven Great Ages of the Earth must be seven vast periods, agreeing far more nearly with Oriental than with Occidental chronology; but no chronological element necessarily enters into the earliest parts of Genesis. The first word in the Hebrew Torah, *berashith*, is commonly rendered in English "in the beginning," a phrase which has no necessary reference either to time or place, but is equivalent to "at the starting-point." GOD (Elohim) is said to be the author of all that is produced, and as the author is declared to be entirely good, the results of Divine activity are pronounced likewise good. "And GOD saw that it was good," is a sentence several times reepated, referring to the goodness, each in its own degree, of the various orders of existence which appeared on earth before the advent of Humanity, and no matter what opinions any one may entertain concerning the second and following chapters of Genesis, the first chapter leaves no doubt in the minds of unprejudiced readers that the original tradition narrated in the Bible concerning human origin declares men and women to be a simultaneous creation. Let any child be given the first account alone, and then questioned as to what it relates, that child is certain to say that men and women were created together. Gnostic or Theosophical commentators

may undertake to discourse upon some original creation antedating the complete materialization of human frames, and such disquisitions are always interesting and thought-exciting, though to many minds they appear incapable of demonstration. Preexistence is taught in all Bibles, and, as the venerable Dr. J. M. Peebles, and other modern Spiritualists of learning and experience have stoutly maintained, there can be no evolution of aught that is not involved. Monkeys cannot beget men, though the Simian race may have existed on this planet long before the human. Esoteric teaching is to the effect that every type which appears on earth comes from a spiritual typal germ, a doctrine far more comprehensible than the foundationless assertions of Materialists, who give us no foundation whatever for their atheistic dogmatism. Many scholars are confessedly agnostic; but agnosticism postulates nothing definitely concerning human origin.

A truly wonderful exposition of Genesis has reached us from the inspired and fertile pen of Erastus Gaffield, a gentleman of high literary attainments and social standing, who has written, under spiritual influence, several very instructive books, among which "The Past Revealed" deserves distinctive pre-eminence. In that remarkable treatise we find it stated that "Before the existence of inhabitable conditions upon the earth, there were, as now, many planets in the universe, where only rudimentary conditions of life prevailed, inhabited by beings in various stages of evolutionary progress, by multitudes who had attained only very circumscribed powers of reason, a limited control over

weak and imperfectly developed mental faculties, which but partially reflected the intuitions of spirit, and which could not have been used for the investigation of the laws of cosmic creation, evolution, or other scientific facts, nor for the teaching of ethical precepts." "From such very primitive conditions, after having acquired an understanding of certain inherent principles of the Law, graduations sometimes occurred. Many aspiring, intuitive ones, having realized certain degrees of spiritual understanding, and having passed out of their physical bodies, entered into celestial states of existence where larger opportunities were afforded for acquiring knowledge of the divine principles of the Law, and for a more perfect realization of spiritual aspirations. Such needed not further experiences upon material planes. Vast multitudes, however, required and sought new experiences in physical states, and without them could have made but litle progress in the accomplishment of destiny. Therefore it may be said that the 'beginning' referred to in the first verse of Genesis relates to the molding of the plastic elements afore-existent in space, into conditions adapted to the production of such things as physical beings would require when they should appear, who, at first though manifesting only very rudimentary states of intellectual perception, would have certain natural wants, such as air to breathe, water to drink, and food to eat. The text in no way relates to the calling into existence of original elements concerning which no one can conceive a possible explanation."

The first immigrants to earth came without mate-

rialized forms, after having accomplished missions in other planets, while incarnated in bodies adapted to conditions there prevailing. They came gladly hither as to a new Golconda, where they hoped to achieve important victories over the elements and to realize spiritual and material progress when conditions should permit them to again assume material bodies." This author then goes on to inform us that those districts of the earth were first inhabited which possesed climates similar to those of the planets from which the immigrants from other worlds had come. "The regions of the far north were first inhabited by physical humanity. Here for unnumbered ages lived a race, small in stature, given to the chase, without knowledge of many refinements subsequently realized in latitudes further south, peacefully inclined, the representatives of an order or condition of life like unto that which their predecessors had evolved in other planets. It may be stated that the destruction of life-possibilities upon the moon, and the formation of inhabitable conditions upon the earth, were coeval." Much teaching regarding the "Lunar Pitris" is to be found in Theosophical literature, and it seems to be the general teaching of those who claim to know something of the immense antiquity of the human race that there was life on the moon before this earth was ready for human inhabitation. Nothing could be easier than to endorse the famous Robet Ingersoll's alleged "mistakes of Moses" did we believe that the letter of Genesis was intended to be taken altogether literally, but, judging it in the light thrown upon it by comparison with other ancient records, we regard

all such iconoclastic ridicule as undeserved and also utterly unscholarly. But as Ingersoll was a popular lecturer, expected to entertain as well as to instruct, and moreover as some kinds of ignorant theology are quite as ridiculous as he made them out to be, the name of Ingersoll endures as that of a champion of the right of free thought and free enquiry, without which no arrival at truth is ever possible.

We will now direct attention to Hindu traditions concerning the age of the world and human origin. These appear highly extravagant to many readers, on account of the immense periods which they designate to a year, and it seems incredible that we can estimate the extent of ages with such complete precision. However, it is not impossible that there may be somewhere carefully preserved records which largely justify even the astounding affirmations of Baba Premanand Bharati in his decidedly beautiful book, "Sree Krishna; the Lord of Love," in which he undertakes to present to English readers "the history of the Universe from its birth to its dissolution." The author says that in the course of his treatise he has explained "the science of creation, its making and its mechanism, according to information derived from the recorded facts in the sacred books of the Root-Race of Mankind." This is declared to be the doctrine of true Hinduism. The enthusiastic writer tells us that if we read this record with an open mind it will grant us illumination and solve many a riddle of life and untie many a tangle of thought. The following quotation from the preface clearly sets forth in highly condensed phrase the entire substance of the Hindu Doctrine:

"The belief that our life begins with the birth of this physical body and ends with its death, is the worst superstition, because it is the worst obstacle in the way of our soul's unfoldment. This life has sprung from Eternity; it draws its breath in Eternity and is finally absorbed by Eternity, which is Absolute Love. To think that we, human beings, were never blessed with greater powers than we possess in this age is the saddest of mistakes. To believe that we were once as great and powerful as Divine beings, and that we can recover that greatness and those powers, is to believe in the actual potentialities of the human mind. This life can be made one long ecstatic song, this life can, if we take the trouble to make it, be made a source of joy to ourselves as well as to all around us forever and ever; it can even attain to the Essence of Godhood, from which it has sprung, by developing uninterruptedly God-consciousness.

"We are all idolators. Some of us worship idols of Divinity, others woship idols of Matter. Some of us worship the Spirt through suggestive signs and symbols; others worship Flesh. Since our mind wants idols for worship, just as our body wants food for sustenance, let us all worship idols of Spirit in Form. Through its concrete Form-Center we can enter into the Abstract Spirit of Love—Love which is our one object and goal in life. This Love is Krishna, and the universe, and we, its parts, are the materialized manifestaions of that Love." Baba Bharati may well tell us that when we peruse his writings we are reading a book of purely Eastern thought clothed in pure Eastern dress, for without

this explanation, we should be at a loss to understand the foregoing eulogy of idolatry; but when we know that in the Orient the equivalent of our word idol simply means any manifestation of life which we can symbolize, and therefore in some measure comprehend, as soon as we grasp the Hindu writer's meaning we can readily sympathize with the clear and sharp line of demarkation he has drawn between idols of spirit and idols of flesh. But it is with the ages of the world that we are now particularly concerned. These are styled Gold, Silver, Copper, and Iron. The Golden Age lies far back in antiquity, and is said to have lasted 4,800 Divine years, each of which contains 360 of our years; thus the entire length of the Golden Age must have amounted to 1,728,000 of our years, which may well be imagined as the extent of a geological epoch. This, according to Hindu tradition, was the most spiritual age, and it is claimed that gold literally abounded during that remote period. Let us now remember that in the Book of Genesis we are told of gold as abounding in the whole land of Havilah, which is said to be watered by the river Pison. The word Havilah means to bring forth and to supply strength: thus we may readily see some striking connection between the Oriental traditions now exhibited to our gaze by Asiatic visitors to Europe and America and the references to remote antiquity found in the early Hebrew legends. The Silver Age, following immediately upon the Golden, is said to have lasted for 3,000 Divine years — that is, 1,080,000 human or lunar years. Hindu chronology always calls Divine years Solar, and earthly years Lunar, because we count

our months by the movements of the moon and reckon our calendar from a purely geocentric standpoint. During the Silver Age occurred the Fall of humanity mentioned in the Bible. This event is described by Hindu teachers as being due to the attraction of the Unreal. During the Golden Age it is said that humanity knew nothing but Truth, but in the Silver Age they became led astray by deceptive appearances, and fell from original purity by confounding the illusory with the real. Our fall consists in the fact that we become so attached to the unreal that we cannot leave it, though we know it to be unreal. All the ages have their Twilight and their Daylight periods, suggesting very nearly the various Evenings and Mornings mentioned in the Pentateuch. The life of the Silver Age, though not so beautiful as that of the Golden Age, was nevertheless in many respects quite delightful, and it is not till we come to the Copper Age that we read anything in Hindu literature of ferocious beasts or warlike people. The length of the Copper Age is estimated at 2,000 Divine years, equal to 720,000 human years. The Iron Age carries us to the very depths of human ferocity and degradation, and out of this we are now happily emerging to a very much higher condition, as we are now rounding the curve and passing out from a Dark Age into one of much greater brilliancy.

CHAPTER VI.

EGYPT AND ITS WONDERS: LITERALLY AND MYSTICALLY CONSIDERED.

"Out of Egypt have I called my Son." In this highly significant and important Scripture phrase we are introduced to far more than simply an historical allusion; at the same time, the historical information suggested is of great interest and value. Though in a very special sense a land of great antiquity, Egypt is also a modern country, which is attracting ever-increasing multitudes of fascinated students, as well as tourists, who find in the Delta of the Nile almost more to excite their curiosity, and also to repay diligent research, than in any other district usually included within the itinerary of popular travel. Though there are thousands of interesting things to be seen in Egypt, the object of supremest interest is the Great Pyramid at Gizeh, which is well called a miracle in stone. Many of our readers have doubtless read that large and learned work, "Our Inheritance in the Great Pyramid," by Prof. Piazzi Smyth, for many years Astronomer Royal of Scotland, but as that work abounds with elaborate mathematical calculations, and is also written from the standpoint of a certain type of dogmatic theology, it has never served to

give a broad general view of the object for which this mighty structure was erected, notwithstanding the fact that it contains a vast amount of extremely valuable information. Prof. Smyth maintains that in order to account successfully for this mighty edifice, we must attribute to it an actually divine origin, for he contends that the architect was none other than Melchisedec, by far the most mysterious character mentioned in the Bible, concerning whom it is related that he was a priest of the Most High God, also a King of Salem, and it is also stated that he had neither father nor mother, beginning of days nor end of life. Such statements cannot refer to any ordinary human being, but they do have reference to human immortality, and they also refer in some incidental sense to a mighty Order of Adepts who exist upon earth in unending succession from age to age. These highly illumined Masters were undoubtedly the great rulers in ancient times, under whose benign sway the land of Egypt was at one time the chief center of civilization upon earth, or at least one of the great head centers whence knowledge was distributed to many other lands. The Great Pyramid differs widely from all other pyramids in its interior arrangements, though it closely resembles them all in its outward construction, as all are built on a common ground plan and all may be regarded as ancient temples, in many of which the bodies of distinguished people were doubtless buried, for the practice of burying the bodies of notable men in temples of worship is of immemorial antiquity. But all the pyramids, save this most imposing one, are elaborately adorned both

within and without with all manner of emblems and inscriptions, the Great Pyramid alone being perfectly devoid of all embellishment. This fact in itself very largely justifies the positive declaration of Prof. Smyth, and many other learned men who largely coincide with him, that this unique structure has memorialized through all succeeding centuries, a purely spiritual religion which flourished in ancient Egypt surrounded by popular forms of idolatry. The Great Pyramid is well regarded as a massive Masonic Temple carrying us back to a period in human history when the astronomical religion of the ancient world was stated and preserved in fanes of superb architecture which were built according to the exact principles of mathematics and geometry, requiring no ornamentation to enforce doctrines or to portray the ceremonies for which these structures stood, as abiding and well-nigh indestructible monuments. The most curiously interesting theory which we have ever encountered is that elaborated by Albert Ross Parsons in his extraordinary book, "New Light from the Great Pyramid," which declares that it was built to commemorate a great cosmic catastrophe, an idea thoroughly familiar to the many readers of "Atlantis," by Ignatius Donnelly, who maintains that long before the great Island-Continent was finally overwhelmed by the ocean (between 11,000 and 12,000 years ago), it had already entered upon its declining period, during which certain great teachers from that enlightened land went to Egypt and established there the beginnings of a vast Atlantian Colony. Such a theory will make the great Pyramid very much

older than the date given for its erection by Prof. Smyth, who traces it only to 2170 B. C., when Alpha Draconis was Polar Star. But as the phenomenon known as the procession of the equinoxes is accomplished every grand cycle, which occupies about 25,840 years, it is quite easy to admit that the Great Pyramid may be fully 30,000 years old. A very singular book on this intensely interesting subject was issued in California by an author named McCarthy, in which a claim is raised that this wonderful structure is between 50,000 and 60,000 years of age; but in all cases the astronomical phenomenon referred to remains the same. With the age of the Pyramid we need not greatly concern ourselves, but in the object of its construction, and the mysteries celebrated within its walls, we may well take active interest. Though there are many among modern Freemasons who place no great reliance upon very ancient traditions concerning the Masonic Craft, many other Masons, among them men of wide research and profound learning, declare that there is abundant evidence in support of the most venerable traditions. Among gifted authors who have treated of this subject in popular style, Rev. Chas. H. Vail, author of "The Ancient Mysteries and Modern Masonry," ranks conspicuously high. This very liberal-minded minister, for a long time pastor of Pullman Memorial Church, Albion, N. Y., has furnished us with an enormous amount of evidence wonderfully condensed in a portable volume issued by the Macoy Publishing and Masonic Supply Company, New York. Concerning the Egyptian mysteries he has quoted from

a number of distinguished writers, all of whom testify to substantially the view taken in that curious book, "Art Magic," which contains a section on the Great Pyramid which we herewith substantially reproduce in abbreviated language of our own. The author of that singular treatise does not presume to speak dogmatically, but very modestly heads the section "The Great Pyramid of Egypt—Its Possible Use and Object." The chapter is headed with a hieroglyphic entitled "Man, the Microcosm of the Universe." This is a double triangle with a human figure at its center. At the left side of the apex of the ascending triangle is the word Macrocosmos; at the right-hand side of the apex of the descending triangle is written Microcosmos. At the right side of the apex of the ascending triangle is printed Dragon's Head, and on the left side of the apex of the descending triangle Dragon's Tail, illustrated by their well-known astrological emblems. The letter U (the original form of the horseshoe inverted) is represented on the left side of the horizontal line drawn through the middle of the figure, and the same letter inverted (making the familiar form of the horseshoe) at the right extremity of this line. Students of astrology will at once recognize that such a frontispiece to a treatise on the Great Pyramid is intended to convey to every reader that the structure itself was built to embody the sublime sciences mathematics, geometry, astronomy and astrology, which were regarded as the very foundations of all true science, philosophy and religion by the truly enlightened in days of old. Those who search Egyptian records

profoundly, and thereby learn to decipher the real meaning of the Great Pyramid, can never fall into the error of supposing that it was either a granary or a tomb, but, speaking Masonically, a veritable stone rejected by modern builders but in reality "the head of the corner." The vulgar supposition, still entertained by many writers and travelers (and frequently hurled at public audiences by lecturers who entertain us with travelogues), that all the pyramids, including the greatest, were burial-places for the bodies of kings, and that the Great Pyramid contains the remains of Cheops, is probably due to the fact that that inspiring object, the lidless Sarcophagus in the Grand Gallery, resembles a tomb; this has led them through their ignorance of ancient symbolism and the rites of initiation performed in ancient temples, to mistake this emblematical and ceremonial laver of regeneration for a literal coffin in which a dead body had at one time lain, but from which it must have at some time been removed, for it is certainly not there now. Prof. Smyth has clearly shown that the body of Cheops was buried in the vicinity of the pyramid, but nobody was interred within its walls. But even had a body been buried within this mighty structure, such a fact would no more supply evidence that the building was primarily intended for a place of sepulture, and not for a mighty temple, than the fact of many interments in Westminster Abbey and many other famous churches, would prove that they were intended only as tombs because the bodies of many illustrious men repose beneath their pavements.

As a Temple to the great and glorious Central Sun of our Universe, Alcyone of the Pleiades, the Great Pyramid is comprehensible, for the only entrance being on the north side, has convinced all astronomers who have visited it that it was designed for astronomical purposes; and we must never forget that astronomy and astrology were inseparable from the religious concepts and ceremonies of the learned among all ancient nations. The total absence of all inscriptions, both within and without, distinguish this unique pyramid from its numerous companions, of which there are over fifty in the near vicinity. The populace in ancient Egypt, as well as in Persia, Assyria, India, and all other mighty lands renowned in ancient song and story, employed animal and vegetable forms to typify their spiritual ideas and to furnish them with appropriate aids to contemplation while engaging in religious exercises, but none of these objects were employed by those whose ideas were of the utmost sublimity and to whom the regular order of Nature, and especially the march of the constellations, not only suggested but definitely revealed the universal Cosmic Process. To these mighty minds nothing less than a Temple erected according to the plan of the heavens, as far as they could possibly discover it, would suffice to satisfy their religious aspirations and at the same time afford them the observatory they needed, in which to carry forward their continuous and elaborate astronomical calculations. The Spiritual Sun, not the physical orb we see, was the central object of veneration among these great Adepts of antiquity, and it is to this day among the

most enlightened Brahmins and all others, in India and elsewhere, who have preserved intact the earliest and purest of all the combined systems of natural and revealed religion originally communicated to humanity by those wise and powerful guardians of our race who are known by various names and titles among the different schools of Theosophists scattered over the whole earth. It is in the 19th chapter of Isaiah that Bible students will find the clearest and most copious references to the Great Pyramid, according to the conclusions of many learned astronomers who have also devoted much attention to Biblical testimony. In that wonderful chapter we are told that there is an altar to the Lord and a pillar of witness in the land of Egypt, and a pillar at the border thereof to the Lord (verse 19).

From Stewart's erudite work on "Solar Worship," the author of "Art Magic" culled the following intensely interesting facts: "It is important not to lose sight of the fact that formerly the history of the heavens, and particularly of the sun, was written under the form of the history of men, and that the people almost universally received it as such, and looked upon the hero as a man. The tombs of the gods were shown, as if they had really existed; feasts were celebrated, the object of which seemed to be to renew every year the grief which had been occasioned by their loss. Such was the tomb of Osiris, covered under those enormous masses known as pyramids, which the Egyptians raised to the star which gives us light. One of these has its four sides facing the cardinal points

of the world. Each of these fronts is 110 fathoms wide at the base, and the four form as many equilateral triangles. The perpendicular height is seventy-seven fathoms, according to the measurement given by Chazelles of the (French) Academy of Sciences. It results from these dimensions and the latitude under which this pyramid is erected, that fourteen days before the Spring equinox, the precise period at which the Persians (and others) celebrated the revival of nature, the sun would cease to cast a shade at midday, and would not again cast it until fourteen days after the Autumnal equinox. Then the day, or the sun, would be found in the parallel or circle of the Southern declension, which answers to 5 deg. 15 min.; this would happen twice a year—once before the Spring and once after the Autumnal equinox. The sun would then appear exactly at midday upon the summit of this pyramid; then his majestic disc would appear for some moments, placed upon this immense pedestal, and seem to rest upon it, while his worshipers, on their knees at its base, extending their view along the inclined plane of the Northern front, would contemplate the great Osiris—as well when he descended into the darkness of the tomb as when he arose triumphant. The same might be said of the full moon of the equinoxes when it takes place in this parallel. It would seem that the Egyptians, always grand in their conceptions, had executed a project (the boldest ever imagined) of giving a pedestal to the sun and moon, or to Osiris and Isis; at midday for one, and at midnight for the other, when they arrived in that part of the heavens near

to which passes the line which separates the Northern from the Southern hemisphere; the empire of good from that of evil; the region of light from that of darkness. They wished that the shade should disappear from all the fronts of the pyramid at midday, during the whole time that the sun sojourned in the luminous hemisphere; and that the Northern front should be again covered with shade when night began to assert supremacy in our hemisphere—i.e., at the moment when Osiris descended into hell. The tomb of Osiris was covered with shade nearly six months, after which light surrounded it entirely at midday, as soon as he, returning from hell, regained his empire in passing into the luminous hemisphere. Then he had returned to Isis and to the God of Spring, Horus, who had at length conquered the genius of darkness and winter. What a sublime idea!"

Prof. Smyth has made a great deal of the perfect standard for weights and measures which is found in the Great Pyramid, and he draws particular attention to the Sacred Cubit which measures exactly twenty-five inches, in contradistinction from the "profane" cubit in common use among the Egyptians, which measures a fraction over twenty-six inches. This fact of only the "sacred" cubit being employed throughout the Great Pyramid goes far to prove that it is not actually an Egyptian, but a truly universal structure, designed to perpetuate those profound mysteries which, though they have been celebrated in Egypt, were never confined to any special country. Though it is quite rational to insist that literal commercial transactions can be

equitably balanced only by the adoption of a world-wide standard of perfectly accurate weights and measures, these external business matters are entirely subservient to the sublime spiritual purpose for which the lidless sarcophagus in the Grand Gallery was designed. Here again a quotation from "Art Magic" will prove illuminating: "A better understanding of the profound heights of metaphysical speculation in which the Oriental mind employed itself would have shown.....that this vast edifice was designed as a sky and earth metre, and that the huge problem of scientific discoverers, the mystic, lidless, wholly unornamented, uninscribed coffer, in the midst of the vast unornamented and uninscribed chamber, was not intended as a model for all generations of succeeding corn and seedsmen, but as a sarcophagus for living men, for those Initiates who were there taught the solemn problems of life and death, and through the instrumentality of that very coffer attained to that glorious birth of the Spirit—that second birth so significantly described by the great Hierophant of Nazareth when he answered those who came to enquire of him by night, saying: 'Except a man be born again, he cannot see the kingdom of God.' The time was when Egypt, the young untutored child of the desert, was not the queen of arts and sciences who sat enthroned over the intellectual world. Then did she become the prey of the spoiler. She was invaded and conquered by the 'Pali' — Shepherd Kings, or 'Hyksos,' who, according to Manetho, overran the land, put the inhabitants to chains and tributary service, and became for awhile the rulers

of Egypt. What this country was before the advent of these Shepherd Kings we can hardly conjecture, but after their rule, every monument, pyramid and inscription bore the stamp of Oriental ideality. It needs not that we particularize the details of these revolutionary changes; we only allude to them to account for the wonderful parity which exists between the religious opinions which we have enlarged upon in our descriptions of Hindu worship, and those which reappear in Egyptian Theogony. Let us, as Solomon says, consider the conclusion of the whole matter. Cheops, a monarch of the invading line, caused a temple to be erected in conformance with those strict rules of science, revealed to the ancient Hindu metaphysicians, as the mode in which God worked."

Remembering that the book from which the above quotations are taken was published in 1876, since which time much added light has been thrown on the close similarity between Central American and Egyptian monuments, especially through the indefatigable explorations conducted by Prof. and Mme. Le Plongeon, it seems quite reasonable to refer to an Atlantian as well as to a Hindu origin, for an adequate explanation of the building of the Great Pyramid. But it matters not who built it or in what age it was erected, for as a temple of the immemorial mystery of human life, fashioned in accordance with the plan of the Solar System, it stands pre-eminent, and it is therefore to universal esoteric Co-Masonry that we must turn for a complete elucidation of its abiding as well as original significance.

There is one more mighty wonder in Egypt of world-wide celebrity—the majestic Sphinx—which ranks second only to the Great Pyramid in symbolical expressiveness. The special feature of this mysterious stone preacher is its emphatic protest against the animal worship outpictured in all common Egyptian architectural productions. We are all familiar with representations of Anubis, the dog-headed divinity, and with many other works of popular art which equally exalt animal forms above the human level. In the massive Sphinx, propounding its age-long riddle to every passer-by, we see the exactly contradictory concept, for here is a lion's body surmounted with a human head. In this portrayal we can clearly trace the work of some truly enlightened cult, erecting its silent age-enduring protest against animal-worship, and displaying unmistakably the exaltation of the distinctively human, and the consequent rightful subordination of the animal. This is truly the problem which all humanity is called upon to solve. Neither the worship nor the extirpation of the animal is our goal, but the perfect ascendancy of the human over the animal, so that the human may justly reign and the animal as justly serve. Let Egypt reveal her message to the modern world as she revealed it in remote antiquity, prior to her decadence, and we shall understand aright the double meaning of the passage: "Out of Egypt have I called my son."

CHAPTER VII.

THE PHILOSOPHY OF ANCIENT GREECE—THE SCHOOL OF PYTHAGORAS—THE DELPHIC MYSTERIES.

We have all heard the famous inscription on the Temple of Delphi, "Know thyself and thou wilt know the universe and the gods." On the basis of this maxim the entire theosophical system of the ancient Greeks was based. The three leading propositions of all the Esoteric Schools are summed up in the sentence frequently quoted as the gist of the teaching of Pythagoras: "Evolution is the law of life; number is the law of the universe; unity is the law of God."

The wonderful character known as Orpheus is no mythical personage, but a genuine adept of antiquity around whose wonderful career, as in all similar cases, multitudes of fairy tales have gathered. The work of Orpheus, like that of all other great spiritual teachers, did not consist in establishing a sect or party, but in disseminating truths of universal import which gradually percolated through many existing systems, constituting an inner body of doctrine of which simply literalists were always ignorant. Pythagoras, the Sage of Samos, though his period was not earlier than 600 B. C., is regarded as quite a legendary character by many who

have not deeply studied the history of that epoch, and as in the case of so many other great leaders who worked from a spiritual standpoint, fierce persecution assailed this renowned Initiate and all who had the hardihood to publicly espouse his doctrines and remain faithful to his cause. The more we study history, the more convinced must we become that the persecuting spirit, which has relentlessly attacked all the world's great reformers, is excited not by religious conviction in any case originally, but by scheming demagogues, whose tyrannical authority, whether in Church or State, is always threatened by the spread of knowledge, and particularly by a real understanding of the Mysteries. In the case of Pythagoras and his followers, this persecution took place in Sicily, from which island many of the instructed fled to Greece, which furnished them a safe asylum. It is to Plato that we owe almost all our information concerning Pythagoras and his teachings; for, like other great spiritual enlighteners, this noble master gave instruction orally and never transferred his esoteric teachings to writing except under cover of symbolical signs, which only his disciples were able to interpret. It appears that all masters have adopted the two-fold method of giving moral instruction freely to multitudes, but confiding the deeper meaning of their teaching exclusively to those disciples who had prepared themselves to profit by more interior instruction. No sensible or thoughtful person can fail to see the wisdom and complete justice of this course, for no one was excluded from the deeper teaching who was prepared to receive it, and preparation con-

sisted in thoroughly digesting and practically applying the general teaching given openly to the multitudes. All sorts of curious names have been given to this inner teaching by those who referred to it metaphorically. In India the curious title of "Boar's flesh" has been sometimes applied to an inner philosophy which was concealed from the masses, a similitude which has led to the ludicrous mistake entertained by some shallow critics that one of the Buddhas died from gourmandizing on flesh, when it is well known in the East that those who occupy high spiritual stations are always vegetarians. In the School of Pythagoras, great stress was laid on simple diet, as one means for purifying the body of a candidate seeking admission into the inner circle of disciples, for it was stoutly contended that no one could become thoroughly clairvoyant, in the higher acceptance of the term, who partook of animal food, or who used any stimulants or narcotics. The Sage of Samos was not an ordinary theurgist or worker of miracles, serving merely to create transitory sensational interest, his avowed mission being to assist humanity in the work of such complete regeneration that strife should cease upon the earth, both in the inward lives of his disciples and in the outer world also, so far as their influence extended. The essence of the Pythagorean Doctrine has come down to us in the Golden Verses of Lysis, in the commentary of Hierocles, and especially in the Timaeus of Plato, which contains a perfect system of cosmogony. All the great writers of ancient Greece radiate the spirit of Pythagoras, whom they admired so greatly that they never tire of relating anecdotes

depicting the wisdom and beauty of his teaching and his marvelous power over all with whom he came in contact. He is quoted as an authority by the Gnostics of the early Christian Church as well as by the Neoplatonists of Alexandria. This teaching constitutes a magnificent whole, and serves greatly to simplify the mysterious symbolism of India and Egypt, which often requires a clear Hellenic mind to portray it in intelligible language consistently with rational and ennobling ideas of human liberty. That wonderful period which witnessed the life and work of Pythagoras was also the age of Lao-Tse in China, and of Buddha Sakya-Muni in India. Pythagoras was a great traveler; he is said to have crossed the whole of the ancient world before delivering his message in Greece, to which country he brought the ripe fruits of a thoroughly matured philosophy. A fascinating account of this wonderful teacher is given by the gifted French author, Edouard Schurè, who enters with much picturesque detail into an account of the early years and extended travels of this brilliant yet calm philosopher, who was the son of noble-minded parents. His father was a wealthy jeweler of Samos; his mother a woman of much refinement. It is said that the Pythoness of Delphi, when consulted by these good people shortly after their marriage, promised them a son who would be useful to all men throughout all times. The oracle directed them to Sidon in Phoenicia, where the child could be born far from the disturbing influences which then ruled in their native land. Before his birth Pythagoras was fervently consecrated to Apollo, the God of Light.

When the child was only a year old, acting on advice received from a priest of Delphi, his mother took him to an Israelitish temple in a valley of Lebanon where the high priest gave the infant a special blessing. Parthenis, the mother of this wondrous babe, is reported to have been a singularly beautiful and gentle woman, highly intellectual and of a very gracious temper. As the boy grew toward manhood, his parents encouraged him in that pursuit of wisdom in which he took a most keen delight, and so earnest a student was he that when only eighteen years of age he had studied in classes composed almost exclusively of thoroughly mature and particularly able men. But though, when at the age of twenty-three, he had enjoyed conference with Thales and Anazimander at Miletus, and others of the greatest among philosophers, none of these distinguished teachers had satisfied his yearning for the knowledge of perfect truth. Their teachings seemed to him contradictory, and he was ever searching for a grand synthesis. We translate freely the following paragraphs from the french of Edouard Schurè describing the hour when this marvelous genius seemed to attain his first complete glimpse of the great mission which lay before him: "Through the length of a glorious night Pythagoras directed his gaze now to the earth, now to the temple, and now to the starlit skies. Demeter, the Earth-Mother, that Nature whose secrets he sought to penetrate, was there outspread beneath him and around. He imbibed her potent exhalations and felt the invincible attraction uniting him, a thinking atom, to her bosom, an inseparable portion of herself. The

Sages whom he had consulted had told him that it was from her that all things spring. From nothing comes nothing. The soul proceeds from water and from fire, but this subtle emanation of the primal element issues from them only to revert. Nature, said they, is sightless and inflexible; resign thyself to her unchanging laws. The sole merit thou canst have consists in this, that thou knowest them and art resigned to them. Then he gazed upon the firmament and sought to decipher the letters of flame formed by the Constellations in the fathomless depths of space. These signs, said he, must have a meaning, for if the infinitesimal, the motion of atoms, has its reason for existence, surely then also the immeasurably great, the wide-extended stars whose constellations represent a body of the universe! Verily each of these worlds must have its law, for all move unitedly according to number and in perfect harmony. But who will decipher this starry alphabet? The priests of Juno had told him this universe is the abode of the gods which existed before the earth. 'Thy soul cometh' (said they) 'from thence. Pray to the gods that it may remount to heaven.' Then we are told that his meditations were interrupted, first by the chants of the Lesbian women and the Bacchic airs chanted by the youths, but these melodious sounds were soon interrupted by piercing mournful cries issuing from men who were to be sold as slaves and were being cruelly struck by those who were compelling them to embark for Asia. Then it was that a painful thrill ran through his frame, for a mighty problem presented itself before him, as he con-

trasted vividly the different estates of the various classes of human beings who were thus brought before his notice. Whatever others might say and whatever appearances might indicate, the young Pythagoras cried out for liberty, liberty from all the pain, slavery and madness so abundantly spread around him. Who were right? he asked. The Sages who taught a doctrine of blind fatality, the priests who attributed everything to Divine Providence, or the great mass of humanity who stood between the two with no well-defined philosophy? All voices, he decided, declared some aspect of truth, but none gave to him the true solution of the problem. The three worlds, elaborately described in ancient cosmology, undoubtedly existed, and it was in the law of their equilibrium that the secret of the Kosmos lay. Having given utterance to this discovery, he rose to his feet, his glance fixed on the majestic temple which seemed transfigured in the moonbeams. In that magnificent temple he believed he saw an ideal image of the universe. The Kosmos guided and penetrated by God formed the sacred Quaternion, which is the source of Nature whose cause is eternal. Concealed in the geometrical lines of the Delphic Temple, he thought he found the key of the universe. The base, columns, architrave and triangular pediment represented to his view the three-fold nature of humanity and the universe: of the Microcosm and the Macrocosm crowned by divine unity, itself a trinity. The three worlds natural, human and divine, sustaining one another and performing a universal drama in an ascending and descending movement signified to

him the balance of earth and heaven, of which human liberty holds control. It was then that he conceived of human purification and liberation by triple initiation. But he must prove by reason what his simple intelligence had received from the Absolute. This needs a human life; this is the task of Hercules. But where could he find the necessary knowledge to conduct this mighty labor? Nowhere but in his own soul. It was then that he forsook all allegiance to existing schools, and began the great task of working out for himself that wonderfully complete and simple, though seemingly intricate system, which we have learned to venerate as Pythagorean philosophy."

Modern natural philosophy has always been compelled to acknowledge an imponderable universal agent, and has, therefore, sometimes quite unconsciously, fallen largely into line with the ideas of both ancient and modern Theosophists.

In the ancient Greek thought, Cybele-Maia reigns everywhere; for this is the name given to the soul of the world, that plastic, vibrating substance through which creative spirit acts. Oceans of ether unite all worlds, and this mysterious element is called the great mediator between invisible and visible, between spirit and matter, between the interior and exterior of the universe. The modern Theosophical doctrine of the "astral light" is practically identical with the doctrine of the Logos and its many manifestations, as held in ancient Greece as well as all over the Orient. With these ancient concepts the philosophy of Pythagoras is very largely in accord; but when he visited the

temple of Delphi and infused new life into the doctrines taught there, he gave to his disciples a very much loftier idea of the universe and of humanity than was then popularly known among the frequenters of that world-famous shrine. Pythagoras visited Delphi after visiting all the other Grecian temples, and at a time when its art of divination had somewhat deteriorated. His mission everywhere was both to restore and to infuse new light. In that wonderful temple he found Theoclea, a priestess of Apollo, who belonged to one of the leading hereditary priestly families. This remarkable girl positively disliked most things which attracted others, and she was of so deeply spiritual a nature that she seemed to require none of those accessories to devotion, or aids to mystic development, which seem usually necessary. She is reported to have heard spiritual voices in open daylight, and on exposing herself to the rays of the rising sun, their mystical vibration developed in her a true ecstasy, during which she listened to the singing of choirs celestial. Feeling herself attracted to some higher world than earth, to which she had not yet found the key, she was at once attracted by that much deeper teaching, and by the far nobler influence exerted by Pythagoras than she was able to obtain from the priests of the Delphic temple, whose instructions and ceremonies by no means satisfied her inmost spirit. It is said that he and she recognized each other immediately as kindred souls, who must work together for the elevation of humanity. Pythagoras at that time was in his prime; his eloquence was amazing, and his presence so en-

chanting that the very atmosphere became lighter, and the intelligence of those around him awakened to an extent far beyond the usual. From this time on the work of this mighty Sage made an impression in Greece far greater than that of any other teacher, and his school was at once renowned for the extreme purity of its philosophy and its astounding depth of insight into the profoundest mysteries of the universe. Pythagoras and Theoclea worked together for a full year at Delphi in complete spiritual concert, and before he took his departure he had fully prepared her to carry on a ministry virtually identical with his own; thus did he demonstrate the underlying principle of ancient Co-Masonry which always assigns to woman an equal place with man in the celebration of all mysteries, wisely drawing a horizontal line between classes of individuals solely on account of qualification, never an absurd perpendicular line based on sex-differentiation.

After leaving Delphi, Pythagoras worked in Croton, where the famous Pythagorean Institute arose, which was a college and a model city under the direction of this great Initiate. Through a wise combination of art and science, that magical harmony of soul and intellect which Pythagoreans regarded as the arcanum of philosophy was established. Science and religion were entirely at one, and it would be well indeed for many in this modern world, who are vainly endeavoring to reconcile false notions of religion with partly comprehended facts of science, to quaff a deep draft of inspiration from the Pythagorean synthesis.

Edouard Schurè gives us a fascinating narrative descriptive of the white dwelling of the Pythagorean Initiates situated on a hill encircled by olive and cypress trees. The following is a free translation from the exquisite french of this delightful author: "On ascending the hill, the porticos, gardens and gymnasium were distinctly seen. The Temple of the Muses, with its circular colonnade, light and elegant, towered above the two wings of the building. The terrace of the surrounding gardens overlooked the town and its harbor. In the far distance stretched the gulf, between sharp, rugged portions of the coast, as though in a frame of agate, while the Ionian Sea enclosed the horizon with a line of azure. One might often see women dressed in many-colored costumes making their way on the left side of the hill down to the sea through an alley of cypresses. These were on their way to worship in the temple of Ceres. On the right side men were often seen mounting in white robes to the temple of Apollo. It was a great attraction to the keen imagination of youth to realize that the school of Initiates was under the protection of these divinities, one of whom (Ceres) held the profound mysteries of Woman and of Earth, while the other (Apollo) revealed those of Man and of Heaven."

Pythagoras soon sustained a reputation for sternness in discipline by refusing to admit unworthy novices, for he said that "not every kind of wood was suitable for the making of a Mercury." Young men who desired to enter the association must undergo severe tests. When introduced by their parents or one of the masters, they were first allowed

to enter the gymnasium in which the youths played games appropriate to their age; but every newcomer noticed at once that this was a gymnasium of a very peculiar sort, quite unlike those of the Grecian towns in which were heard the violent cries of clamorous groups boasting of their strength, challenging each other and proudly exhibiting their muscles. Here were only groups of well-behaved and singularly fine-looking young men walking in couples beneath the porticos or playing rationally in the arena. They always invited a stranger to join them with kind simplicity, making him feel at once at home among them and never subjecting him to any annoyance or humiliation, a lesson which modern colleges in Europe and America need to mark, learn and inwardly digest until the disgraceful practice of hazing and similar abominations are once for all eliminated root and branch from all educational institutions claiming respectability and seeking the patronage of an enlightened public.

Before we can reasonably hope to make any real progress in spiritual or ethical directions we must lay a firm foundation in physical and mental culture. The gymnasium, according to Pythagorean philosophy, is a valuable vestibule to the inner temple in which profound instruction is given pertaining to mind and spirit; but as during a soul's terrestrial embodiment it needs to operate through a physical instrument, the part of reason is to provide as perfect an instrument as possible, and keep that vehicle in excellent working order. In the system of Pythagoras there is consistently maintained, from first to last, the idea of perfect equilibrium. Here is to be

found neither voluptuous indulgence nor harsh asceticism. The body is not treated as though it were the foe of the spirit, but it is never allowed to usurp any throne of mastery.

In this matchless school of ancient Greece every principle of virtue and nobility was inculcated and exemplified which the foremost educators of to-day are endeavoring to impress upon the gradually awakening consciousness of colleges and churches, and it must prove somewhat humiliating to the haughty heads of Christian seats of learning to find that a "Pagan" philosopher, several centuries before the Christian era, had carried out successfully a scheme of discipline which excluded all objectionable features, such as stupid, and often brutal, wrestling, while it afforded vigorous young athletes ample opportunity and encouragement to cultivate their muscles to the utmost within the reasonable bounds of healthy exercise and good behaviour. On the question of friendly feelings between fellow students, Pythagoras took uncomprising ground. True friendship can never exist in company with brutality, nor can real courage be developed by cultivating envy or catering to unrighteous pride. Hatred makes us inferior to those we hate, precisely as terror puts us in the power of what we dread. Heroes are developed in schools where honest mutual esteem is cultivated to the utmost, and should it ever be necessary for a hero to fight he could do so with great courage and ability, but without a shade of fury. The Pythagorean method was both simple and conclusive. Fresh arrivals at the college were encouraged to express their own

views freely among their new acquaintances, and as no restriction was placed upon the expression of their sentiments, they soon registered themselves as suitable or unsuitable for admission into the classes. If any new applicant proved himself intelligently appreciative of the high standard in vogue among the Initiates, he was cordially welcomed; but if he evinced a preference for the cruder standard of the popular gymnasia of the towns, he properly drifted thither. While a new candidate was expressing his sentiments without restraint, the teachers were taking note of all he said, and it never took them long to ascertain whether he showed fitness for admission or otherwise. Pythagoras himself would often appear unexpectedly in the presence of the stranger, and study his words and gestures, in estimating which he was never at fault; he paid particular attention to gait and laughter, which are always faithful indexes of character; he had also made so profound a study of the human face that he read dispositions at a glance. Pythagoras introduced some of the Egyptian tests into his system, but the severer among these he wisely modified. After a few months of preliminary training, the candidate was submitted to an ordeal intended to test his bravery and prove his spirit.

One of these tests consisted in spending a night in a cave which had the reputation of being haunted with mysterious elementals who appeared to the aspirant in gruesome shapes. If his courage withstood this ordeal, he was accounted worthy to pass on to higher initiations, but if he shrank in terror from this external test he was considered too irreso-

lute to be eligible for advancement. Being accepted for the preliminary degree, it was usually not long before the candidate was put through moral trials accompanied by severe tests of intellectual character. Among these the ready solution of intricate mathematical problems held prominent place. For example, a teacher would call upon a student without warning to explain the meaning of a triangle within a circle, or to answer such a question as, Why is the dodecahedron, contained within a sphere, the symbol of the universe? When passing these tests, the student was required to spend twelve consecutive hours in his cell, during which time he might partake of bread and water, but no other food was allowed him. To young men of sybaritic temperament, such discipline might seem excessively severe, but to those of frugal tastes and sincerely bent on study, this was only healthy mental exercise. When these twelve hours were ended the youth was taken into a company of assembled novices, who were allowed to ridicule him to test his metal; if he withstood all jibes and sneers complacently, he was regarded by the teachers as truly an embryonic philosopher, but if he became angry and resentful, Pythagoras would inform him that such lack of self-control demonstrated ineligibility for advancement.

It was only in extreme cases of misconduct, however, that this thoroughly equitable master expelled students from his school, and when he did so he always addressed them calmly and graciously, explaining to them that it could be of no use to them to attempt to continue their studies when they were quite out of harmony with the requirements and

discipline of the college. These tests of temper proved conclusively the degree of self-control already attained by the young men who wished to become renowned in future as philosophers. Rejected candidates would sometimes inveigh bitterly against the college and its head; among these was the fanatical Cylon, who never forgave the college for his dismissal, and finally excited the populace to bring about its downfall. Those who bore everything with firmness were welcomed into the novitiate and received enthusiastic congratulations from their new companions.

The First Degree was called Preparation. This lasted from two to five years. Novices were called Listeners; during lessons they were subject to the rule of complete silence. They were not permitted to offer objections or to enter into discussions, for they must absorb the teaching before they could be prepared to discuss it intelligently. The Second Degree was called Purification. During this process of study the novice was welcomed into the house of Pythagoras and numbered among his disciples; real initiation now began. A rational exposition of occult doctrine was now given, which consisted especially in a study of the Science of Numbers, the esoteric meaning of which was concealed from the people at large, and only communicated to students who had proven their worth. A great distinction was made between sacred and secular mathematics; the latter alone are known to European *savants*, but the knowledge of the former has always been carefully preserved in the East.

The number One necessarily is all-including, as

perfect white contains all colors; but as we cannot conceive of the Absolute Unmanifest with our finite intellects, all expressions of Divinity must be dual, consequently the Dyad reveals the Monad. Here we find another link between the Pythagorean and the Jewish conception of Divinity, as set forth in the opening chapters of the Pentateuch. Man and Woman hold equal rank in all ancient philosophies, but the feminine is always regarded as interior, while the masculine is external; therefore it often happens that short-sighted or unreflecting students imagine that the masculine is more sacred than the feminine, according to the teaching of ancient and Oriental philosophies. During the training of the Initiate in the Second Degree, the student was instructed in a doctrine very similar to much of the teaching with which we are familiar through the epistles of S. Paul, who was undoubtedly familiar with Greek philosophy as well as with Hebrew and Roman law. In the scheme of Pythagoras the number 7 (compound of square and triangle) signifies the union of Man and Divinity. It is the figure of all great Initiates, who understand that there are 7 degrees in involution and evolution. The number 10 represented completeness; it is called the perfect number in the highest sense, for it represents all principles of divinity evolved and reunited in a new unity. We have all heard of the 9 Muses personifying the sciences, grouped 3 by 3, presiding over the triple ternary evolved in 9 worlds, which together with Hestia, Guardian of the Primordial Fire, constitute the sacred Decad.

The Third Degree was called Perfection, as

among the Essenes. In this degree psychology and cosmogony were the leading studies. While the lessons in the earlier degrees were given in daylight, often in the full blaze of the outdoor sun, these deeper teachings were usually given during the night season in the open air by the seaside, or sometimes in the crypts of the temple which were gently illuminated by lamps of naphtha. It was at these times that clairvoyance asserted itself, and the inner faculties of the students began to enable them to personally verify by their own experience that which the teachers taught. It cannot be doubted by any who have studied deeply the records of ancient esoteric teaching that the old astronomical glyph, which everywhere presents itself, was chiefly a veil thrown over the secret teaching, which related far more to the evolution of the human soul than to the movements of the literal planets. Ancient astrology was something very different from the misguided substitute with which in these days we are often made disagreeably familiar. In sacred astrology there are no "malific" planets or "evil" aspects, though it is very clearly taught that one star does indeed differ greatly from another; but as members of one family may be persons of widely different temperament, occupation and appearance, and yet all be good and useful, so in a family of worlds like our solar system the different planets may be spoken of as brothers and sisters, the sun being the parent of them all. We can only understand the famous saying quoted by present-day astrologers of the better type, "The wise man rules his stars, the fool obeys them," when we contemplate the significance

of the personal pronoun in the sentence, for no man, however wise, can regulate the motions of the stars, but we can learn to regulate their correspondences within his own nature. Pythagorean astrology is founded upon the acknowledgment of universally diffused intelligence, which is now coming to be largely recognized by Western as well as Eastern philosophers, and indeed the whole scientific world of to-day is coming very near to an acceptance of that ancient esoteric teaching which alone accounts intelligently for the behaviour of all forms of existence observable under the microscope. The celestial history of Psyche formed the climax of the instruction given by Pythagoras to his disciples. What is the human soul? he asked. "A portion of the mighty soul of the world, a spark of Divine Spirit, an immortal Monad. Still, through its possible future opens out into the unfathomable splendors of Divine consciousness, its mysterious dawn dates back to the origin of organized matter. To become what it is in present-day humanity, it must have passed through all the reigns of nature, the whole scale of beings gradually developing through a series of innumerable existences. The spirit which fashions the worlds and condenses cosmic matter into enormous masses manifests itself with varying intensity and an ever greater concentration in the successive reigns of nature. A blind and confused force in the mineral, individualized in the plant, polarized in the sensation and instincts of animals, it stretches towards the conscious monad in this slow elaboration; and the elementary monad is visible in the most inferior of animals.

The animal and spiritual element accordingly exists in every kingdom, though only in infinitesimal quantities in the lower kingdoms. The souls which exist in the state of germs in the lower kingdoms stay there without moving away for immense periods of time, and it is only after great cosmic revolutions that, in changing planets, they pass to a higher reign. All they can do during a planet's period of life is to mount a few degrees. Where does the Monad begin? As well ask at what hour a nebula was formed or a sun shone for the first time. Anyhow, what constitutes the essence of any man must have evolved for millions of years through a chain of lower planets and kingdoms, keeping through all these existences an individual principle which follows it everywhere. This obscure but indestructible individuality constitutes the Divine seal of the Monad in which God wills to manifest Himself through consciousness.

The higher one ascends in the series of organisms, the more the Monad develops the principles latent in it. Polarized force becomes capable of sensation, capacity of sensation becomes instinct, and instinct becomes intelligence. In proportion as the flickering flame of consciousness is lit, this soul becomes more independent of the body, more capable of existing freely. The fluid, non-polarized soul of minerals and vegetables is bound to the elements of earth. That of animals, strongly attracted by terrestrial fire, stays there for some time after living in the body, and then returns to the surface of the globe to reincarnate in its species without ever having the possibility of leaving the lower layers of

the air. These are peopled with elementals or animal souls which play their part in atmospheric life and have a great occult influence over man. The human soul alone comes from the sky and returns there after death. At what period of its long cosmic existence has the elementary become the human soul? Through what incandescent crucible, what ethereal flame has it passed? The transformation has been possible in an interplanetary period only by the meeting of human souls already fully formed which have developed in the elementary soul, its spiritual principle, and have impressed their Divine prototype like a seal of fire in its plastic substance." (Quoted from J. Rothwell's Translation.) According to the esoteric traditions of India and Egypt, we began our human existence on other planets where matter is far less dense than here. Human bodies were then almost vaporous, and it was quite easy for the soul to accomplish incarnation. Here we note a close resemblance between the teaching of Pythagoras and that profound Oriental doctrine which we have summarized in the section of this volume dealing especially with Hindu doctrine and tradition. We must refer our readers to the fine work of Edouard Schurè, from which we have already quoted freely, for further dissertation on this exhaustless theme, and pass on to a mere mention of the teaching of the Fourth Degree, called Epiphany, meaning vision from above. The initiation of intelligence must be followed by that of will, the most difficult of all. The disciple must become deeply imbued with truth in his inmost being, and must put the high teachings into practice in daily

life. To attain this ideal, one must unite three kinds of perfection, called respectively realization of truth in intellect; virtue in soul; purity in body. The astral body participates in all the acts of the physical; it does indeed give effect to them. A doctrine of regeneration, which Pythagoras expounded very clearly, teaches how a second nature must replace the first, and finally the intellect must reach wisdom beyond mere knowledge till it can distinguish good from evil in every department of existence, and behold a revelation of God in the smallest of creatures, as well as in universal immensities.

On reaching this altitude, man becomes an adept, and enters into conscious possession of new faculties and powers; the inner senses of the soul expand and the physical senses are dominated by radiant will. Bodily magnetism, penetrated by the potency of the astral soul, electrified by will, acquires force apparently miraculous. Among the accepted Initiates, many healed the sick by their simple presence, though others resorted to the laying on of hands. Clairvoyance, like that of Apollonius of Tyana in one age and of Swedenborg in another, was frequently exhibited; indeed, all the wonders recorded of saints and seers throughout the literature of the ages seem to have been demonstrated in the school of this mighty master whose name to-day is being pronounced with ever-increasing reverence. The Christian doctrine of the Trinity, so much misunderstood, because so deeply veiled in mystery, was rendered far more intelligible by Pythagoras six hundred years before the beginning of the Christian era than by those controversial Fathers of the Church

who rejected the Divine Feminine, and therefore made quite unintelligible the original doctrine of the procession of the Logos. Father, Mother and Child we can understand; but Father, Son and Holy Spirit is an unintelligible phrase until we know that the Holy Spirit originally stood for the Divine Feminine. The Pythagorean Trinity is described as Spirit, Soul, and Heart of the Living Universe. The life of Pythagoras was extremely beautiful, and in the truest sense both spiritual and natural. When sixty years of age he married one of his pupils, a maiden of great beauty and singular intelligence. This noble woman, Theano, entered so thoroughly into her husband's thought and life that after he had passed from earth she became the centre of the Pythagorean Order. Two sons and one daughter were the result of this union, and the whole family offered a high model for all other families to follow. On all political questions Pythagoras was as highly enlightened as in the transcendent domain of directly spiritual philosophy, for he was a reformer in the widest and highest acceptance of the term. The system of government which he advocated united the best elements of democracy and aristocracy, and it will be well indeed if those who are wrestling with modern legislative problems investigate more deeply the wise teachings of those true Initiates of old, who, while loving the whole people devotedly, and desiring in every way to promote the common interest, wisely realized that only the most intelligent and in every way enlightened among the people were competent to represent the multitudes as governors or legislators.

Cylon, the inveterate persecutor of the Pythagorean school, from which he had been expelled, was a fair sample of the unscrupulous modern demagogue. Tradition asserts that one evening, when forty of the principal members of the Order had assembled, this outrageous man, who was then a tribune, surrounded the house with an enraged crowd and set fire to the buildings. Thirty-eight of the disciples, together with Pythagoras himself, were either burned to death or massacred by their assailants, but the Order did not die; it was only dispersed, and continued for two hundred and fifty years to exert a benign, regenerating influence wherever it was established. Many of the predictions of Pythagoras were literally fulfilled, and this fact in itself inclined many to investigate the sublime doctrines of an Order which had had for its founder a sage and seer of such wonderful graces and lucidity. Truly has it been said that Pythagoras was an Adept and Initiate of the highest type; he enjoyed a direct spiritual vision, and had found the key to the occult sciences and to the spiritual world. He drew supplies of knowledge from the primal fount of truth, and united with a wondrous intellect a high moral nature, which commanded the respect and love of all capable of appreciating real nobility. The philosophic edifice he reared was never destroyed. Plato took from Pythagoras his entire system of metaphysics. The closing words of Edouard Schurè's magnificent french treatise amy be translated thus: "The school of Alexandria occupied the upper stories of the edifice, while modern science

has possessed itself of the ground floor and strengthened its foundations. Many philosophical schools and mystical or religious sects have dwelt within its numerous chambers. No philosophy, however, has yet embraced it in its harmonious entirety."

CHAPTER VIII.

APOLLONIUS OF TYANA.

One of the ablest followers of Pythagoras was Apollonius of Tyana, who was so great a wonder-worker that the Emperor Antonius Caracalla worshipped him as divine, while Alexander Severus and other emperors showered upon him great honors, and regarded him with high esteem. During a terrible plague at Epathuses, it is recorded that he caused it to cease immediately on his arrival there, having been summoned thither by men in high authority, who firmly believed in his miraculous healing power. Concerning his many works of healing, we are told that sometimes he was present with his patients and even laid his hands upon them, but in many instances he performed marvelous cures at a distance; he is indeed reported to have done as many mighty works as any of the great prophets or apostles of whom Holy Writ makes any mention. Like all other truly learned and holy men, Apollonius made a clear distinction between righteous magic and unholy sorcery. By true magic he understood that mysterious power which acts through sacred ceremonies performed with good intent by honorable persons, while under the term sorcery he included all acts which, however performed, pro-

ceeded from malicious motives and were worked with the intention of inflicting injury. Here we have one more illustrious tribute paid to a noble universal idea, one that, though it has long been eclipsed, is now shining forth again in all its native brilliancy, inspiring men and women in this day in many lands to perform many benevolent works similar to those which wrought so much benefit in bygone time in ancient countries. The leading doctrines of Apollonius were so similar to those of many other great teachers that his personal identity does not always stand out very clearly; he has been many times confounded with other illustrious spiritual teachers and mighty wonder-workers, but there seems good historical evidence that he was a very real and influential personage, and one moreover who wrought great blessings in his own day and handed on a far-reaching benign influence to posterity. Speaking for himself, his biographers make him declare that his mode of life was very unlike that of the bulk of the people among whom he mingled; he took very little food, but gained much nourishment from an extremely simple diet; he seems to have been entirely free from ostentation, and simply went about doing good to the fullest extent of his opportunity. As a seer he takes exceptionally high rank, for he evidently possessed ability to foresee and foretell many important events as well as to heal many diseases and quell many riots by the exercise of a power entirely super-physical. Apollonius lived at a time when faith in the gods and goddesses of the classic world had greatly waned, and when the priests and priestesses of once

glorious temples had largely declined from their former high estate, and it was his earnest mission to seek not only to restore the ancient glories but to enkindle a new flame and fervor in his own generation surpassing in brightness and purity that of departed days. Like all other great teachers who undertook to enlighten the world, he was withstood and persecuted by many classes of opponents, but he always showed himself able to so thoroughly defend his doctrine and practices whenever they were attacked that he made hosts of friends from the ranks of the opposition, and surrounded himself with companies of faithful disciples who were loyal and devoted even unto death. This great teacher laid no stress on sacrifices, and paid little heed to any ritual observances; a pure life and a philanthropic temper he extolled far above all ceremonies, for moral excellencies he regarded as the only great essentials for spiritual attainment. Magical powers he looked upon as belonging by right to those who lived on a higher plane than the majority, and like all really spiritually-minded teachers he expected higher human faculties to unfold normally when the right life was lived conducive to their development, without recourse to any artificial means for stimulating them. Philostratus, in a minute description of the life of Apollonius, says that he visited the temple of Aesculapius at Aegea, the Oracles of Amphiaraus, Delphi, and Dodona; the Magi of Nineveh and Babylon; the Brahmins of India; he also visited Egypt, Ethiopia, Crete, Sicily and Rome. In his later years he resided for some time at Smyrna, Ephesus and Tyana; the date of

his death is given as 96 C. E., at the age of about 100 years. Wherever he went he urged the people to a life of the strictest morality accompanied by works of piety and prayer. He is said to have cured every kind of malady, including the most dangerous and fatal diseases, and many of his predictions were accurately fulfilled. We can gather much from these recorded incidents that will throw bright light upon the early years of the Christian era, for at that period it seems impossible to doubt that a mighty spiritual wave was sweeping over this planet and manifesting its potency through the agency of a great number of contemporary wonder-workers, many of whom were unmistakably men and women of the noblest character devoted to the highest imaginable ideals. It would be a vain and useless task to attempt to disentangle the exact deeds of this one man from those of all the rest, and it is surely only necessary to consider the works themselves if our aim is to prove the reality of inspiration and its continuous flow through all the ages. Apollonius was one bright light shining with far more than ordinary brilliance, but he was not a solitary figure, nor did he claim to be an only master. We greatly need in our own day to take a far more intelligent and comprehensive view of so-called magic and all pertaining to it than can ever be taken by any who wish to prove too much for one teacher and equally too little for all the rest. We might easily cite examples from an enormous array of testimony to similar works accomplished in all parts of the world and under many widely different auspices, but enough has been said to put our readers in the way

of considering the claims of ancient and modern mystery and revelation, to the end that they may search the records for themselves with renewed interest and vigor, and we trust always with the sole desire of discovering truth and weighing evidence impartially. The study of history is beneficial only in so far as it spurs us on to seek to duplicate, if not transcend, the good deeds that have been wrought by those who have blazed the path of human progress before our day. Century after century and millennium after millennium the same great problems are presented to humanity for solution, for similar needs arise continually for the exercise of that marvelous power to teach and heal which is the one indisputable credential of the true prophet and the pure white magician. It will be indeed well for us all if, considering the great interest now everywhere displayed in psychic marvels, we learn to tread the consecrated way which leads to that true adepthood which, in its last analysis, is the supreme triumph of the spirit over all that would fetter its radiant activity in individual and in communal life. There is much deep significance in the following extraordinary testimony to what Apollonius conceived to be a mode of life and course of action conducive to the most beneficial results. He says of himself: "I wear a robe of linen which as well as being conducive to cleanliness also produces more truthful dreams. Between God and man exists a bond of relationship, and by this is man in some measure a participator in the Divine nature. All are convinced that the powers of the mind and the soul are derived from God, and that those are

the nearest to God who are most highly endowed with them. The Indian wisdom, to which the Egyptian is related, says that God created all, and the cause of Creation was the goodness of God. If God is therefore good, we may consider a good man as participating in the spirit of God. To what this leads he shall know who is acquainted with the philosophy of Eclectics." (Quoted from Ennemoser's "History of Magic.")

This philosophy is a combination of the purely Platonic and Pythagorean schools, which are indeed essentially at one. As the dialogues of Plato are so easily accessible and so well known to scholars, we need not proceed to dilate upon the leading tenets of that glorious Grecian school. Suffice it to say that a sense of harmony with all creation is the one great aim and object of all true philosophic doctrine. The road to this attainment is through following out in all cases the innermost dictates of one's own highest consciousness.

CHAPTER IX.

FIVE VARIETIES OF YOGA—UNION OF EASTERN AND WESTERN PHILOSOPHY.

There are five kinds of Yoga, termed in Sanscrit Karma Yoga, pertaining to Divine Union through unselfish performance of duty; Hatha Yoga, treating of Mental and Physical Attainment through exterior disciplinary exercises; Raja Yoga, dealing with Internal Realization of Truth; Bakti Yoga, intended to cultivate conscious union with Divinity through performance of Works of Devotion; Jnana Yoga, the object of which is to accomplish perfect knowledge of Divine Nature.

The simplest English equivalent of Yoga is Union. There are three special kinds of union to be effected before any of us have become Yogis. First, we must seek to realize something of the mighty truth involved in the matchless phrase, Divine Unity. Far transcending all limited views of Deity is the magnificent thought of an all-pervading as well as all-transcending Deity. According to the teachings of genuine Yogis, no idea of God can be altogether false, neither can any finite concept be entirely true, as no finite intellect can possibly encircle Infinity. We all entertain just those ideas of the Supreme Being which register accurately our

stage of development, and when this is clearly understood, all difficulties vanish regarding the many discrepancies which abound in Sacred Literature. Yogis are they who have so far outgrown dependence upon outward aids to devotion that they can realize God everywhere and through everything; to them, therefore, all manifestations of life are sacred. This mighty truth, sublime as it is, like all other universal verities, is easily liable to misapprehension; we need not then be in the least surprised to encounter ignorant fanaticism associated with prevalent ideas of Yoga entertained in India to-day. It is a very common mistake made by Western admirers of Hindu philosophy to take as true expositions thereof whatever doctrines may be promulgated by any native teachers from India who may be visiting our shores. This attitude of undiscriminating acceptance of widely divergent teachings has led to much mental confusion, and it certainly behooves us to compare thoughtfully one Oriental doctrine with another, precisely as we need to judge between different theories promulgated in the West. Between Yogis and Fakirs there is an enormous difference, though the two are often mischievously confounded. Fakirs are ascetics who work marvels which greatly astonish multitudes of wondering spectators, but they are in no sense Yogis, for such as truly practise Yoga are in no sense sensational wonder-workers, but profound practical students of the Law of the Universe. Hatha Yoga, which has been much exploited in America of late, needs to be comprehended, at least in outline, before we proceed to discuss the other and more spiritual vari-

eties, as this deals very practically with training body and mind together, so as to produce a healthy vehicle through which the spirit can act during incarnation.

The topic of rhythmic breathing is always one of extreme interest, as it lies at the very foundation of all health exercises; but it is often claimed that methods in vogue in India may be injurious to Americans and Europeans, owing to wide differences in temperament and general habits of living. This is probably true to a certain limited extent, but by no means so far as many people seem to imagine, for though heredity and early training count for a good deal everywhere, it can never be injurious, but, on the contrary, highly beneficial, to cultivate the excellent habit of deep, regular breathing. True it is that if we live naturally from childhood we shall not need to practise formal breathing exercises, just as we shall not need to exercise in a gymnasium if we accustom ourselves to taking regular outdoor exercise sufficient to keep all our limbs and muscles normally active. We cannot on that account declare that gymnastic exercises are dangerous or harmful, nor should we allow ourselves to discountenance them because when injudiciously taken they often prove highly injurious to the muscles, which are thereby overstrained. Hatha Yoga is the most popular and at the same time the most nearly dangerous of all varieties of Yoga, when undertaken in the Western world. In India, the original home of Yoga practices, the native population, by reason of a long line of suitable heredity, and also in consequence of appropriate diet and dress, are able to

take many exercises with impunity, and even with decided benefit, which would soon prove disastrous to those Europeans and Americans who persist in adhering to a flesh diet and to the wearing of garments which restrict the normal activity of vital sections of the body. Without insisting immediately upon the adoption of a strictly vegetarian diet, it is essential for all who make flesh a staple article of food to at once greatly diminish the quantity they eat and cultivate a wholesome taste for nutritious grains, luscious fruits and succulent vegetables which, when wisely selected and rightfully prepared, supply all the nourishment obtainable from meat, without its over-heating and other injurious tendencies. Clothing also needs to be greatly simplified, and this can readily be accomplished by following excellent suggestions given by Greek as well as Hindu costume. The love of beauty is natural and needs to be encouraged; so does an appreciation of delicate and delicious flavors; but there is no beauty in unwholesome garments, and no delicious flavor in improper food. Simple white robes should always be worn when taking breathing exercises; these can be ornamented to suit the wearer's taste, or worn quite undecorated. In either case they are thoroughly hygienic. Fruits, vegetables and cereals can be eaten cooked or uncooked; but as all garments must be cleanly, so must all food be fresh. Rooms in which a student or company of students breath rhythmically must be kept well ventilated, and the atmosphere must be solarized as much as possible. This is a very important matter, but one that is greatly overlooked. Very many of the un-

pleasant results of sitting in Spiritualistic séances are due far more to imperfect physical ventilation than to any alleged evil influences in the spiritual universe, though it may be reasonably declared that undesirable visitors from unseen states may find foul air a congenial habitat. The law of correspondences works so universally and so completely that it manifests its unceasing operation wherever we may turn; therefore we cannot logically deny that foul thoughts and bad air are in close affinity, while pure thoughts and fresh air are equally near neighbors. But when the general habits and customs of life are rational, and even beautiful, a word of caution may still be needed for the over-zealous, who in their intense desire to make rapid progress, often throw aside discretion. We cannot remodel our sub-conscious habits instantly, even though we may very rapidly transform our outward customs, and it is the sub-conscious plane of our activities which is the chief seat of those indispositions which regular, systematic breathing is intended to correct It is usually unwise to assign the first or highest place to Hatha Yoga; other forms of Yoga had better be considered and practised at first by a large majority of persons, in order to counteract a pernicious tendency to put the welfare of the flesh higher in our esteem than the concerns of the spirit. Nevertheless, it must be admitted that many spiritually-minded people are far from healthy physically, and this is chiefly due to the mistaken notion that the care of the outer body is a work which can be left entirely to those in whom spiritual consciousness is not yet awakened.

Rightly and fully comprehended, spirituality is fulness of breath; the very etymology of the word is sufficient to make this entirely clear, for our english word spirit is only the latin spiritus (breath), abbreviated. Spirit and breath originally mean exactly the same. A Master breathes on his disciples, and they receive the holy breath, or spirit. Physical breath may be rightly regarded as a vehicle through which inner breath or prana is conveyed; therefore the connection between our inward and our outward living is far more intimate than we usually suppose. During physical embodiment we cannot ever attempt to separate the interests of the Ego from those of its most exterior personal sheaths, without working havoc in our philosophy and injuring the integrity of our general mode of life. One plane of expression is indeed higher and more enduring than another, but all must duly synchronize. The greatest benefits we can possibly derive from any useful mental and physical practices must be to bring our minds and bodies into such complete accord that one never acts at variance with the other. The good old saying, "A pure mind in a pure body is health," is completely true, and by pure must be meant free from confusion as well as from pollution. When we protest against adulteration in food or clothing, we are often inveighing against an admixture which is unwholesome and unlawful, though no single ingredient introduced is objectionable in itself. Sand in sugar and cotton mixed with wool may be cited as well-known examples, for when a grocer professes to sell pure sugar or a tailor declares a piece of cloth to be pure wool, he uses the

word to signify simple—i.e., free from any extraneous element. Pure breath is simply fresh air vitalized with Prana circulating uninterruptedly throughout an entire body; therefore we read in treatises on Yoga that we can breathe through our bones as well as through our skin, a statement which harmonizes completely with all we know of the constitution of matter, which is made up of innumerable infinitesimal particles, no two of which ever really touch. We are now beginning to see the wisdom and the rational application of many strange old sayings and practices which are often discarded by modern critics as outworn superstitions. Take, for example, the Biblical precept, "Remove thy sandals from thy feet, for the place whereon thou standest is holy ground." Consecrated temples were not only dedicated to sacred uses, they were also charged with a peculiar atmosphere, particularly beneficial to all who deliberately opened themselves to receive it. In the temples of Greece, many sick people were healed by simply resting in those beautiful sanctuaries, though at other times specific treatment was administered by the officiating Therapeutae. In Christian churches much benefit is often derived by those who respond to a frequent invitation to quietly rest and meditate, as well as pray. We all know how greatly sensitive people are affected by an unseen atmosphere without knowing what it is that affects them. A scientific study of Occultism interprets this riddle by introducing to our notice subtle ethers and atmospheres with which the ordinary untrained mind is technically unacquainted, but this ignorance does not prevent us from feeling the

effects of some mysterious element which plays upon us without our knowledge. Nothing is more common than to exclaim, "I cannot tell how I caught that cold," or, "I don't know what makes me feel so nervous." On the other hand, we are often most pleasantly affected by some mysterious agent with which we are unacquainted, but whose acquaintance we could easily make were we to spend more time than we usually do spend in quiet meditation, and busy ourselves to some extent with the study of unseen forces. Highly sensitive people usually thrive far better in the open country or by the sea-shore than in crowded cities, because there is far more Prana where nature is comparatively unmolested than in the bewildering hives of excited human industry. Nature has her holy places where we can often derive even greater benefit than in the finest temples ever built by human hands; thus it follows that to go barefooted in the country or on any grassy slope or well-kept lawn, or at the sea-shore, when the sand is inviting, is a highly beneficial exercise, and one which often serves to remove from the body many impurities which are the causes of those distressing congestions which only proper breathing can permanently prevent. It has often been said during recent years that breathing exercises patterned after Oriental models have developed hysteria and many other distressing maladies, particularly in delicate American women who have taken the exercises without the guidance of a competent instructor. This may be the case, but if it be so, it only serves to illustrate the extreme unwisdom of neglecting necessary preliminary caution, for these

misguided women have generally worn tight shoes and gloves, as well as other unwholesome garments, while attempting to take the exercises, and they have also unduly strained themselves by endeavoring to take too advanced exercises at the beginning of their practice. There is not the slightest reason why women should not breathe quite as deeply and steadily as men, and they do so breathe when they wear proper clothing and place the body in natural position. Whoever attempts Yoga breathing should concentrate completely upon some great idea which can be readily expressed in a single expressive word, such, for instance, as courage, rest, truth, or any other which embodies the particular virtue one now desires especially to cultivate. We should make a mental picure of the Solar Plexus, imagining it as a miniature sun at the center of the organism, it being the great central ganglion behind the abdomen. This center is electro-magnetically connected with the pineal gland, which Descartes and other philosophers have truly declared to be the vital center in the brain whence the soul operates by means of influx into all sections of the body. When perfect harmony is obtained between the brain center and the abdominal center, there can be no disease in the system, because all functions are properly discharged, and the whole body is completely vitalized and ventilated. The Yogis of India must never be confounded with the Fakirs, for the latter do themselves physical injury in their attempt to develop abnormal powers, and though they often succeed in performing wonderful feats of magic, they do not perform works of healing, nor do they really

add anything to the useful knowledge of those who witness their weird exhibitions. The Yogis, on the other hand, are both teachers and healers, and set before their students high examples of noble living, for they have gained complete control over all their appetites, and are in every sense truly exemplary in conduct. When we come to consider, one by one, the several varieties of Yoga practice already enumerated, we shall soon discover that they may be compared with five digits of a single hand, or five branches of a tree, all growing out of one palm or ramifying from a single trunk. Karma Yoga is the Sanscrit name for the unselfish performance of one's constant duty, regardless of the varying forms that duty may from time to time assume. This is the work of the householder, and of the man of affairs, and has nothing to do with those peculiar practices which belong to the work and training of those who virtually retire from the world to devote themselves to a solitary contemplative life, in which most of us can take no part. The word duty, though a very common word, is not always easy to define, seeing that it is not properly applied to all those numerous performances which people go through with at the behest of foolish customs, or to gratify the caprices of members of their families. Many a man and many a woman is sacrificed unsparingly to false ideas of duty, and instead of receiving the blessing of gratitude from others, or the inward approval of one's own conscience, nothing but ingratitude from without and discontent within repays his or her mistaken efforts. Duty is always reasonable, and its performance must conduce in some way to the en-

largement and ennoblement of life; it must have a tendency to raise the moral, intellectual and physical condition of all who are influenced by it; it cannot therefore be reasonably associated with a ceaseless round of occupations which bring no benefit to those who undertake them or to any who are directly affected by them. Strange as the phrase may sound, we often have to neglect one duty to discharge another; but this is, of course, never the case except in seeming, for real duties do not and cannot conflict. It can never be anyone's duty to be in two places at once, so long as it remains impossible, but it often appears as though one ought to be there. Now the particular use of right meditation is to put us on the track which will enable us to clearly perceive what is the one thing we really ought to do just now, and where is the identical place in which we ought to do it. Interior illumination may show us this, and we can then set to work at once to perform the definite duty pertaining to a particular moment.

When we feel inwardly thoroughly convinced that something is our duty then we must meet and conquer whatever obstacle, inducement or temptation would lead us off in some other direction; and though at first we may find it difficult to silence all conflicting voices and learn to pay no heed to any distracting solicitations, a little regular practice faithfully persisted in will soon develop within us such a mental habit that we almost spontaneously do the very things which aforetime seemed herculean tasks almost beyond our strength to accomplish. The sub-self or sub-conscious mind soon

gets into a good habit if we persist in educating it, and when we have once formed a good habit we need never loosen our hold upon it, because indulgence in it can only redound to our own benefit and to the welfare of all with whom we are associated. It is always at the very outset of a practice that we encounter the greatest difficulties; that is why we so often abandon the race when, if we did but persist in running it, we should be abundantly repaid for all our arduous efforts. In the practice of Yoga we need only to cultivate dispositions and methods necessary to success in every conceivable line of human enterprise. Diligence in well-doing is the only road to victory. Another phase of Yoga, Bakti-Yoga, concerns the performance of certain works of devotion which have for their object bringing the student into ever fuller realization of the oneness of all lives. These works are sometimes of a definitely regulated and even stereotyped nature, closely resembling the formal ritualistic exercises of many types of Christians who find it beneficial to perform particular acts of devotion at stated intervals and in an unvarying manner, such for instance as the Roman Catholic recitation of the Rosary. Others again consider such mechanical religious performances as hindrances rather than helps to real devotion; but these people are by no means undevout, they are simply of such temperament that nothing helps them which is not spontaneous. Very great wisdom is displayed in the Epistles of St. Paul where the subject of ceremonial devotion is quite elaborately discussed, for the apostle sums up all his advice in the memorable

admonition, "Let every man be fully persuaded in his own mind." We are very much mistaken if we imagine that Hindoos or any other type of Asiatics are all possessed of the same turn of mind, or that all find it profitable to seek spiritual enlightenment along a single pathway, for we can find fully as much variety among the native populations in Asia as among Europeans or Americans, some of whom naturally incline to the rigid simplicity of the Quaker, while others are drawn to the most elaborate pomp and ceremony. There is nothing surprising in this when we look at external nature, which presents to us an unending variety of types and phenomena, and just as every kind of animal has its own peculiar needs which must be appropriately met if that creature is to thrive truly, so is it that in human life varieties of disposition and requirement are even more numerous and widely diversified, so that what is highly beneficial for some, is positively detrimental to others. Works of devotion cannot always be clearly separated from the performance of common duties, for one melts imperceptibly into the other. The apostolic injunctions, "Pray without ceasing," and "In everything give thanks," would have no meaning were it not possible to carry the spirit of devotion into every ordinary exercise, and certainly if this were not so such words as "Whether you eat, drink, or whatsoever you do, do all to the glory of God," would be utterly incomprehensible. We are now again tracing a vivid parallel between Oriental philosophy and primitive Christianity, which when rightly studied causes us to treat with utter contempt those

absurd denunciations of Oriental religions which still disfigure Christian hymnbooks and lead many advocates of Foreign Missions to make such ignorant and misleading statements that the good work they are endeavoring to accomplish must of necessity be very greatly handicapped by the total failure of these self-appointed missionaries to understand the people among whom they endeavor to accomplish their work of proselytizing. "The heathen in his blindness bows down to wood and stone" is a stupid falsehood found in the very heart of an extremely popular hymn. What good congregations expect to accomplish by singing such trash is difficult to understand, for it cannot lift the minds of the singers to any high appreciation of divine wisdom when they declare in a preceding sentence, "In vain with lavish kindness the gifts of God are strewn." The reverential Hindoo has far too deep a sense of the wisdom of Deity to believe that God does anything in vain, and every enlightened Oriental is far too intelligent, and also far too kindly, to utter such misleading nonsense concerning well-meaning people who do not speak his language or profess his creed, but who do engage in works of devotion very similar to his own. The more we study Oriental philosophy the more do we feel inclined to advocate the formation of a "Mind Your Own Business Society" to offset the pernicious influence of those mistaken missionary endeavors which are no doubt founded in good motive, but display total ignorance of the work which needs to be done in so-called heathen countries, where it certainly is desirable to stimulate a large percentage

of the natives to loftier practices than those they now indulge, and to induce them to give up many degrading superstitions. But as we are also superstitious to some extent in many directions, we can all learn from each other what to cultivate and what to avoid, seeing that we are all, properly speaking, pupil-teachers rather than altogether pupils or altogether teachers in the school of life. Many a Protestant regards a great part of Roman Catholic devotion as unadulterated idolatry, and many a Roman Catholic takes exactly the same view of the means of devotion employed in Oriental countries, though the outward forms are so nearly identical that an impartial observer would regard one exactly as he would look upon the other. Now these monotonous repetitions of words and movements may mean very much to some people, while they mean nothing at all to others, therefore it is only fair that we should let those people enjoy them who receive benefit from their use, without adopting them ourselves unless we honestly feel that we could derive help from them, in which case we have a perfect right to use them. We are usually inclined to sneer at the practices of others when they appear to us ridiculous, though we are very apt indeed to become hurt or resentful when others laugh at our peculiarities. This is a certain mark of foolish self-conceit coupled with less than due regard for the rights of others. Works of devotion are, however, by no means confined to ritual observances even in India or Ceylon, though in that part of the world the practice of religious ceremonial enters quite as largely into the daily life of the people as it does

into the life of the extremely orthodox Oriental Jew who counts it a great delight to observe punctiliously the 613 precepts of the Torah, many of which appear useless and antiquated to the modern Israelites of Europe and America. A work of devotion is, properly speaking, any work undertaken in a devout spirit and performed in reverent frame of mind, but as objects of devotion are very varied, we cannot classify all devout actions under a single heading. We often speak correctly of devotion to one's country, to an honored cause, to the welfare of one's family, and also to art, science, and business. The kind of work in which we engage receives its spiritual quality from the motive which prompts it, and the disposition which pervades it, therefore we are very likely to fall into serious error if we ever attempt to call certain definite external acts works of devotion in any exclusive sense. Writing a letter may be a thoroughly devout act, and it may accomplish untold benefit and bring a great blessing upon the writer, or the letter written may be merely frivolous, and so nearly unimportant that we can trace no definite result from its production, or again it may be written with a malicious motive and work great havoc. In these three instances exactly the same writing materials may have been employed in all cases, each letter might contain the same number of words in the same language, and all three be sent at the same time to the same city at the same rate of postage. Now, could anything be more ridiculous than to attempt to discourse upon the morality or immorality of writing an epistle of a certain length with a particular kind

of ink on a certain grade of paper, and after having written it send it to a particular destination? But such a discourse would be no more unreasonable than one which undertakes to measure or determine the value or demerit of any outward action without taking into account the object of its performance and the mental state of the performer. Yoga, then, cannot be reduced to the level of mechanism, though we may use mechanical means in its performance, just as we all employ writing materials equally when we are engaged in epistolary correspondence of the highest merit and quite the reverse. We have now entered a field of thought in which we can glean many profitable harvests, if we carry steadily with us the one all-important feeling that we can obtain blessing, no matter what we are doing, or how we may be circumstanced, provided we invariably determine to infuse into all our words and actions a benefic spirit of resolute determination to bless humanity through all our undertakings.

CHAPTER X.

EZEKIEL'S WHEEL—WHAT IT SIGNIFIES.—ASTROLOGY IN PROPHECY.

Among the many remarkable chapters in the amazingly symbolic book of the Prophet Ezekiel, the Tenth is in some respects the most highly emblematical of all, and, unless it is clearly understood that it describes a vivid vision and is in no sense intended to be taken literally, it must certainly appear entirely incomprehensible. But let us make an endeavor to interpret, in some degree at least, its marvellous imagery, and as we peer below the depths of its astounding letter we shall soon begin to catch some glimpses of its many deeper aspects. Were we to attempt to exhaust the meaning of the vision by any single attempt at interpretation we should defeat the very end we have in view, which is only to suggest some few thoughts which may be helpful to students who are seeking a key to the inner sanctuary of symbolic literature which is now beginning to be widely dealt with in an entirely superhistorical manner. Prophetical imagery may have both a local and a superlocal significance, by which we mean that certain events symbolically described or foretold may have particular reference to a special age and people in an immediate sense,

and at the same time be susceptible of much wider application. The writers of headings of pages in the King James version of the English Bible took amazing, and often entirely unwarranted, liberties with their often very poor translation of the Hebrew text, and it is these chapter-headings which have led to a vast amount of the misapprehension which extensively prevails as to the real meaning of the original. In the case of the chapter now before us this annoyance is not encountered, for the headings are simply descriptive, viz., "Vision of the coals of fire and of the Cherubim." The man clothed with linen, who is a very prominent character in many of Ezekiel's visions, may fairly be considered as one of those many angelic messengers of whom we read continually, all of whom are described as clad in pure white raiment, for at least two reasons: First, because all ambassadors sent forth by esoteric confraternities are invariably clad in white garments, and, secondly, because clairvoyant vision in all ages has enabled seers to behold the luminous white aura which radiates from all celestial messengers whether in the incarnate or excarnate state. The cherubs, who also play an important part among the characters in the vision, represented in olden times souls not yet terrestrially embodied, but awaiting incarnation, for the seers of every age and country have testified unanimously to spiritual pre-existence. The resemblance traced between a sapphire and a celestial throne suggests immediately the time-honored significance of that extremely beauteous gem, always a type of wisdom, sincerity, and constancy Obtaining fire from

heaven and scattering it over the earth is a symbol to be met with throughout almost the entire range of classic literature, the well-known story of Prometheus being a highly typical example. Fire has occupied a place of singular honor among all nations, and as a religious emblem it has always held the center of the stage, and deservedly so when we consider its three leading and distinctive properties, which are to enlighten, to purify, and to warm. Heat, light and purification are instantly suggested with the thought of fire, and therefore the great alchemical work of transmutation is symbolized thereby. Much that refers to profound and awe-inspiring initiatory rites is conveyed by this far-reaching symbol. The man in white raiment going in and out of the mystic flame represents a thoroughly developed hierophant, one who has truly passed through the mystic death and attained to the glorious freedom of the new life of the risen and regenerate. The wings of the cherubim denote ability to pass through air or ether as easily as birds can fly and fishes swim, and doubtless with far greater rapidity. A comparison of the sound made by the motion of the wings of the cherubim to the voice of the Almighty when speaking, is a clear reference to the very ancient and wide-spread idea that GOD speaks to humanity on earth through the agency of angels. All revelations must of necessity be accommodated to the state of receptivity of those to whom they are addressed, for where there is no comprehension there can be no revelation, a revelation necessitating a comprehender as well as a revelator. According to some commentators the

wheels among which the man in white raiment stands have an astrological significance, and in that curious book, "Art Magic," which gives much information of an unusual character, we find an illustration of Ezekiel's Wheel intended to set forth the astrological idea of ascending Macrocosmos and descending Microcosmos. Six signs of the Zodiac, Aries, Taurus, Gemini, Cancer, Leo, Virgo, are on the line of ascent. Libra, the seventh sign, is the turning-point or balance of the scale. Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, are on the descending line. The wheels within wheels according to this rendering refer plainly to the different Houses of the Sun, as the twelve signs of the Zodiac are termed. In each of these Houses humanity accomplishes some special work, and during each Grand Cycle of 25,840 years our Sun passes through these twelve Houses, just as our little earth goes through them in a trifle over 365 days.

The four special signs described as having respectively the face of a cherub, a man, a lion, and an eagle, are the four so-called Fixed Signs of the Zodiac. These are Aquarius, Scorpio, Leo, Taurus. Aquarius is familiar to all of us as the man with the watering-pot; Leo is the lion, Taurus is the winged cherub as frequently represented in ancient symbolic art; Scorpio is the eagle and has been so represented as to its spiritual significance from ages immemorial. Christian art has employed these symbols to characterize the four Evangelists, that is why we so frequently behold an eagle lectern in a Christian church; though its more ancient and universal significance is rarely mentioned except by

students of astrology, who naturally wish to prove the relationship between their own modern teaching and the wisdom of the ancient prophets. Astrology must always be to some extent under a ban until its professors everywhere disclaim all connection with fatalism and with pessimism, for these twin errors rob astrology of all the good it might otherwise accomplish. Idle curiosity may prompt many people to pry into the future without any belief that they can profitably utilize the knowledge they obtain, but the serious-minded, who are ever seeking for profitable instruction, can never take interest in any predictions which do not serve to encourage those who listen to them to buckle on their spiritual armor and conquer whatever conditions would prove adverse did we allow them to triumph over us when it is our mission and prerogative to rise above them, by meeting these seeming adversaries not as foes to be exterminated but as necessary material for purposes of eventual transmutation into forms as unlike the original as an eagle is unlike a scorpion. These four very extraordinary Living Creatures mentioned in Ezekiel reappear in the Apocalypse, which is a most significant illustration of the widespread use of an identical symbology. These are Masonic as well as Astrologic emblems and are doubtless well comprehended by those comparatively few really distinguished Masons who peer into the esoteric meaning of Masonic rites and are far from satisfied with bare initiation into the outer fringe of the Masonic garment. But however deeply versed in Masonic lore the ancient prophets may have been, they were

before and above all else exhorters of the people unto civic as well as private righteousness.

The highly important significance of the transformation of Scorpio into Aquilla (the Eagle) has always been regarded as the accomplishment of the Magnum Opus of the Alchemists, who were always accustomed to veil their profound esoteric teachings concerning human regeneration under a general symbolism pertaining to the literal transmutation of metals, a feat which doubtless was, to some extent, actually accomplished by those well versed in mystic chemistry. But as the noblest and most trustworthy Rosicrucians, and all other students of genuine alchemy, invariably declared that no one could become a true White Magician until he had overcome all cupidity, the literal production of material gold was a decidedly unimportant work in the estimation of those great Magicians who made the regeneration of humanity, individually and collectively, the one supreme object of their indefatigable exertions. Earth, Air, Fire, Water, like North, South, East, West, are employed in mystical writings as significant of the four chief divisions of human life in all directions. The four typical rivers watering the Garden of Eden are, alchemically considered, the four great arteries which are the river-courses of the blood. The four rivers enumerated in Genesis may well be thought to have some connection with the four Living Creatures mentioned elsewhere in the Bible. Pison stands for the innominate artery which supplies blood to the right side of the head and to the right arm and hand. Gihon represents the second great artery at the arch

of the aorta—the left common carotid—which supplies the left side of the head and, through the "Circle of Willis," can also supply the right side of the brain. Hiddekel refers to that which furnishes blood to the upper portion of the left hand. Euphrates stands for the descending aorta, which supplies the lungs and all organs below them, including the major sections of the chest and stomach. Keeping in constant remembrance the relation between Macrocosm and Microcosm we shall experience little, if any, difficulty in tracing the vital unity of these several correspondences, for though at first there may appear but a very slight and chiefly fanciful connection between the Signs of the Zodiac and the different sections of the human body, no sooner have we grasped something of the inevitable implications of the microcosmical idea than we see at once that the constellations and all they signify are not only without, but also most verily within every one of us. At the very outset of any practical instruction in astrology it is highly essential that the teacher should seek to remove the prevailing fallacy that when we are treating of planetary influences we are alluding only to such as are exerted over us by bodies distant many millions of miles from this earth.

Every influence exerted upon us from without must have its correspondence within, otherwise we could not be affected by it. It is because we are universes in minimum that we can know and feel something of the greater Universe outside. Hermetic Philosophy is the only adequate reconciler of physics with metaphysics and of idealistic with real-

istic philosophy, for in the light of Hermetism we can readily comprehend how our bodily senses can be entirely trustworthy, so far as their testimony extends, and at the same time agree with the idealist who insists that all that we perceive is within the consciousness of the percipient, for it is within us and without us at the same instant, precisely as there is air in our bodies at the same time there must ever be a far greater volume of atmosphere outside. Prophetic visions always introduce us to that universal sign and symbol language in which we usually dream, and which generally greatly baffles us until we have found a key to its interpretation.

CHAPTER XI.

EMANUEL SWEDENBORG AND HIS DOCTRINE OF CORRESPONDENCES.

Whatever estimate we may seek to place upon some of the doctrines of the great Swedish philosopher and seer, Emanuel Swedenborg, it is impossible to overlook fairly his enormous contribution to spiritual and liberal religious and philosophic thought, for though many of his followers are extremely conservative,—and apparently intolerant of all claims to modern illumination after the time of Swedenborg,—no narrowness on the part of subsequent generations can remove any lustre from the career of the highly learned and truly marvellous man to whom we are all very deeply indebted for calling renewed attention to very ancient ideas concerning Holy Scriptures quite at variance with the conventional orthodoxy of his period. As a distinguished man of science and of letters, also as a marvellous clairvoyant, Swedenborg shines forth brilliantly in contrast with the general dulness and deadness of his age. The 18th century was remarkable for the prevalence of cold religious formalism and much looseness in morality, and to counteract both these depressing tendencies Swedenborg worked with skill and energy truly marvellous.

The literary output of this amazing writer would be wonderful if judged from the superficial standpoint of voluminousness alone, but when we take into account the extreme excellence of this enormous mass of literary material we cannot feel other than convinced that we are in the presence of a mind trained and cultured far beyond the ordinary. As the religious denomination known as Swedenborgian has for a great many years been industriously circulating many of Swedenborg's theological writings, either gratuitously or at merely nominal cost, the reading public is fairly well acquainted with "Heaven and Hell;" "Divine Providence"; "Divine Love and Wisdom," and several other of the smaller books, but we doubt if very many, apart from special students, have waded through "Arcana Cœlestia," "Apocalypse Unveiled;" or even "The True Christian Religion;" all of which are decidedly bulky volumes and written in that precise, leisurely, scholarly style which shows their author to have been a singularly careful, and evidently unhasting, though wonderfully fertile writer. To appreciate in any due degree the revolutionary character of Swedenborg's method of dealing with the accepted Bible of his day and country, we must remember that though he strenuously insists that there are two interior senses—Spiritual and Celestial—within the literal, which he calls the Natural sense of those portions of the Bible which he says are verily the Divine Word, he by no means allows that the entire 66 documents which constitute the Holy Bible of Protestant Christendom are to be regarded as an absolutely divine

revelation. On the contrary, he places them just about where the Church of England places the Apocrypha, which it recommends for reading, even in church services, but to which it assigns no such authority as to the Old and New Testaments.

The Pentateuch, or Torah, according to Swedenborg, is indeed a divine revelation, but not externally as touching literal history, sacrifices, and various ceremonial observances, but as to an interior meaning which has to do, primarily, not with man's outer formation, but with the 7 stages of human regeneration, which are spiritually set forth in the opening chapter of Genesis. It is quite easy to see how complacently Swedenborgians smiled at that revolutionary Darwinism which convulsed the religious, as well as the scientific, world during the middle of the 19th Century, for the doctrine of correspondences could not be adversely affected if it were proved that man had been on earth millions of years instead of only 6,000. It is extremely interesting to look up interior meanings in Swedenborg's "Dictionary of Correspondences," for there we are told that Balaam's ass represented his natural affection for good, and that saved him from destruction when the direful consequences of his disobedience to Divine direction were ready to overwhelm him. To many minds such a mode of exegesis must appear arbitrary and far-fetched in the extreme, but such is not necessarily the case if we take into consideration the Hermetic method of teaching, which virtually all Mystics, alike of ancient and modern periods, have insisted upon as the only really important aspect of any edifying

and spiritually enlightening literature. It cannot be seriously admitted by thoughtful minds that a record of merely exterior events in human history is specially revealed from Heaven, but it is conceivable that outward narratives have been used illustratively and allegorically to enshrine teachings of the utmost value through all succeeding generations.

As there can be no completer summary of Swedenborg's teaching, as to its foundations, than his dissertation concerning the interior meaning of the seven "days" of Genesis, we append his interpretations translated from the original Latin (the language in which he always wrote) contained in that intensely interesting work "The Life and Mission of Emanuel Swedenborg" by Benjamin Worcester. The six days, or times, which are so many successive states of man's regeneration, are in general as follows: The First state is that which precedes, both from infancy and immediately before regeneration, and it is called a void, emptiness and thick-darkness. And the first movement, which is the mercy of the Lord, is the spirit of God moving itself upon the face of the waters.

The Second state is when distinction is made between the things which are the Lord's and those which are man's own; those which are the Lord's are called in the Word 'remains,' and are here especially the knowledges of faith which man has acquired from infancy, which are stored up and are not manifest before he comes into this state. This state seldom exists at the present day without temptation, misfortune or grief, which cause the things of the body and the world, or his own, to

become quiet and, as it were, to die. Then the things of the external man are separated from those of the internal; in the internal are the remains stored up by the Lord for this time and this use.

The Third state is that of repentance, in which from the internal man he speaks piously and devoutly, and brings forth good things, as the works of charity, but which are nevertheless inanimate because he regards them as from himself. These are called the tender grass, then the herb yielding seed, and afterwards the tree yielding fruit.

The Fourth state is when he is affected by love and illumined by faith; he before indeed spoke pious things and brought forth good things, but from a state of temptation and distress, not from faith and charity. These, therefore, love and faith, are now enkindled in the internal man and are called the two great lights.

The Fifth state is that he speaks from faith and thereby confirms himself in truth and good; the things which he then brings forth are animate, and are called fishes of the sea and birds of the heavens.

The Sixth state is, when from faith and thence from love he speaks true things and does good things, the things he then brings forth are called the living soul and creature. And because he then begins to act from love as well as from faith he becomes a spiritual man which is called an image of God. His spiritual life is delighted and sustained by the things that are of the knowledges of faith and of the works of charity, which are called his food; and his natural life is delighted and sustained by the things that are of the body and the senses;

from which there is a combat until love reigns and he becomes a celestial man.

They who are regenerated do not all arrive at this state, but some, and the greatest part at this day, only to the first; some only to the second; some to the third; the fourth, and the fifth; few to the sixth, and scarcely any to the seventh.

The Seventh state signifies a condition of complete regeneration."

From the above outline our readers can gather at least a faint idea of how completely Swedenborg does away with all simply external interpretations of the Pentateuch, and when he proceeds to deal with the Book of Revelations he finds no difficulty in explaining the many elaborate hieroglyphics with which the mysterious Apocalypse abounds.

It is indeed to his "Apocalypse Unveiled" that we must turn for anything like an adequate view of his special doctrine concerning the Church of the New Jerusalem, which he regards as a new dispensation of truth, in the advantages of which the world is now measurably sharing, though the full glory of the new age has not yet burst upon us. This most wonderful of all his writings was never completed or published by the author, although carefully prepared for the printer as far as the middle of the nineteenth chapter. The general plan of the work closely resembles that of the "Arcana Cœlestia"; the full text of each chapter is given, then elaborate expositions of single verses follow; some of which are treated at great length, others briefly.

According to Swedenborg a new age of the world began in 1757, and it was after that year that he

undertook to minutely explain the Apocalypse, which he declares (particularly in its closing chapters) symbolically describes the ideal condition of humanity yet to be realized.

John the Revelator is said to represent those who are in the good of life from faith in the Lord who remain steadfast through the desolation of the church, and who are the first to become aware of their Lord's coming, which being "in clouds," and in the midst of "seven golden candlesticks," represents a manifestation of light in the midst of obscurity in the letter of the Word. The seven churches are the members of the Christian Church in seven distinct conditions. What was seen through the door in heaven (Chap. 4) was the ordering of all things in preparation for judgment. Those who sit on different-colored horses mean those who variously understand the significance of the Word. Souls under the altar are those who have lived a good life reverencing the Lord, and though oppressed by rulers of the external church, have been preserved by divine care. The rolling away of heaven as a scroll represents the dissolution of that fictitious heaven which pretended Christians form for themselves as soon as their inner condition is disclosed by the light of the Lord's coming. The mystical 144,000 are they of the true church of every kind who are sanctified within. The "woes" follow the exploration of the states of those who rely on faith without charity. The woman clothed with the sun (Chap. 12) signifies the new church that is to come; the man child whom she brings forth is the strong doctrine of that church

which is opposed frantically by the dragon which represents the false doctrine of faith alone. The ruling of the nations with a rod of iron by the man child represents the power of the new doctrine which will be illustrated both from the letter of the Word and by rational argument from the facts of nature. War in heaven results in the overthrow of those fictitious states which outwardly appear as heavens until their inner lack of true affection is discerned. The golden vials full of divine anger signify the holy good and truth of heaven flowing in and making evil secreted in the church manifest, that it may be vanquished. Babylon described as a "harlot," reveals the state of those who misuse their position in the church for ends of self-aggrandisement. The "Beast" is the letter of the Word in the hands of those who pervert it to base ends. The coming church, confirmed in genuine truth, is described as the bride of the Lamb, clad in fine linen; the doctrine of this church is described as a Holy City descending from God out of heaven into which there shall not enter anything false or defiling. The foregoing are but a few out of multitudinous explanations of striking metaphors with which this marvellous book abounds, but though few they suffice to afford some clear insight into Swedenborg's general line of interpretation. In addition to all this remarkable expository comment Swedenborg has given us an immense number of personal experiences of a superphysical character not only in his "Diary" but scattered through almost all his works. To any unprejudiced reader many of these narrations may serve the double purpose of ac-

quainting us not only with Swedenborg's spiritual experiences but also with his own mental bias, which was particularly strong in certain definite directions. Being educated as a Lutheran he seems to have inherited a certain affection for some forms of Protestant Christianity and a very decided dislike for Roman Catholicism, and this, as Emerson has pointed out, together with many similar incidents, serves to foster the opinion, entertained very widely, that however true a seer he may have been his revelations were all more or less colored by the mental medium through which they flowed; they are therefore no more to be regarded as infallible than those of other seers. But this rational position is so distasteful to extreme Swedenborgians that they appear resentful when this great man, whom they so very highly extol, is placed upon something like the same level with other great philosophers who have also enjoyed spiritual revelations. The remark of the apostle Paul, "We have this treasure in earthen vessels," is universally applicable to all human experience, and it is just at this point that simple Theism proves its unconquerable superiority to all sectarian systems, adherents to which invariably claim far too much for some one leader whom they extravagantly exalt, and often far too little for other noble teachers with whose positions they are not in sympathy. The foolish statement that God makes a perfect revelation through an imperfect medium is a fantastic bubble which bursts as soon as it is pricked, for there is no question of divine but only of human ability at stake; and if we are in this world under-

going gradual training, and it is the divine will that we should unfold by a succession of progressive experiences, we may safely conclude that there is no cut and dried revelation once for all ready to our hand. It is undoubtedly far best for us to be situated exactly as we are, without such a revelation, but with every inducement and ever-increasing opportunity to arrive at more and more knowledge of truth for ourselves by faithfully and continually exercising those very faculties with which we are clearly endowed for the purpose of enabling us to find out truth through the agency of their exercise. Though this common-sense position, as it may well be called, is in entire agreement with all our actual experiences of human education, and is moreover strictly scientific in all its tendencies and implications, it can never satisfy any who demand a complete unveiling of the mysteries of the universe, for they set themselves in an attitude toward revelation which renders it impossible for there to be a gradual unwinding of the scroll of truth to human understanding, seeing that if their position be tenable, all truth must be already in our possession. Needless to argue that no really illumined teacher at any time anywhere ever took so insane a position, which is one, moreover, that no professedly Orthodox or Catholic theologian will attempt to maintain if engaged in controversy with an intellectual opponent.

It is much to be regretted that so few admirers of any great teacher seem willing to place him among the world's enlighteners, simply as one of them, instead of exalting their chosen hero to a

rank enirely beyond that of all the rest. This attitude toward Swedenborg, on the part of his devotees, has led many to turn away entirely from his revelations because they could not accept them as infallible, though they doubtless contain much ennobling philosophy, and can well be studied as helpful textbooks by all who are seeking to acquaint themselves with the history of modern seership. Though, for ourselves, we totally deny everlasting continuance in hells, which most Swedenborgians believe is a necessary inference from their leader's disclosures concerning the spiritual world, we can entirely agree with Swedenborg's doctrine of dominant affection regulating our condition in the hereafter. Clairvoyance may be perfect, to the extent of clearly revealing post-mortem conditions as they now exist, without throwing any light whatever on how radically those conditions may have changed before another century has rolled away. We have not the slightest warrant for supposing that any soul will choose evil everlastingly, though we can comprehend the idea that if one did actually desire to spend eternity in a hell, the privilege would be accorded him of gratifying his dominant propensity. But how pitiably absurd is such a vile conjecture in the light of Swedenborg's primary teaching regarding human origin, for he attributes all life to a sole Divine Being, whose life animates the entire creation. Swedenborg accounts for evil by styling it an inversion of good, but why an inversion should continue forever can never be explained reasonably. There is no diabolical fount of life

whence some portion of the creation has emanated, and if all souls are alike divinely created why should some choose to spend eternity in opposition to their Creator whom Swedenborg beautifully describes as perfect Love and Wisdom? In the hideous and utterly irrational idea of even a greatly modified unending hell we see traces of the pernicious Lutheran doctrine which Swedenborg never completely left behind, though he wonderfully improved and in every way greatly modified it. Running all through Swedenborgian theology is the supposition, to say the least, that some human souls have, during the brief term of a single embodiment on earth, so confirmed themselves in love of evil,—which of course implies hatred of good,—that of their own volition they will remain forever in a state of alienation from all truth and goodness. In this inference we can see nothing but shortsighted failure to discern the true inwardness of human nature. Where those fictitious characters are to be found in real life who have no love of goodness in them we have never been able to discover, though it needs no more than the most ordinary observation to discern widely different degrees of manifest goodness, not only in different individuals, but also in the same individuals at different times and in the midst of varying circumstances. We are often reminded by Swedenborgians that the Lord coerces no one, but leaves every individual free to choose a destiny; but the full acceptance of that proposition does not in the slightest measure sustain the position we are combating, for it can be assented to in its

entirety by all who take a reasonable view of human nature and be by them employed to illustrate the certainty that that very freedom of choice upon which Swedenborg insists so strenuously will prove the agent through which the transformation of all hells into heavens will be ultimately accomplished. Were this point only a theological quibble, having no immediate bearing upon our conduct toward our fellow beings here and now, we might well consign it to the category of those mysteries which may be cleared up in a future life, but not in the present; but nothing can be more misleading than to assume that an anthropological doctrine can be void of present influence upon the mutual practical conduct of those who entertain it. The whole question of Prison Reform is affected vitally by the views of human nature which we at this moment entertain, and it is not too much to condemn as shockingly immoral a doctrine of innate and perpetual, therefore presumably irremediable depravity. With the breaking down, in nearly all Christian communities, of the frightful old views of hell which Swedenborg did so much to modify, a wave of humanity is now sweeping over the earth, which promises ere long to completely transfigure all our penal institutions; and so powerfully is the good influence exerted by the "new theology" being already felt that we can hardly take up a periodical, or even a newspaper, without finding some account of good work accomplished through the beneficent influence exerted by the dissemination and application of humane views of human nature. The Southern States of America have long been in the clutch of

extreme religious and other phases of conservatism, and it has generally been considered that the North is far more open to accept needed reforms in thought and practise than the South; but it is now happily true that the South is entering upon a new era of prosperity and awakening to embrace the same noble philanthropic spirit which is now making rapid headway in the North and in the West. As recently as March 29, 1910, a representative Southern newspaper, "Virginian Pilot," Norfolk, Virginia, contained the following beautiful account of an address delivered in that city by Judge Benjamin Lindsey, of Denver, Colorado. Our special object in inserting the report in this volume is to show exactly how human nature actually responds in this world to the right sort of treatment, and it is this same human nature with which we have to deal when we are contemplating the future state of our humanity. As we read this noble record of the gracious helpful work of a truly brave and strong, as well as intensely kindly man, let us keep steadily before us the fact that Judge Lindsey is dealing with that element in society which is designated "incorrigible" in many instances by people who can see no latent love of virtue below the mass of débris behind which it is often deeply hid. When theologians as a whole believe that the law which regulates the universe is at least as good and wise as its manifestations in the persons of many living philanthropists, though they may still have much more to learn, they will cease speculating upon the fate of the "finally impenitent."

BOYS' CHAMPION IS ENTHUSIASTICALLY WELCOMED.

Judge Ben. B. Lindsey, of the Juvenile Court of Denver, Colo., one of the most noted workers in the interest of juvenile court work in the United States, and the author of the sensational political story, "The Beast in the Jungle," which has been running in Everybody's Magazine for the past six months, lectured to a large audience at the Academy of Music last night on "Juvenile Court Work." The lecture was given under the auspices of the Co-operative Clubs of Norfolk and Portsmouth and directly under the auspices of the Norfolk section, Council of Jewish Women.

After his lecture, which was received with great warmth, Judge Lindsey was besieged by the representatives of a half dozen clubs and organizations of the city and promised to make his appearance before four of them.

It is no wonder that the "kids" of Denver took Judge Lindsey into their confidence and told him their troubles when no other judge had ever been able to get a word either as evidence or confidence. Judge Lindsey is a man who has a personality which attracts youngsters and inspires confidence. He has an honest, appealing sort of a face with not a hard expression in it, but always a laugh about his eyes when the rest of his countenance seems serious.

He carried his audience away with him last night on many little trips into boys' hearts and boys' lives. He told about things which have happened to about every man who listened to him last night, but most of them had forgotten and were delighted

when their memories were refreshed. He brought out the fact that interest is everything in a child's life and that the child is changing the whole scheme of things. What is most needed, he said, is a little love in the law and less of that inconsiderate harshness which classes the mischievous boy with the criminal man. Fewer jails and more schools; more education, more tolerance, more patience and more sympathy, and less browbeating, is Judge Lindsey's prescription for saving boys' futures. He believes that there is some good in every boy and that the good dominates the bad.

"We are dealing with human hearts and souls and qualities," said Judge Lindsey. "We ought to deal with a lad as a child is dealt with, and not a criminal. Give boys what they need—sympathy, assistance, encouragement and co-operation, and see what you get in return.

"Fathers and mothers in the home if they are wise will get the truth from the child taken in delinquency, for if a child gets by with a lie, in many cases, it is lost. Take them when they are young and mould their character while it is plastic and you make for better men and better citizenship."

Judge Lindsey divided the study of juvenile court work into three classes, each of which, he said, was closely allied with the other. He cited the physiological, the sociolgoical and the psychology of the boy's nature, each of which must be approached from an entirely different standpoint, but which are very closely linked together. Because of a total ignorance of these qualities, or perhaps because of an utter disregard for them, Judge Lindsey

declared, 100,000 children go to the courts of the country every year, which in a generation makes more than 2,000,000 "kids," as he referred to them, who are up against hard propositions which they don't understand. These conditions are attributable to careless parents, political corruption, and the grinding of the mills of the wealthy, which he declared crushed hundreds of lives which might have become a valuable asset to the nation."

Once let the members of the New Jerusalem Church follow their gifted leader further than the actual words of his writings, now long stereotyped, may be able to carry them and they will see that the greatest honor we can pay to a spiritual pioneer is not to cling slavishly to the letter of the record he has left behind him but to go steadily forward along the line suggested by the obvious trend of his philosophy. If there be any spiritual revelation it must be progressive, and instead of stupidly claiming, as many shortsighted people do, that you must take a revelation in its entirety or else utterly reject it, we claim that all revelations, no matter of what nature, must be fearlessly and dispassionately examined in accordance with the wise injunction, "Prove all things; hold fast that which is good." The scientific spirit needs to prevail in religious as well as in all other circles. Nothing is too sacred for examination; no revelation can be final and none can be complete, because our capacities for acceptance and for comprehension are continually on the increase.

During the Darwin Celebration at Cambridge, England, held in June, 1909, many learned men who

expressed the sincerest admiration and esteem for the hero of the occasion did not hesitate to call attention to his limitations while extolling his nobility of character and paying high tribute to the enormous value of his work. If some similar attitude were taken, by his admirers, toward Swedenborg, much good would undoubtedly be accomplished, and we should soon be able to assign to the gifted seer and sage of Scandinavia the place which rightfully belongs to him in his three-fold capacity of Scientist, Philosopher and Theologian. All who wish to estimate Swedenborg fairly, and to profit as much as possible from his immense literary output, should not confine themselves to his theological, but should make a study of his earlier scientific and philosophical writings also, for in these we can trace the gradual growth of his perceptions and watch, with much interest and profit, how he applies the universal law of correspondences to the entire field of nature, which he most industriously examined. Swedenborg's entire work will be far better comprehended, and his mission far more clearly understood, when some review of it in its entirety is undertaken by impartial and unprejudiced examiners. But these are usually difficult to find, because bias does exist, either for or against, to a large extent, even in the minds of men as widely comprehensive as Ralph Waldo Emerson, whose essay on Swedenborg is, to an extent, marred by his evident disrelish for any attempt to map out even a small portion of the unseen universe. Emerson's distinctive bias led him to eulogize Plato, almost extravagantly, while his review of Swedenborg suffered from the same

cause. Many of Emerson's criticisms of Swedenborg's "heavens" are very just, but there is more to be said in favor of their naturalness than a man of Emerson's temperament would be likely to discover. It is quite true that, when describing domestic life in the spiritual world, Swedenborg's married angels do appear something like "country parsons and their wives," though on rather a glorified scale; but it is quite conceivable that Swedenborg was really intromited into just such a state in the spiritual universe, his clairvoyance enabling him to see exactly what he described and was in full sympathy with; and just because his ideals and aspirations concerning the hereafter were not quite the same as Emerson's, his own selected heaven would not be the same as that chosen by one whose tastes and feelings were in many respects unlike his own. By carrying out the dominant Swedenborgian theory of will and choice as ruling factors regulating our condition in the heavens, we can dispose of many difficulties which appear at first insuperable, and it must be with Swedenborg himself for guide that his own philosophy will yet be much more fully elucidated. Here we may rest our argument, at least for the immediate present. We all make our own spiritual conditions here and hereafter, and the same law works uniformly in all worlds and through all ages. In accordance with the strictest implications of this rational and orderly proposition, we can logically proceed to construct a sound, sane, and ever-widening philosophy.

CHAPTER XII.

THE BOOK OF EXODUS—ITS PRACTICAL AND ESOTERIC TEACHING.

When rapidly running through some of the contents of Genesis, we dwelt particularly upon those wonderful Type Men, Abraham, Isaac, Jacob (transformed into Israel), and then Joseph,—a character of such rare beauty and comprehensive excellence that words fail utterly to do full justice to the magnificent ideal thus set before us. Turning now to Exodus, we find one majestic solitary figure towering in sublime moral magnificence far above all the rest, even Moses, the unrivaled prophet who to this day remains the grandest law-enforcer of whom we have any distinct record. In Genesis we are made acquainted with Egypt in the days of its ancient splendor, when the Pharaohs (Native Rulers) were just and honorable men and extended to Joseph, the representative Israelite, not only a cordial welcome but also assigned him the exalted station to which his extraordinary capabilities entirely entitled him. Then were the happy days when Egyptian and Israelite dwelt side by side in harmony, wisely co-operating for the general good. In those remote days it appears that Egypt had well-nigh perfectly solved some of those intricate indus-

trial problems which are greatly vexing the world to-day. The Hebrews were originally a pastoral and agricultural people, while the Egyptians were given to arts and crafts; they were also navigators and chemists of a high degree of proficiency. Racial differences have always existed, and it is perfectly right that we should recognize them still, but difference rightly understood never implies discord; on the contrary, it constitutes the only basis for exquisite harmony. There could be unison but not harmony in song if all voices were of the same pitch and all singers sounded the same note; so is it with the great human chorus composed of the various races of humanity; they are properly distinct, but they never ought to appear discordant.

The Book of Exodus introduces us to a very different state of affairs, when it informs us that "another king arose who knew not Joseph"; a brief, comprehensive sentence containing in germ the entire history of the fatal progress of Egyptian degeneracy, resulting finally in that abject decadence which brought about the complete overthrow of the Pharoic dynasty, tragically described in the graphic account of the destruction of the Egyptian host in the Red Sea, while those who had been cruelly enslaved and maltreated by Egypt's degenerate rulers were making their escape from bondage and taking their first vigorous steps on the road to complete enfranchisement. It is in the midst of a degraded Egypt that the sublime figure of Moses rises into a position of conspicuous leadership. We know quite well that the character of Moses is far from perfect, but perfect characters are never discover-

able among us; we all, even the greatest of us, have certain very definite moral and mental limitations, and were we to refuse to accord honor to a great leader because he exhibited some failings and frailties, we should be compelled to entirely abandon all that useful, because temperate and sagacious, hero-worship which, when kept within reasonable limits, is unquestionably a highly elevating factor in human development. The beautiful Bible story of Moses is full of picturesque detail, commencing with the Ark of Bulrushes in which he is found when an infant by an Egyptian princess, who takes the little Hebrew boy into her kindly charge and secures for him all the advantages which the highest culture of the day could afford. The Hebrew name *Moshe* means literally drawn up out of the water, and has no exclusive reference to the mere incident of a literal rescue from physical drowning at a time when the curse of anti-Semitism had invaded Egypt, to such an extent that drastic measures were employed for killing off in infancy multitudes of male Hebrews. The spiritual significance of the name *Moshe* denotes one whose consciousness has become elevated to a higher than the simply intellectual level; water signifying intellect esoterically. The life of Moses, which extended to 120 years, is divided into three periods of forty years each. The First Period is devoted to education; the Second to civil employment; the Third to seership. We are told in Exodus that Moses was fully eighty years of age when he turned aside at Horeb to behold that great sight, the bush burning with fire which, however, remained unconsumed. Though very

beautiful poetic allusions have been made to this bush, as though it were a vegetable, by John Greenleaf Whittier, Theodore Parker, and other excellent modern writers, and their references are thoroughly well justified, we know that the original meaning of the bush is human nature itself. Moses was a veritable prince among anthropologists, and because of his intimate and profound acquaintance with human nature essentially, it is truly said that he beheld the Divine Similitude. In the thirteen articles of Jewish faith, compiled in the twelfth century of the present era by Moses Maimonides, we find the following saying: "There hath never risen yet in Israel a prophet like unto Moses; one who hath beheld his similitude." Taking these words in connection with the sublime sentences which precede and follow them, we are fully justified in connecting this statement with the declaration in the first chapter of Genesis that humanity is created in the Divine likeness, therefore those truly great prophets who have revealed Divine Law to humanity with special fulness and clearness, are simply those who have attained to a higher degree of spiritual development than the majority. Reverence for great men may be carried to an extreme, but there is surely no just reason for denying the self-evident fact that once in a while some especially illumined teacher does appear among us, never, properly, as an object of worship, but as a true and faithful guide to some fuller comprehension of the one living and true God whom all the prophets in Israel have most emphatically declared to be the only proper object of human adoration. Let "higher

criticism" dispute over historical occurrences as it may, the sublimity of the moral law contained in the Book of Exodus can never suffer in the slightest degree by reason of anyone's alleged ignorance of the time and place of its original enunciation. The intrinsic value of the Ten Commandments is in no sense affected by any surrounding circumstances in ancient or modern days, and it is surely to the Mosaic type of man that the world is indebted for such clear and wonderful deliverances concerning courses of thought as well as action, necessary not only to the preservation of human society but to its continual elevation to ever higher and higher levels of attainment. Were the other nine commandments to be treated only as pertaining to outward conduct, the Tenth would always remain so thoroughly related to our most interior life of thought and feeling that its pure spirituality would ever constitute it a beacon light for human guidance, until the blessed time arrives when no commandments will be longer necessary, because a perfect love for goodness and truth will be so fully developed within us that we shall no longer need any external prohibition or exhortation. Moses may well be regarded as a truly great Adept and Initiate into those universal Mysteries which Theosophists and many others are now endeavoring to unveil and practically apply to existing human necessities. A people in bondage like Israel in Egypt may well be looked upon as representing a stage in human evolution prior to the awakening of spiritual consciousness. The Bible seems to tell us that people are very comfortable in servitude until a new love of

liberty awakens within them; then they become restless and restive, and in the endeavor to shake off their bonds they always encounter trial from within and persecution from without. Such has ever been the history alike of individuals and of nations; thus the story of Exodus applies not only to deliverance from physical slavery, but, in a much higher sense, to spiritual emancipation. Whenever a great crisis is reached in the progress of a nation, some great deliverer arises wonderfully equipped to lead a multitude which could not lead itself; likewise whenever an individual reaches a similar crisis in interior development, some hitherto unknown intuition causes, at one and the same time, discontent with prevailing modes of life and a more or less distinct vision of some higher state attainable. We observe that Moses is the younger and Aaron the elder brother, but the Divine voice speaks to Moses and through Moses to Aaron, then through Aaron to the multitude. This statement agrees exactly with the pre-eminence of the younger Jacob over the elder Esau, and gives significance to a famous modern phrase, "That which is latest born is highest born." Here we can readily trace the complete foundation of the universal truth of involution and evolution, for no matter in what direction we turn for example and illustration, we find it invariably stated, in the most widely divergent treatises, that the lowest forms of existence appear earliest and the highest class come last of all. We talk very curiously about "olden times" when we mean earlier days; but just as we grow older from year to year, so must time grow older; this year is therefore the

oldest year the earth has known, and as human beings are justly supposed to have been gathering experience through all the years which have passed, and to be therefore far maturer in judgment at seventy than at seventeen, so as the earth advances we have the right to expect that knowledge will continually increase, therefore the newest generation and the youngest individuals may be in very truth the oldest. Moses represents the intuitive man who sees everything through spiritual perception; he is therefore purely a prophet, while his elder brother Aaron has only that intellectual understanding which enables him to deal with those external matters which always pertain to the priestly office. As we follow the Book of Exodus from stage to stage, we find how naturally the author tells us that there comes a time when Aaron can be made to yield to the idolatrous wishes of the people while Moses is absent, but Moses remains relentless in his refusal to yield to any popular demand which his conviction cannot sanction. This has always been the great historical difference between prophet and priest, and it certainly exists manifestly at the present day. It is the superb courage, the dauntless moral bravery of Moses, which singles him out as a type of very much that is abidingly noblest in our common human nature, and it is not too much to claim that every true leader of a multitude must possess and exhibit, in unusually large degree, those prophetic qualities which cause their possessor to brave every possible danger and difficulty for the purpose of arriving at truth and emancipating, as far as possible, enslaved humanity. That very noble

and intensely conscientious political economist, Henry George, whose writings deserve the deepest study, gave many a truly inspiring lecture on Moses, taking that heroic ancient prophet as a type of what a valiant leader in any age and anywhere should be. There must be no temporizing, no pandering to injustice, no seeking to curry favor with unrighteous monopolies for selfish ends, or through timidity, but firm, uncompromising adhesion to one's uttermost convictions of right, no matter at what cost to one's self or whether the very people in whose interest one is specially working recognize the good intentions of the one who seeks to deliver them or not. Without these qualities and qualifications there can be no such prophet as Moses in the modern, any more than there could have been in the ancient world.

The real prophet is so much more than one who simply foretells coming events that, though there may be some element of forecasting in a prophet's ministry, he is before all else a champion of liberty and an exhorter to righteousness.

The curious story of the plagues of Egypt offers food for thought along several distinctive lines, one of which is the nature of magic and the part it played in ancient Egypt and Israel. Nowhere do we find a clearer line of demarcation drawn between white magic and black, than in the trial of strength between Moses and Aaron on one hand and Pharaoh's court magicians on the other. Up to a certain point whatever Moses and Aaron could do, and did, the soothsayers readily duplicated, therefore there could be no victory for either side until the crucial test was made at the time when men and animals

were alike suffering from painful and fatal diseases. The power to heal by magical means has been claimed for true prophets and their disciples in all lands and through all ages, and it has been quite reasonably maintained that no healing efficacy can possibly reside in the black magician's art, because he never works with a desire to benefit humanity, but, on the contrary, to unduly exalt himself and enslave others. We are quite ready to credit the statement in Exodus that while Moses and Aaron could and did perform beneficent works of healing, when the sorcerers attempted to do the same they only succeeded in enlarging the area of misery they were thus vainly attempting to reduce. Reason certainly compels us to decide that in order to accomplish any really beneficent work in the world, no matter by what means, we must have the love of humanity at heart; therefore it has always been justly claimed that power to heal resides only among holy prophets, never among those who, though genuine wonder-workers, producing marvellous phenomena through the performance of magical rites, are in no way actuated by any sincere desire to confer blessings on their neighbors.

The plagues of Egypt were of a startling nature, but they were not in themselves edifying, nor could they throw any light on the divine commission of Moses. They were doubtless due, in large measure, to the exercise of that strange hypnotic power about which we hear so much at present and which always greatly mystifies those who endeavor to rationally explain the wonders often performed in India in sight of European travelers by Hindu ma-

gicians. Turning a staff into a snake and a snake back into a staff may be altogether an illusory phenomenon, the spectators being temporarily affected by the mental power of the magician, and it may also be, as many Theosophists distinctly claim, that these wonder-workers have acquired through rigid self-training a control over Nature-Spirits which can be made to do their bidding. Causing the waters of the Nile to assume the semblance of blood, and also the mysterious production of quantities of locusts and other pests, would be well within the province of any sort of magician according to universal testimony regarding magic, but there would be nothing in all this to suggest any divine activity. When we come to the affliction of the beasts, many Jewish commentators have suggested that as certain animals were accounted sacred and unduly venerated in Egypt, the power exerted by Moses and Aaron to subject these creatures to affliction was intended as a convincing rebuke to prevailing idolatry, showing that the bull and other idolised animals were not able to protect themselves against attacks which might be made by men upon them; thereby proving that they were neither divinities nor under the special protection of divinities. Whatever we may think of that interpretation—and there is something to be said in favor of it—a clear moral issue is at stake only when we reach the point where the great prophets in Israel relieve the suffering alike of men and animals while their opponents can only increase distress. This is a very old and also a very new lesson, quite as much needed at the present moment as in any time of old, for we are witness-

ing to-day an almost overwhelming recrudescence of interest in everything avowedly magical, and especially in everything Egyptian, so much so that the weirdest and most fantastic tales have been very recently circulated concerning the dire catastrophes which have befallen impertinent persons who have behaved rudely to a painted mummy case, representing an Egyptian princess, in the British Museum.

We have no right ever to positively deny what we cannot definitely disprove, either on ethical or intellectual grounds; but we have a right to refrain from blindly endorsing almost incredible narratives, and particularly are we justified in discountenancing alarming beliefs concerning the powers of sorcery which, wherever entertained, can have no other effect than to weaken the nervous system and cloud the mind with dim forebodings of disaster. The plagues of Egypt must have had a highly salutary effect in two directions: First, they served to show exactly where a line can and must be drawn between beneficent and maleficent wonder-working; Second, they were instrumental in leading to the dethronement of tyranny and the gradual emancipation of an enslaved multitude.

Turning from an outer to an inner view of these strange records, a mystic commentary thereon will lead us to see in the Egyptians of the Book of Exodus all those, even at the present day, who, because dwelling in the night of ignorance and enslaving superstition themselves, are bent on doing all they can to hold others in captivity.

In the great mass of the Hebrews we may imagine

those who, though by no means as yet fully enlightened, are nevertheless awakening to a sense of their captivity and becoming filled with what we now often call divine discontent, are struggling to break their bonds. In Moses and Aaron (Moses especially) we behold the picture of those few who are so thoroughly consecrated to high ideals and so completely bent, no matter at what hazard to themselves, on carrying forward the glorious work of liberating the enslaved, that they do all and dare all to the utmost extent of their ability to accomplish the noble end to which they feel they have been called by the divine voice within them. The two great and serious problems of moral and industrial slavery need solution in modern Europe and America even as they needed solving in ancient Egypt, and we may well hope that there is to be found a modern as well as an ancient Horeb and Moses. The tragic overthrow of Pharaoh and his host in the Red Sea, presents in glowing imagery the inevitable disaster which must finally overtake all governments and monopolies which fight to maintain themselves at the expense of every humane consideration. We must not gloat over the sufferings of individuals, who physically perish in the days of some great revolution which results in the upward progress of humanity, but we may well triumph in the thought that cruelty and injustice invariably play a losing game, for, as Robert Browning beautifully expresses it, "God's in His heaven; all's right with the world." This magnificent truth so sublimely uttered and so constantly reiterated by all the world's greatest prophets and poets, should prove an anchor of refuge

in every time of trial, no matter how severe our trials may be, by nerving us with that true optimism which can alone sustain us in times of affliction by enabling us to cling with unflinching faith to a doctrine of the universe which places Divinity at its center and destroys all belief in the ultimate triumph of inequity in any portion of it. There are two texts in the Book of Exodus, equally sublime, but adapted to diametically opposite human conditions, which we do well to so lay to heart that we may receive inspiration from them both in times of needed repose and in periods which call for instant and vigorous action. The first of these is, "Stand still and thou shalt see the salvation of God"; the second is, "Speak unto the children of Israel, that they go forward." To understand the import of these two mighty sayings, we must take well into account the circumstances in which they both were uttered. The first came at a time when, if the people had stepped forward, they would have been instantly drowned, and had they gone backward they would have run into the swords of their pursuing enemies. The second applied to taking decisive action at such a period as we often call "the psychological moment." One lesson for us to learn is that sometimes there is nothing for us to do, and then it is that we require to summon all our energy to do nothing. No course to pursue is more difficult and no act is more heroic than to remain quite quiet in a time of panic, when people all around us are frenzied with excitement; and nothing again evinces more thoroughly developed intuition than to make a necessary move

at exactly the right moment, and in exactly the way which will prove most permanently effective.

When the people went out of Egypt they carried with them all that was worth conveying away of the religious ideas and ceremonies and also of the social usages of the Egyptians. This is symbolically stated in the statement that they borrowed jewels of gold and silver and "spoiled" the Egyptian. In this single sentence we have a distinct clue to the influence of Egyptian upon Hebrew culture, and we have also a plain intimation that when the old Egyptian civilization came to an end all that was really valuable in it was carried forward to other lands and eventually became incorporated in the institutions of other countries. Figuratively speaking, again applying the story of Exodus to universal human development, we may well decide that nothing worthy of preservation can ever be really lost, though it may often change its outward form, and sometimes remain to a large extent buried (but never dead), to come to active life again when some new age begins to dawn in human history, and some new race is evolving to embody the excellences of the past coupled with new developments unknown in ancient epochs.

CHAPTER XIII.

THE STORY OF THE PASSOVER AND THE PILLAR OF FIRE IN THE WILDERNESS.

Quite a number of different versions have been given of the special lessons intended to be conveyed by the Plagues of Egypt. We have already referred to their magical character, and endeavored to show that they present a very clear distinction between white magic and black—i.e., between Occult Power exercised with beneficent intent in the one case, and for the purpose of working injury in the other. There is yet another reason given for the Plagues than that of showing the distinction between wonders wrought to assist in procuring liberty for the enslaved and similar wonders performed for the purpose of keeping serfs still in bondage, a demonstration of Divine power over the Egyptian Idols which the Ten Plagues specifically attacked. Miraculous or magical power was believed by the Egyptians to be in the possession of their idols, which they always regarded as far more than emblems or symbols; believing as they did that their divinities in some mysterious manner communicated with them through the agency of these images, and also in a very particular manner through the various living creatures which they held particularly sacred. Sev-

eral writers have not hesitated to affirm that the Plagues were sent almost solely for the purpose of destroying faith in the various Egyptian divinities, a proposition to which we can well assent, provided we are convinced that thirty-five centuries ago the worship of these idols was intimately associated with the perpetuation of cruel slavery and many grossly immoral practices. There is no suggestion in the book of Exodus that the magicians of Egypt were devoid of power or that their performances were simply conjurors' tricks; but the very word conjuror meant originally one who could conjure or evoke certain unseen influences and compel them to do his bidding.

No objection need necessarily have been taken to any form of Nature worship, provided it had not been abused to the ends of human injury; but directly it had become thus perverted there was surely an excellent reason for protesting vigorously against it, and working wonders with the intent to demolish it. We must always keep steadily before us the one idea that whatever was done by Moses and Aaron had this sole object in view—the liberation of oppressed people from servitude. The first wonder destroyed confidence in the power of serpents which were very highly venerated in Egypt and in many other ancient countries, for we are told that Moses and Aaron could perfectly control them and cause them to appear and disappear at will. When man can show conclusively that these reptiles are completely subject to his sway, they can no longer be regarded as proper objects for human adoration, for it is self-evidently absurd to bow be-

fore inferior creatures which are subject to our will and cannot protect themselves against any assault we may make upon their alleged superiority. To pollute the waters of the Nile, the sacred river of the Egyptians, was to prove that their river deities were unable to protect the stream against the assaults made upon it by those greatest of wonder-workers, Moses and Aaron, who spoke in the name of a far more powerful Deity. We cannot suppose that any people could be at once led to acknowledge One Only Supreme Being, but they could quite easily be induced to admit through the agency of manifest marvels that the Divinity worshiped by the Hebrews was an altogether superior being to their own local divinities; and for the purpose of the Exodus it was clearly necessary to establish in the mind of Pharoah and his generals that the divinity worshiped by the Israelites had greater power than the many gods and goddesses to whom the Egyptians in general were accustomed to render homage. The plague of frogs was directed against an Egyptian god who was supposed to regard these unclean creatures as peculiarly sacred, and no sooner did frogs become a definite nuisance to the Egyptians than they ceased to venerate them, and were thus rescued from that particular phase of idolatry. No greater mistake could well be made historically or otherwise than to suppose that only Hebrews were liberated at the time of Passover, for the narrative in Exodus distinctly informs us that a mixed multitude went out of Egypt. The Egyptians as a nation were not drowned in the Red Sea, but only Pharoah's pursuing army who had set forth with

the one intention of dragging back into slavery those who were just escaping by way of the Red Sea passage. The various plagues, therefore, were intended to enlighten, not to curse, the Egyptians, though it is said to have come to pass that those who refused to give heed to salutary warnings were overthrown in a time of widespread calamity. The presence of various obnoxious insects in sacred temples as well as in secular houses served to desecrate all those places, and it had long been commonly believed that no insect regarded as unclean could possibly invade an Egyptian sanctuary. That old tradition may well have taken its rise in very ancient times when the priesthood was pure and noble, and did actually possess some real ability to consecrate buildings and sacred vessels as well as to sanctify its own religious vestments, but that time had long passed, and the priesthood of the days of Exodus had become, for the most part, so corrupt that no real sanctity could possibly attach to it or to its ministrations. The subject of the power to consecrate is very finely treated by Annie Besant in "The Changing World," particularly in the section headed "The Sacramental Life," in which she furnishes a large amount of information concerning "Words of Power," to which she attributes the very results in these days which have been claimed for them from time immemorial. So very much, according to this view depends upon the consecrator that no object can be consecrated simply by the celebration of a rite or the employment of a formula; it takes a holy man or woman to perform a holy act; the simple fact of one's being a nominal priest or

priestess confers no genuine grace or power. Just as in India a mantra can only be successfully used by a holy person who speaks the right syllables in exactly the right manner, so can we readily discover by observing contemporary mental therapeutic practice that while nothing is easier than to learn a set of formulas and repeat them by rote, the actual efficacy of this mode of treatment depends far more upon the man or woman who makes use of it than upon the formula itself, though it may also be fairly claimed that there is a suggestive value in certain formulated sentences quite apart from the special condition of the individual who employs them. Again and again we are told in Exodus that Moses and Aaron gave credentials of their divine commission by healing the afflicted, a work which Pharoah's magicians utterly failed in accomplishing whenever they undertook it; it was not therefore the production of the Plagues, but their removal, which proved that Moses and Aaron were on the righteous side while their opponents were the servants of unrighteousness. Nothing could well be more odious than to believe that anybody at any time displayed delegated divine authority by producing plagues or causing pestilence, but when we have learned that though that work can be quite successfully performed by black magicians, the power to remove plagues testifies some degree of divine authority the case is entirely different, and by no means irrational or incredible. We are told that the magicians, when they witnessed the power of Moses and Aaron accomplishing wonders far beyond their own power to duplicate, exclaimed, "This is indeed the finger

of God," an expression which clearly shows that they were amenable to reasonable conviction and did not hesitate to confess their inferiority when such was clearly demonstrated. There was in Egypt at that time a singular belief in a divinity who presided over flies, and indeed every creature mentioned in the story of the Plagues was in some way connected with prevailing idolatry. It was, however, only after the slaying of the first-born sons that Pharoah is said to have become so terrified that he not only let the people go, but urged the captives to depart with utmost haste, lest even greater calamities should fall upon him and his subjects. This terrible ordeal through which the Egyptians had to pass suggests the outworking of the Law of Karma, which metes out exact justice in the long run to every individual and to every nation. This slaying of the first-born of the Egyptians may be regarded as the fruitage of the previous slaying of the male children of the Hebrews by command of an earlier Pharoah. What we do to others we often unknowingly and unwittingly do to ourselves; for all evil thoughts, words and deeds directed against others are like boomerangs: they strike back the individual who throws them out. Herein lies the open secret of the much-maligned but ever true law of retaliation, expressed in the famous sentence, "An eye for an eye and a tooth for a tooth." This is the law of the universe, and no one can ever evade its operation; but it is a beneficent law, and when rightly interpreted impresses us deeply with a sense of divine equity, but conveys no thought of vengeance, for we need the discipline

of suffering ourselves if we have caused others to suffer. There is something actually sublime in that great phrase of Emerson's, "No one can do me an injury but myself," which clearly means that we are never really hurt by any opposition from without, but only by deterioration from within. Knowing that a great many Christians entirely misconceive the law of retaliation and believe that the New Testament condemns it, we hope they will soon come to understand it rightly, and they will when they see that it is at no point in conflict with the Golden Rule which beautifully advises us to do unto others only and exactly what we wish others to do unto us. No great teacher ever instructed his disciples to knock out their neighbors' teeth and pluck out their eyes, but all great teachers have urged upon their students the necessity for just and kindly conduct in all the relationships of life; consequently, if Christians obey the Golden Rule they will not find the Jewish law working against them in any particular, even though it be carried out in its minutest detail. We do not mean to say that all Jewish legislation, any more than all Christian legislation, has been either just or merciful, but we are not now endeavoring to deal with the particular acts of certain individuals, but only with the broad outlines of a code of morals set forth in the Pentateuch. In the literal enforcement of equitable law we must always be compelled to make the utmost compensation or restitution in our power for all injuries we have inflicted on others; but this certainly does not mean that others are to perform upon us the same ferocious acts that we have performed on

our neighbors, for no good end would probably be served by that kind of savage retaliation. There can be no real justification for inflicting any penalty on anyone except with some benevolent end in view; but as different people are reached by different methods, adapted to their varying stages of moral and mental development, seemingly harsh measures are often kind in reality, while very lenient ones are frequently ineffective. We must, however, be very careful, if ever we feel disposed to take the law into our own hands, for we are wisely told in the Bible that retribution belongs to God, and all matters will be adjusted equitably through the outworking of an unchanging universal law with which we must simply endeavor to place ourselves in harmony. We should do all in our power to discourage any form of gloating over the discomfiture of our personal antagonists, and if we celebrate the Passover in any helpful manner, we must rejoice only in a commemoration of human liberation from slavery and think of the means provided to accomplish this noble end merely as those best suited to a bygone age in a distant country. The lesson of the Passover itself is universal and perpetually enduring, even in the case of curious ceremonial details, such as the eating of bitter herbs and unleavened bread, which have a far deeper significance when viewed esoterically than any mere remembrance of a hurried flight from Egypt on a certain eventful night between three and four thousand years ago.

Even the curious traditional songs sung in Jewish homes on Pesach Eve are replete with deep interior meaning, though such curious specimens as

"One Only Kid" may well be classed with fables and folk-songs in general. Children always love songs, fables, parables and all kinds of object lessons, and they grasp what there are intended to teach far more readily than they learn by the less attractive methods employed by teachers who exclude symbols from their curriculum. "One Only Kid" is a fair specimen of ancient combinations of allegory and anecdote. The main object of the song is to demonstrate the instability of all mortal things and the sole permanence of Deity and of God's unchanging law. The child sings at time of Passover celebration of his father's buying a kid, which was eaten by a cat (originally some large member of the feline family was indicated). Now the cat was a very sacred animal in ancient Egypt; so sacred was it held that cats mummied thousands of years ago are yet in a good state of preservation in the British Museum. But after the cat had slain the kid, a dog came and bit the cat. Now the dog was held sacred in Babylonia and Assyria, to which power Egypt was rendered tributary after the Israelitish exodus. History is therefore taught in the quaint old melody as well as religion. The dog in turn is beaten with a stick, which is emblematical of Persia, where it was a type of the strictest possible administration of justice, as we learn from the Zend-Avesta. Then a fire burns the stick, and this is said to represent the conquest of Persia by Alexander of Macedonia, who rushed forth like a devouring flame, and in less than seven years completely overthrew Persian supremacy. The fire now is quenched by water, which typifies the Roman

power which swept like a flood over the major portion of the then known world. Eventually an ox appears, and drinks up the water which had quenched the fire, and this is looked upon as an emblem of Moslem rule. But the ox meets its fate at the hands of a butcher, who is said to signify the Crusaders who as relentlessly attacked the Mohammedans as they had attacked those whom they had previously conquered. But there comes a time when the butcher must fall before the sword of the Angel of Death, who will ultimately remove all strife from the earth and usher in the glorious age of universal peace foretold by all the greatest of the prophets of all climes and ages. The Holy One (Blessed be He) slays the Angel of Death who has removed the butcher who slew the ox which drank the water that quenched the fire that burnt the stick which beat the dog that bit the cat that ate the kid. Finally the prophets assure us all wars will cease and this planet will reach the zenith of its perfection and become the abode of only holy and happy multitudes. Such is the predicted end of the world, for by end is meant object in view. To what end are you working? is a familiar inquiry. Wisely indeed does John Uri Lloyd, in his wonderful romance, "Etidorhpa" (Aphrodite spelled backward), represent a radiant maiden appearing to a venerable man who had undergone the weirdest imaginable experiences, and saying to him, "I am the end of the world," a highly significant sentence, meaning that the object of all terrestrial experience is to bring forth perfected humanity, which must be the only sane and satisfactory solution of our planet's tragic history.

The Pillar of Fire which went before the children of Israel during their forty years' march through the wilderness between Egypt and Palestine, has been accounted for literally by some modern students on the basis of discoveries in the vicinity of Mount Sinai in Arabia, pointing to the volcanic character of the district. A simply materialistic version of the fire by night and cloud by day is that the crater of the volcano furnished exactly such phenomena. Be this as it may, and the suggestion is quite credible, the esoteric meaning of the narrative is in no way impaired by any physical discoveries. Natural facts have all a spiritual origin, and they are always made use of illustratively in all the sacred literature of the entire world. The inner meaning of all spiritual allegories must have reference to continuous human experiences, therefore let us be ready to endorse whatever material science may reveal concerning outward phenomena, and at the same time search diligently for those deeper truths of human experience which relate us with the usually unseen, but by no means permanently unknowable spiritual universe.

We should have to write volumes, not chapters, did we attempt, even in outline, to review and comment upon the many thrilling incidents we have left untouched in this brief mention of the Book of Exodus. Among the most powerfully suggestive are the stories of Quails and Manna and the fashioning and destroying of the Golden Calf. The story of food supplies is an intensely profitable topic on which to meditate, for the heaven-sent manna suggests an explanation of the nature of evil so

lucid and comprehensive that he who runs may clearly read. Provision for human necessities comes sweet and wholesome from heaven to earth, typifying all human faculties and all natural and proper means for sustaining our exterior existence; but if we do not make a right use of faculties and opportunities, and moreover if we do not use these at the proper time as well as in the right way, they become perverted, unwholesome and offensive. If we are gluttonous and over-eat of the good food provided, we are made seriously ill by "quail," when we could be healthily sustained by "manna." All things are good in their right place and time; perversion, excess and misappropriation are the sole causes of the many miseries we bemoan. In the absense of Moses (who denotes intuition and spiritual guidance in general), and when only Aaron (who signifies unillumined intellect) is leading us, we are sorely apt to revert instead of to advance, and to require a material idol, like an image of the Egyptian Apis, to adore instead of trusting in the true spiritual Divinity. The nations to be exterminated before we can enter our Land of Promise figuratively denote all dispositions and practices which are called in the New Testament "fleshly lusts which war against the soul." We must all accomplish our own individual as well as our collective exodus, which is naught else, in its last analysis, than complete freedom attained from all kinds of servitude, through strict adhesion to the voice of the Divine within, obedience to which can alone secure complete emancipation from every phase of thraldom which yet embarrasses the human race.

CHAPTER XIV.

THE MESSAGE OF BUDDHISM—PURITY AND PHILANTHROPY.

There is a great fascination attaching to the name of Gautama, the Buddha, almost all over the world to-day: partly on account of the wide reading of Sir Edwin Arnold's extremely beautiful poem, "The Light of Asia," and partly by reason of the extremely widespreading interest in a general study of Comparative Religion. To some minds Buddhism appeals as a system of philanthropic philosophy, not properly religious, because it appears that there are no definitely theological elements in the system as originally taught and promulgated, but as definitions of religion are many and varied, and as several hundred millions of our fellow human beings accept it as their religion, and declare that they take refuge in Buddha as confidently as the devoutest Christians take refuge in Christ, Buddhism may fairly rank, not only as a religion, but as one of the great religions of the world. James Freeman Clarke, in his splendid treatise, "Ten Great Religions," has styled Buddhism the Protestantism of the East, though from its present ceremonial aspects it far more closely resembles Catholicism. It differs radically from Brahminism in its repudiation of caste

and by its insistence upon a philanthropic life, regardless of ritual observances. Though recently readmitted into India, for many centuries Buddhists were forced to live outside the land which gave their religion birth, and it was in Ceylon and in Thibet that the two great divisions of the Buddhist faith found their representative respective homes. Northern Buddhism is distinctly Theistic, consequently it cannot be pessimistic, for Theism and Pessimism are diametrically opposed; but Southern Buddhism has been accounted atheistic and also pessimistic. We incline to another view of Buddhistic teaching in its entirety from that taken by those who make these claims concerning even a section of it. The character of the traditional Buddha, Prince Gautama, is extremely beautiful, though it is by no means perfect in all regards. About 600 B. C. this prince was born in India, at a time when mighty teachers were about to stir the world in many districts. Old legends state that the birth of the child who was to become a Buddha was heralded by many wondrous signs, such as are traditionally associated with the advent of all great spiritual leaders. One testimony is that certain eminent astrologers declared that the infant prince would either become a singularly powerful earthly monarch or else renounce the world and become the Buddha he became, the choice being in his own will. His father earnestly desired that he should take the regal earthly pathway and did his utmost to further that ambitious end, but from very early years the boy showed indifference to worldly honors, and began to evince extreme solicitude for the downtrodden

and afflicted wherever he beheld them. All in vain did the king make efforts to keep all sight of human distress beyond the sight of his youthful son; the boy could not be effectually shielded from the vision of prevailing misery, and it is related in many an Indian tale that if his father's orders were strictly observed, so that no pitiable spectacle of misery could reach the lad's outward gaze, the Devas would present to him pictures of distress, the contemplation of which, though only saddening him at first, soon aroused within him an unconquerable determination to break away from royal restraints and plunge into the vortex of suffering humanity to discover the cause for such harrowing phenomena. At the early age of sixteen the young prince was married to a charming princess, to whom he was devotedly attached, and his life in general was one spent in the midst of all procurable mental and physical delights.

But nothing could silence the distress which increased within him whenever he mentally contrasted his own luxurious lot with the wretched portion of multitudes of others who apparently deserved as well at the hands of the universe as he. Unrest increased within him to such an extent that he could enjoy nothing while he felt that others were suffering whom possibly he might relieve. It was with that sentiment his incipient Buddhahood began to dawn, and it was that same emotion which led him to renounce every delight in life and to go forth on the serious quest for knowledge regarding the source of human misery which no splendor and no personal affection could induce him to ignore.

It was in the very earliest stages of his career that this ardent lover of afflicted humanity inclined toward pessimism, and it is never an occasion for surprise when the young and tender-hearted give way to feelings akin to despair on their first introduction to sorrow and death, which are always heartrending spectacles until we have learned to regard them with philosophic calm and as not ultimately irreconcilable with Divine beneficence. Grief and death as ends in themselves never can be thus reconciled, but as factors in evolution they come to be seen as transmutable into very decided blessings; and as Gautama proceeded along his upward spiritual journey he not only apprehended that glorious truth, he taught it with joyful enthusiasm to all disciples who would accept it.

In his early hermit days he followed the rigidly ascetic path which gave him discipline but could not bring him joy. No satisfaction could he win from the teachings of the ascetics with whom he consorted; he could only learn the lesson pointed out by the author of Ecclesiastes, that from the standpoint, first of the sensualist and then of the intellectualist, whose eyes have not yet been opened to discern spiritual realities, "all is vanity and vexation of spirit." Teachers of conventional religion could recommend fastings and all manner of austerities, and these the growing Buddha tried, but they could not yield him peace, nor could they answer the mighty question, the true reply to which he was determined in some manner to obtain. It is recorded that he lived a domestic life for thirteen years, for his age is given as twenty-nine when he took the

decisive step and broke away from family ties to enter upon a mission to the suffering of the world. Much might be said *pro* and *con* as to the value of the example hereby set, and it would need considerable caution to handle this episode judiciously and helpfully. Certainly this was no case of desertion or of leaving a family unprovided for, because a palace remained the home for wife and child, while the husband and father was out on his pilgrim mission. Oftentimes we hear men eulogized for going to the battlefield, and it is by no means uncommon for patriotic wives, regardless of the greatest personal suffering, to rejoice in the valor of their husbands; surely then, if warfare can supply sufficient reason for leaving home and kindred, the consciousness of a mighty spiritual mission may be urged with even greater earnestness. There is always something intensely noble in the spirit which prompts to voluntary self-sacrifice for good of others, though there is something mean and contemptible in that hysterical thought about one's personal salvation which has prompted many to seek refuge from the world in convents and monasteries, lest they should suffer individual contamination by associating with unrighteousness. Whenever there is an apparent conflict between a lesser and a larger work, it is always heroic to choose the larger, especially when that choice involves relinquishment of domestic joys and other legitimate pleasures which are standing in the way of the fulfilment of a larger ministry. Gautama soon began to teach that every man must work out his own salvation; there is no place for any vicarious atonement in his system. But how

is salvation to be worked out? That is the vital question. The Buddha's doctrine of the Way of Enlightenment differed widely from the inculcations of the Brahmin priests, for as he discovered truth by delving into the inmost recesses of his own being, so did he counsel his disciples to do the same. Concerning the Ultimate Reality he never dogmatized, but he declared when one reached the state of Buddhahood he perceived it without speculation. Between Nirvana and Para-Nirvana, enlightened Buddhists make a great distinction, Nirvana being a condition of rest and peace, while Para-Nirvana signifies a state of realization of Divine Unity beyond the power of language to describe. The general philosophy of Buddhism is summed up in the teaching concerning the four Great Truths, which are: Concerning Suffering; Concerning the Source of Suffering; Concerning Cessation of Suffering; Concerning the Way that Leads to Release from Suffering. Suffering is due to attachment to the illusions of the mortal plane; therefore deliverance from pain can only be accomplished by the transference of our affections from the transitory to the permanent. Instruction on this theme carries us far along a most important pathway, but is a road we need to tread very cautiously, lest we mistake callousness for spirituality. Against this danger Mrs. Besant has warned her readers very clearly, and it would be well for all who show a tendency to confound indifference to human affection with hopeful signs of spiritual development to read very thoughtfully the excellent counsels and warnings given by this representative Theosophist, whose

appreciation of the excellences of Oriental philosophy is unsurpassed in any direction. There can be no real emancipation from suffering until we can no longer derive benefit from its continuance. The only sane and sensible view to take of suffering is that it is a corrective and educational experience, entirely good and indeed altogether necessary, so long as we can only learn certain needed lessons through its agency, then not only superfluous, but actually impossible when we have outgrown conditions in the midst of which it can serve a useful purpose. This is the teaching of the entire book of Job, a magnificent poem, dramatically portraying the uses of affliction and calculated to inspire the studious reader with a sense of profound gratitude for the ministry of those painful experiences which lead up to a blissful knowledge of truth otherwise unattainable. To call Buddhism pessimistic is almost as absurd as to call Judaism pessimistic, because individual Jews may appear to be pessimists; yet the parrot cry is raised continually that Buddhists are all pessimists, and seek a substitute for bliss in the oblivion of annihilation. The Buddhist Church has indeed become so largely formalistic that ritual observances, to which its alleged founder attached no importance whatever, have been allowed to obscure the pure ethical teachings of the greatly unfolded soul on whose doctrine the institution professes to be founded, and it is always possible for doubt and pessimism to grow and thrive where only ceremonoy and tradition are insisted on. The doctrine of Karma, to which Buddhists all adhere, is an optimistic view of ultimate attainment

when rightly comprehended. The source of suffering is in the illusory belief, with which we are all to some degree tinctured, that the outward shapes of things are the only realities, therefore we cling frantically to those transitory vehicles of the spirit, and suffer bitterly when they are disintegrated. If it be asked why humanity falls into this illusion, an answer is readily forthcoming—viz., that as we need our outward bodies temporarily, and we should not be likely to preserve them if we did not value them, the over-estimate we place upon them is simply an exaggeration of their importance. It is not by steeling ourselves against affection and becoming anchorites that we can tread Buddha's eight-fold path to blessedness, but by learning to see things in due relative proportion and find this abiding entity, though the mortal sheath may disappear. Suffering ceases when we have outgrown all desire for separated existence, but we have no right to infer from this that there is no individual immortality; rather can we behold a glorious vision of life immortal when all entities composing our humanity are so perfectly united in mutual love that they constitute an indivisible unity. "Kill out the sense of separateness," exhorts Mabel Collins, in "Light on the Path," which is a paradoxical presentation of Buddhistic doctrine. Separateness does not mean individual distinctness, but mutual antagonism, and just so long as the slightest vestige of antagonistic feeling remains in any consciousness, the possessor thereof has not yet attained the bliss of the condition called Nirvana, which we are assured the Buddha reached before he quitted his mortal em-

bodiment. The Sublime Eight-fold Path consists of Right Views; Right Aspirations; Right Speech; Right Conduct; Right Living; Right Effort; Right Mindfulness; Right Recollectedness. William Walter Atkinson, editor of "New Thought: A Journal of Practical Idealism," published in Chicago, has styled Buddhism "Negative Idealism," in contradistinction from "Positive Idealism," for which he particularly stands; but though he thus designates the system (we think too sweepingly), he very wisely adds: "The two phases of Idealism are but two sides of the shield of Truth"; a most admirable remark. Our only regret is that the maker of it should have previously called Buddhism pessimistic. It is, of course, impossible to speak authoritatively for the Buddhist Church in any section of the world, unless one is an accredited official thereof, but it is not with later developments, in many cases loaded with undesirable accretions, that we need feel concerned if we wish to discover what was the original Buddhistic doctrine. An impartial outsider desiring to learn the tenets of primitive Christianity would very naturally turn to the New Testament for information, rather than to any one of the numerous sects and parties in Christendom which differ so widely one from the other. It has been reported that the Japanese, who were some time ago contemplating the adoption of a new State Religion to supplant their (at that time) unsatisfactory Shintoism, undertook to seriously consider Christianity. Christian missionaries had long been active in Japan, and much benevolent and educational work had been carried on in connection with the best of the mis-

sions. Propositions were therefore made that Christianity be carefully examined with a view to testing its adaptability to the religious needs of Japan, when straightway appeared about thirty distinct varieties of Christianity, each one put forward by its advocates as the nearest to the original Gospel of Jesus. What effect could so bewildering an array of rival Christianities have on the examiners but to cause them to decide that their own Shintoism was far less confusing, and though it might not be ideal, it was at any rate better adapted to Japan than such a bewildering array of competing denominations. Now if there are so many varieties of Christianity after nineteen centuries since its primitive inception. it is not surprising that in the course of about twenty-five centuries different phases of Buddhism have appeared, each sect or party claiming to give the truest and completest version of Gautama's original enunciations; but on that account we have no right to discard what we can clearly see is "wheat," because we refuse to endorse the "tare" which has sprung up in the same field with it. Institutionalized Buddhism is not the Buddha's simple doctrine unalloyed with foreign elements, but all the established systems do contain very much that is worthy of a great world-enlightener, together with much that is conspicuously unworthy. In the Christian world we can trace the form of the Roman Catholic Hierarchy to the Roman Empire, and in Presbyterianism we can see the plan of the Roman Republic. No great spiritual teacher ever surrounded himself with the pomp and circumstance of a regal court, and in the case of the Buddha all accounts declare that

though he was born into it he voluntarily renounced it. It is quite possible to carry out ceremonies in the name of one who cared nothing about them, provided he did not expressly forbid them, but to claim that he established them is sheer imposture which may delude the ignorant but can never deceive the educated. It is always the "letter" which killeth while the "spirit" giveth life, and yet it seems impossible to clothe any spirit without some letter. Organized Buddhism has erred exactly where all other systems have erred—viz., in over-emphasizing non-essentials, until with the lapse of ages the garments have come to be so highly prized that the original wearer has been quite obscured by such massive drapery and such heavy veils. Buddhism to-day is emerging from its long captivity and will soon present a smiling face to the world, no longer shrouded with the veils of cumbersome unnecessary ritual observances, and no longer exploited by ignorant and oppressive priests.

Nowhere in modern literature have we such a complete and beautiful setting forth of the essence of Buddhism as in Sir Edwin Arnold's poem, "The Light of Asia," which, though composed by a patriotic Englishman, received unqualified endorsement at the hands of the High Priest of Buddhism in Ceylon. Dr. J. M. Peebles and other distinguished American travelers have met with cordial welcome in that lovely island where, at Colombo, there has long been established a Buddhist School for Girls, under the kindly auspices of the Theosophical Society, where English women teach Cingalese maidens much that

is highly useful and quite in harmony with the ancient Buddhistic faith.

It may seem strange to some that British women should engage in such a work, but it is one of great utility and calculated to accomplish a widely beneficent end. India and Ceylon are parts of the British Empire, therefore it is the plain duty of enlightened British people to do their utmost to bring about good-fellowship between the native populations and the British. Instead of endeavoring to take from them their ancestral faith and bid them scorn it as a "heathen abomination," it is the clear duty of those whose "souls are lighted with wisdom from on high" to so walk in the light of that wisdom as to hasten the dawning of that glorious new morning when in the sunlight of a larger knowledge of truth the several nations of the earth shall see their way to righteous federation. There can be a fraternity of religious systems, each one purified from the excresent accretions which have long concealed much, though never the whole of its indwelling excellences. Buddhism makes a brave showing when restored to its original simplicity, and the heroic figure of Guatama stands forth as one who loved all forms of life and found an expression of Divinity in everything. "Cosmic Consciousness" is a favorite phrase with many people to-day, and it is to the life and teachings of the Buddha that we may well turn for a beautiful historical example of it. With the iron rules of Caste a lover of the entire human race can have no sympthy, especially when such rules are applied to serve the ends of oppression and result in ignoring individual worth,

while slavishly bowing before inherited position. It was the special glory of Gautama that he taught his country people the essential truths contained in their beautiful historic Vedas, which are full of exquisite spiritual teaching, fundamentally at variance with the religious tyranny established in India against which the Buddha's most vigorous protest was made. We may sum up the essential teachings of the purest forms of Buddhism in two splendid words — Philanthropy and Purity — the same two majestic substantives which Canon Hensley Henson of Westminster employed in a noble sermon which he preached on Trinity Sunday, 1907, in St. Margaret's, Westminster, when he summarised the essentials of universal religion in exposition of the famous text from the Epistle of James, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Not a hint here of any belief in any dogma as necessary to salvation. But this we are told is a Christian saying. Let it be so; it is also in strict accord with original Buddhism, and may well form a link between sincere and spiritually-minded people adhering to either cult or creed.

CHAPTER XV.

MAGIC IN EUROPE IN THE MIDDLE AGES—ITS CONNECTION WITH MYSTERIOUS HEALING AND MARVELLOUS DELIVERANCES.

Though Judaism is, on the whole, a distinctively Theistic and Ethical Religion, comparatively little given to either Mysticism or Magic, there have been many notable instances of thoroughly respectable and noble-minded Jews, among whom are to be found some distinguished Rabbis, who have practised magical arts and taught them to a few carefully selected disciples. There are numberless passages in the Old Testament which contain ferocious denunciations of Babylonian sorcery and witchcraft, as we have endeavored to show in other sections of this volume; but the aim of these denunciations was to entirely discountenance all dabbling in vicious psychic practises which had for their object the working of some sort of injury. Laws against witchcraft, which are not yet entirely erased from modern statute books, were originally intended to inflict severe penalties upon all who sought by magical means to endanger the safety of individuals, or to work harm upon a community by attempting to blight the harvest, poison the wells, or in some other manner work grievous injury upon a com-

munity. Obviously such laws were not directed against any who sought to practise a White Art, which had for its sole objects healing the sick and in other ways conferring blessings upon humanity; but as neither priests nor legislators always knew just where to draw the line between White and Black Magic, and moreover as charges of witchcraft, brought often against unpopular but entirely innocent persons, served to divert attention from the real culprits when offences had actually been committed, legislation against witchcraft very often defeated, rather than served, the ends of justice. It also encouraged many degrading superstitions which retarded the progress of sanitary science, while it engendered and fostered that very state of dread of some malign influence at work against us, which is one of the most deterrent influences which can possibly be set in motion when a patient is nervously unstrung and needs confidence in Divine, not diabolical, agency, to help him to recovery.

The great beauty of Judaism, as a religious system, is that it requires no belief in devils on the part of its adherents, but rather discountenances than encourages such belief; at the same time Jews, as a community, have seldom been entirely free from some dread of evil spirits, though the fundamental teachings of Judaism are quite at variance with any doctrine of evil spirits such as orthodox Christianity still foists upon the world and which, in a modified form, many Spiritualists and Occultists still engender.

One of the most curious and interesting literary examples of Jewish belief in Magic is to be found

in a treatise entitled "The Book of the Sacred Magic of Abra-Melin the Mage, as delivered by Abraham the Jew unto His Son Lamech." A translation from the original Hebrew into French, contained in the Bibliothèque de l'Arsenal, Paris, has been rendered into English by S. L. MacGregor-Mathers, whose works on Rosicrucianism and other mysterious and unusual themes are of great interest to those who desire to step aside from the beaten paths of literature and stray into weird and fascinating byways. The English translator of this curious MS., which goes back, in the original, to 1458, declares that Bulwer Lytton and Eliphas Lèvi were acquainted with this MS., which contains much material from which such a story as Lytton's "Zanoni" might easily have been embellished. The treatise is divided into three books, the first of which deals principally with the travels of the author, which were quite extensive and brought him into close association with many highly placed and well-distinguished personages. The second book is filled with matter pertaining to Ceremonial Magic, which, like all treatises of this sort, arouses much more curiosity than it satisfies. It is excellent reading for any who want to know exactly what the best type of Mediæval Magicians really believed, and how they set to work to accomplish their mysterious performances, and it has the great advantage of containing a large amount of excellent moral counsel, to the effect that all who engage in such occult undertakings must do so with a full sense of the grave responsibilities they are assuming, and always with righteous ends in view. The third book de-

scribes enchantments of various kinds, some of which enter upon the field of necromancy, and prove that it was actually believed that within the space of seven years after death it was possible to induce the departed spirit to temporarily reanimate the discarded physical frame, if that had been preserved through the interim. It is quite clear that the noblest among magicians declared that such a feat should never be attempted except in cases of extreme gravity, and only where it was highly important to gain information directly from the departed spirit; but happily for the world of to-day, those most absorbed in Spiritualism are seeking only to get in touch with their departed friends by employing methods which have no connection with the arts of necromancy.

Evil spirits are said to be rightly obedient to the will of the trained magician, who puts them to work as servitors, but if he loses self-control or permits himself to misuse magic for base ends, he then becomes subject to the dark forces, who cause him much suffering as well as inconvenience. There can hardly be any doubt that much good has often been accomplished in connection with the better kinds of magic, particularly in the wide domain of therapeutic practise, where we know the influence of ideas and suggestions over physical conditions is inestimably great.

It is recorded that this magical Abraham healed a multitude of disorders of many varieties, including leprosy. There is nothing incredible or irrational in this statement, for there is no reason why any disease should be looked upon as essentially

incurable. On this whole subject of seemingly miraculous healing the popular mind needs a great deal of setting straight, and we see many signs of promise that popular fallacies are soon to be dispelled by the appearance on the scene of practical activity of a large number of well-equipped mental practitioners, who will give rational accounts of their ministry and thereby deliver the topic of Suggestive practise from the many phantasies which still surround it. Ceremonies carry great weight with many people, who seem as yet quite unable to grasp the simpler and directer teachings of Psycho-Therapy. From five to six centuries ago the masses were far less acquainted with the rudiments of rational psychology than they are to-day, and had it not been for the incantations of wonder-workers on their behalf, many a sufferer would have remained incurable, incurability being an entirely relative term. A case may be quite incurable in one set of circumstances and readily cured when the patient is transferred to different surroundings. Change of mental attitude is the prime essential in nearly every malady, and there are indeed no cases of any sort where faith and hope and courage are not extremely valuable helpers. Is is said that as many as 8,413 persons were healed through the agency of the magician whose work we are now considering, and it is highly important to note exactly the position taken by the healer concerning the nature of his ministry. Abraham was born in 1362; his age was therefore forty-eight in 1410, when he calls himself ninety-six, in consequence of a curious reckoning which makes a magical year only six

months in length. Abraham teaches that the best years of a man's life for the practise of ceremonial magic are from twenty-five to fifty, probably because he had discovered that, on an average, the mental and physical faculties are simultaneously most active during that period, though there are many undisputed instances of great mental and physical vigor appearing in combination much before the age of twenty-five and very long after fifty. The following quotation is very explicit in showing how magicians have claimed to be able to secure for their clients the efficient services of unseen servitors, and though we may incline to attach far more importance to the patient's own mental attitude than to magical rites *per se*, we cannot deny that there may be serving spirits ready to obey the will of a magical director, much as nurses stand ever ready to obey the instructions of doctors under whom they are working and in whose skill and wisdom they have confidence.

"Up till now I have healed of persons of all conditions, bewitched unto death, no less than 8,413, and belonging to all religions, without making an exception in any case. I gave unto mine Emperor Sigismond, a very clement prince, a Familiar Spirit of the Second Hierarchy, even as he commanded me, and he availed himself of its services with prudence. He wished also to possess the secret of the whole operation, but as I was warned by the Lord that it was not His will, he contented himself with what was permitted, not as Emperor, but as a private person; and I even by means of my art facilitated his marriage with his wife; and

I caused him to overcome the great difficulties which opposed his marriage. I delivered also the Count Frederick by the means of 2,000 artificial cavalry (the which I by mine art caused to appear according unto the tenor of the twenty-ninth chapter of the Third Book here following), free out of the hands of the Duke Leopold of Saxonia, the which Count Frederick without me would have lost both his own life and his estate as well (which latter would not have descended unto his heirs).

"Unto the Bishop of our City also, I showed the betrayal of his government at Orembergh, one year before the same occurred; and I say no more concerning this because he is an Eccesiastic, passing over in silence all that I have further done to render him service.

"The Count of Varvich was delivered by me from prison in England the night before he was to have been beheaded.

"I aided the flight of the Duke and of his Pope John, from the Council of Constance, who would otherwise have fallen into the hands of the enraged Emperor M; and the latter having asked me to predict unto him which one of the two Popes, John XXIII and Martin V, should gain in the end, my prophecy was verified; that fortune befalling which I had predicted unto him at Ratisbon. At the time when I was lodged at the house of the Duke of Bavaria, for matters of the greatest importance, the door of my room was forced, and I had the value of 83,000 Hungarian pieces stolen from me in jewels and money. As soon as I returned, the thief (although he was a Bishop) was forced to

himself bring it back to me in person and to return with his own hands to me the money, jewels, and account books, and to give me the principal reasons which had forced him to commit the theft, rather than any other person."

A great many more instances of various kinds, equally wonderful, are given, but the few we have quoted are typical and serve to show what were the stupendous claims made for his art by Abraham, who always used it conscientiously.

Works of this kind abound in literary and historic interest, and they are also freely interspersed with salutary moral counsels, but we doubt whether there are many among us who can put the magical formulas to any practical account; and is there any good reason why we should actually attempt to do so? Professedly Occult literature is largely given over to uncanny narratives, some of them calculated to induce a creepy dread, especially at Christmastide, when ghost stories are especially popular, but this feature, at least in our opinion, needs to be repressed rather than exaggerated, and of one thing we may be quite convinced—viz., that if there be such malign or uncanny psychic influences in our immediate vicinage as many people continue to believe, our surest protection against them is to cultivate such heroic faith in the omnipotence of goodness that we shall cherish no lurking dread of evil. The talismanic value of different psalms is insisted upon by many mediaeval writers, and there is doubtless considerable reason for attributing to them extraordinary efficacy, because they breathe a spirit

of perfect trust in Deity and discountenance all fear of evil influences, both seen and unseen.

In a very curious and scarcely reliable production, called fantastically "The Sixth and Seventh Books of Moses," we find the entire Psalter endowed with magical potencies. Each one of the 150 psalms is said to be a talisman against some kind of sickness or danger. Whether the entire Book of Psalms can be usefully employed in such a manner is open to controversy, but we can readily see how a recitation of such psalms as the 23d and 91st in particular, may prove of great assistance in times of severe mental distress and difficulty. The peculiar tenacity with which people cling to the Psalter lends color to the claim that it possesses some magical qualities, but in its accepted English version, at any rate, it needs a large amount of revising and a vast deal of wise interpreting to make it suitable for such undiscriminating use as the Church of England, in its daily services, makes of it. Swedenborgians and Mystics get over all moral difficulties, when they encounter imprecatory clauses, by declaring that as to their interior meaning they refer, not to personal enemies but to impersonal lusts "which war against the soul." When we wisely pray for the destruction of our enemies we are really seeking the annihilation of our own vicious tendencies, the encouragement of which may certainly render us susceptible to unholy influx, no matter from what source it may proceed. Were this view always taken and explained to choir boys before they sing in cathedrals and parish churches, there would be no valid reason for pro-

testing against the unceasing use of the entire Psalter; but how often is this matter explained? and when it is not, the pernicious influence of supplicating the Almighty to destroy one's personal foes, if one be supposed to have such, is terrible in its effects upon the ethics of the rising generation. The wide incompatibility between Mediæval magic and the best kinds of modern mental therapeutic systems, is that the former is loaded down with belief in enemies against whom we must work by the employment of magical spells, while the latter endorses the sublime saying of Emerson, "No one can do me an injury but myself."

Christian Scientists, while verbally repudiating any endorsement of magical theories and practises, are strangely inconsistent in clinging to their pet bug-a-boo "malicious animal magnetism." Were they as a denomination once for all to give up that old devil with a new title, they could soon make for themselves a noble place among the advanced philosophers of our day; but just so long as that recrudescence of a most objectionable part of the superstitious belief of old-time magicians clings to their movement, they will engender the very dread of evil which their famous text-book "Science and Health with Key to the Scriptures," by the founder of the cult, Mary Baker G. Eddy, renders utterly illogical in the celebrated phrase "All is good; there is no evil." Whatever that sentence may exactly mean,—and many different interpretations have been placed upon it,—it cannot logically be accepted in connection with any dread of evil. All the good accomplished by old-school

magicians, and all the good done by modern mental therapeutists is accomplished by strengthening the will and calming the mind of sufferers, to whom evil appears a great and terrible, usually an invincible, reality. Abraham's story of conjuring up artificial soldiers seems all of a piece with some scenes in Marie Corelli's "Sorrows of Satan," particularly the magical appearance and disappearance of phantom servitors at the "Willowsmere" festival which was organized by "Lucio Rimanez." We are treading on very treacherous ground if we venture to speak dogmatically concerning the possible connection between our ordinary external life and mysterious unseen influences, and we have no right whatever to wilfully close our eyes in the face of any well-supported evidence. It is however very necessary to insist that great danger to health and reason attend upon dabbling in ceremonial magic to gratify morbid curiosity, and far greater are the penalties we shall have to pay if we allow ourselves to be actuated by any malicious motive. No matter in what department of Psychical Research we may be seeking for knowledge we must never fail to remember the wise words of Alfred Tennyson, who sometimes felt an intense desire to rend the veil and gaze upon what lies behind it. To all everywhere who are thinking of embarking upon the dimly-lighted ocean of magical evocation, or even attempting to get into conscious communion with their departed (or at least unseen) loved ones, we commend the following quatrain from "In Memoriam."

"How pure in heart and sound at head,
With what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead.

They haunt the silence of the breast,
Imagination calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

In vain shalt thou or any call
The spirits from their golden day,
Unless, like them, thou too canst say
My spirit is at peace with all.

But when the heart is full of din
And doubt beside the portal waits,
They can but listen at the gates
And hear the household jar within."

We notice in these exquisite lines how the thoughtful poet has assigned doubt to the same low place to which all magicians persistently consign it. Doubt, they declare, renders all attempts invalid, chiefly on account of the weakening effect doubt has on the doubter. And here let us learn a much-needed lesson ere we attempt to succeed in any form of mental practise. Thoughts are transmissible; mental states are communicated from practitioner to patient and from teacher to pupil. How, then, can we reasonably expect to prove successful in a work we undertake half-heartedly?

The particular methods employed, in a majority of instances, are not nearly so important as the mental state of the one who employs them. Henry Wood and other able modern writers have reviewed the medical practice of the Middle Ages most instructively, and while we cannot approve of all the strange medicaments and weird practices advocated, to study a Mediæval pharmacopœia is to gain much insight into the enormous influence that mental states have always exerted over physical conditions. When we treat the subject of Healing in Bible Times impartially, we shall be able to trace exactly the same influences at work many centuries earlier in Asia Minor which reappeared and held the centre of the stage in Europe during periods nearer to the present day.

As the same law works universally, time and place may be accounted well nigh negligible factors whenever we are considering problems, the solution of which is only to be found by studying deeply our human constitution.

CHAPTER XVI.

ANCIENT MAGIC AND MODERN THERAPEUTICS— PARACELSUS AND VON HELMONT.

Ennemoser's "History of Magic, translated from the original German into excellent English by William Howitt (to whose other works we have referred), contains an enormous amount of intensely interesting information concerning all mysterious arts and practices, many of which serve to throw a vast deal of light upon matters usually regarded as too obscure or fanciful to merit much serious notice, but which are certainly engaging the profound attention of many of the most brilliant intellects of the present day. Theosophists and Occultists in general have no difficulty in ascribing mysterious phenomena to the action of various orders of Nature Spirits (sometimes designated sprites), who can be rendered submissive to the commanding will of a qualified magician, and if the existence of these fascinating creatures be conceded, an explanation of magical phenomena is by no means difficult. Animals are rightly subservient to humanity, and they gladly obey and serve those who treat them decently; indeed, they are often so greatly devoted to humanity that they continue to evince affection even when the treatment they receive is cruel and barbarous.

On the unseen side of Nature, magicians claim there are races of sub-human entities who sustain a similar relation to humanity to that sustained by animals on the common objective plane, and while it is less easy to gain ascendancy over these races than over physical animals of domesticated types, it is no more difficult for the trained magician to make them his servitors than for an animal trainer to subdue the ferocity of the natives of the jungle, who, by combined firmness and kindness, can always in time be rendered docile, provided the trainer does not allow himself ever to lose self-control. It is not, however, by any means exclusively with "Nature Spirits" that magicians deal, for a very large portion of their most effective work is due to mesmeric or hypnotic influence, also to the projection of thought-forms, which appear as definite on the mental plane as do ordinary material objects on the physical.

We will now proceed to consider a few of the methods employed by the ancient Hebrew Prophets when engaged in their benevolent work of healing the seriously afflicted, and in some cases raising to life again the seemingly dead. Concerning the actual raising of the dead, we know nothing. Bible narratives only inform us that certain people declared that others had actually died when they were so far beyond the reach of ordinary methods that they certainly would have died very shortly had they not been restored by the power of God working through the prophets. We hear a great deal in these days about Divine Healing, and we often wonder whether it can be ever justifiable to apply so

great an adjective to any form of healing in particular, seeing that we have no right whatever to limit our idea of Divine activity to those particular modes of practice which we personally employ, or of which we specially approve. An honorable physician who conscientiously administers medicine has quite as much right to affirm that he believes it to be God's will that outward remedies should be administered, as any Christian Scientist has to say that a certain school of mental practice is of divine appointment. It is just at this point that Christian Scientists make themselves ridiculous by claiming everything for those particular methods which they as a denomination endorse and adopt, while they discountenance all beside.

It is quite true that the Jewish religion, as well as the Christian, can reasonably appeal to the Scriptures in support of the plea that even if every wonder of healing now claimed by Christian Scientists is all that it is said to be, there are no miracles performed in this century any greater than those performed long ago in ancient Israel, and at a later period by Christian apostles. Elijah and Elisha are two of the greatest prophets mentioned in the Old Testament as functioning especially in the rôle of healers. Both of these mighty men are said to have raised to life again a widow's son who was pronounced dead, and both of them, according to the record, employed what we might call in these days a combination of mental, spiritual, and magnetic methods. Prophetic doctrine and practice do much to confirm the idea that God works through all natural instrumentalities, but as man possesses far

more of the Divine Spirit than does any sub-human creature, human ability far transcends any curative virtue which we may find in vegetable or mineral. The most extreme cases of suffering, together with the severest and farthest advanced stages of fatal disease, naturally require a mode of treatment far more powerful and effective than ordinary simpler cases; therefore it was always believed that only the greatest among the prophets were able to heal leprosy or to raise to life those who appeared dead, though they might have been only in a dying condition. There is one case which suggests more food for thought, perhaps, than any other in connection with Elisha's ministry, viz., the case of Naaman the Syrian Captain, who was directed by a Hebrew maiden who waited on his wife to the great prophet in Israel, who is said to have received him at first very curtly and to have positively refused to perform any magical acts, no matter how much treasure Naaman was ready to heap upon him.

This story brings out in prominent relief the opposition to ceremonial magic entertained by the Jewish Prophets at a time when it was almost universally believed that sicknesses were caused by evil spirits and that these could be driven out by enchantments. Wherever such a belief is entertained, man is usually made to appear a puppet in the hands of unseen forces, frequently malignant, which can be driven away by some subtle processes performable only by trained exorcists. This theory of suffering, and its remedy, has the very great moral disadvantage of implying that our own mode of life has little (if anything) to do with our general

health: a doctrine which is utterly opposed to all the salutary teaching of the Pentateuch, which devotes a large amount of space to minute directions concerning methods of living which, if duly observed, prevent diseases even more effectually than they provide remedies for those which may have already appeared in a community. From the standpoint of sanitation alone, the Mosaic law is highly admirable, and this has been so completely proved many times in Europe during Christian centuries, that one of the charges brought against the Jews in times of general pestilence was that they practiced unholy magical arts which enabled them to withstand the ravages of plagues which decimated surrounding Gentile populations. The real cause of this surprising immunity was a strict observance of the sanitary laws laid down in the Torah. We are now witnessing a very wholesome revival of popular interest in sanitation; few (if any) physicians to-day refusing to admit that if we live clean and wholesome lives we need not suffer as communities from Zymotic and Tuberculous diseases.

The fresh air cure for consumption, taken in connection with general cleanliness and a simple nutritious diet, works hand in hand with all intelligent mental healing. Whatever elevates the mind fortifies the body; whatever depresses the mind, weakens the body; and in like manner whatever injures the body reacts prejudicially on the mind. The absurd and blasphemous idea that God sends sickness (except in the very restrictive sense that we bring it upon ourselves when we act in opposition to some law of nature, which is necessarily an outward ex-

pression of Divine order), receives no sanction at the hands of the Bible, though many ministers of religion have told God in their prayers that He has been pleased to send sickness upon members of their congregations, whereas, if they had taken the prophetic attitude, they would have prayed that those who were afflicted might come into a fuller knowledge of Divine law and learn to harmonize their lives with its requirements. When Elisha told Naaman to wash seven times in Jordan, so that he would recover from leprosy, he greatly insulted his haughty visitor, who became very angry, and indignantly refused to pay attention to so impertinent a direction; but after Naaman had returned home, and found his disease making still further progress, he gradually changed his mental attitude, and, returning to Elisha, expressed willingness to comply with his directions. Bathing seven times in Jordan signifies reforming his own life, not simply or chiefly taking a number of baths in a sacred stream.

The vital point in the narrative is where the prophet tells his patient that he must do something for himself, and not expect the doctor to do everything for him. This is a very bold position to take when one is dealing with Army officers or any other people of distinction, who are accustomed to give orders and receive homage rather than obey the directions of others. Probably no one short of a prophet would have sufficient bravery to speak his mind quite plainly to a very wealthy patient occupying a singularly high position in society. There are no incurable diseases, *per se*, but there are many disorders which are seemingly incurable because we

are not in possession of the necessary means for their vanquishment. The law regulating the isolation of lepers may be regarded as a useful and humane one, considering the fact that where no remedy is at hand it is not kindness to the sufferers, but injustice to the populace, to permit persons with infectious diseases to mingle freely with people in general who may be susceptible to contagion. Precautionary measures are, of course, inferior to prophetic power to heal, but we do not attain unto higher powers or greater knowledge by foolishly disregarding useful sanitary regulations. There are probably some people to-day who can quite safely mingle with lepers, and there are certainly a few who know of a cure for leprosy; and it is not too much to hope that in the near future knowledge of how to heal disorders long regarded incurable will have become common mental property. When this happy state of things has come permanently to exist, we may rest assured that the teaching given by true doctors, who are far removed from pharmacists, will be of such a character that the most disagreeable diseases of which people are now most afraid will soon entirely cease, and their very names be blotted from our dictionaries.

Though in a very large majority of instances we may fairly attribute so-called magical cures of disease to faith and imagination in the patient—imagination being a therapeutic agent of immense power and value—it by no means necessarily follows that there is no value whatever in magical ceremonials which are conducted with earnest confidence by disciplined magicians, and there is yet another aspect

of the subject which must not be overlooked, viz., the actual efficacy, on the psychical as well as on the physical plane, of certain medicaments employed in occult medical arts. Dr. Franz Hartmann, in a very instructive treatise on this question, has shown how different orders of practitioners in the Middle Ages had recourse to knowledge of the potencies of many plants and herbs not included in the common pharmacopœia.

The general doctrine of Occultists of all schools being to the effect that there are various planes of Nature, unseen as well as seen, and that we can learn how to render the unseen as well as the seen serviceable to us—a plant or herb in the eyes of an Occultist is an existence on some other plane in addition to the physical—therefore it can be reasonably claimed that occult medication is applicable to the psychical as well as to the physical side of human necessity. Some of the grosser means employed in Europe a few centuries ago may appear disgusting, as well as stupid, from the standpoint of fastidious sentiment, but we cannot boast of a medical system to-day entirely free from extremely disagreeable practises. If we take exception to some of these, we are instantly told by their advocates that a doctor's work is to strive to the utmost to deliver his patient from the clutch of disease; therefore, we cannot be fastidious where life and death may be involved; and this position is fundamentally so sound that it is well-nigh indisputable. We can, however, raise our protest against lymphs, serums, etc., which we know to be foul and pernicious, and especially against such as can only be obtained at

the expense of great cruelty, which is never tolerated, whether practised on man or beast, by any Occultist of the beneficent type. It is highly noteworthy that the most vigorous protests against vivisection proceed from students of Occultism who have plunged somewhat deeply into the abyss of mystery which has for ages enshrouded all magical ceremonial.

Dr. Anna Kingsford and Edward Maitland, who gave us "The Perfect Way," were among the most vehement denouncers of all experiments on living animals; and the Theosophical Society, as a body, is at present definitely active in the interests of the suppression of vivisection, not only out of regard for the sufferings of animals, but also in the interests of humanity, whose cause can never be truly served by outraging humane sentiments which, in addition to cultivating much that is sweet and beautiful in our dispositions, also serve the purpose of safeguarding us on unseen planes of Nature. It may prove interesting and instructive to briefly outline a few of the prominent methods in vogue among magicians, so far as they have been publicly recorded, that we may compare them with some of the therapeutic measures accounted valid to-day. In comparatively recent times no name stands out more conspicuously in the annals of magical healing than that of Theophrastus Paracelsus, who founded a very remarkable school in which Magnetism was extolled as the mighty agent through which healing is to be accomplished. We are so thoroughly used to the term "magnetic healing," and it is often so vague as well as comprehensive, that it

seldom conveys any very clear idea of claims made or methods employed beyond the commonly accepted idea that magnetizers put their hands on their patients and claim that some efficacious emanation is transferred from one body to another. Paracelsus, being a man of profound learning and deep insight into the hidden realms of Nature, would naturally give us views on magnetic healing very different from those expressed by comparatively illiterate people who often accomplish much good without any scientific understanding of how they do it. Paracelsus taught a doctrine, with certain modifications of his own, which had been handed on from age to age from the remotest period of which we have any records, and it was to his combined knowledge and skill that he owed his marvellous abilities as wonder-worker as well as teacher.

We can all teach theoretically what we have intellectually grasped, but to make practical demonstrations of our knowledge requires much more than mental information; thus it has always been proven that a peculiar mode of life must be followed by those who would successfully officiate as demonstrators of healing by magnetic means, for in magnetic treatment the individuality and personality of the operator must be involved to a much greater extent than in a conventional practise of medicine where the written prescription is regarded as a factor of prime importance. But though the administration of compounded medicine constitutes a large part of accepted medical practice, it is well known, and freely admitted throughout the medical profession, that the personality of the doctor weighs very

heavily in the scale of his failure or success, and as a personality which some people may think charming is distasteful to others, and magnetic emanations which quiet some sufferers disturb others, uniform success in all cases judged similar from symptoms, rarely if ever falls to the lot of any practitioner. Occultists teach that we have peculiarities of inner as well as of outer organizations which need to be ministered to in a specific manner, and because the broad term magnetism is often employed to cover the psychic effluence of a mental as well as physical practitioner, such a saying as I like, or I do not like, that person's magnetism, is heard frequently in circles where the scientific aspects of the question are totally unknown. The system of Paracelsus has sometimes been denominated "mineral," because he taught that the mineral as well as the vegetable and animal kingdoms contains a subtle elixir of life which can be scientifically distilled when one is sufficienly acquainted with magical formulas.

Had Paracelsus lived at such a time as the present, he would probably have had much less recourse to a terminology which has been called "mystical jargon," as this hieroglyphic means of communication between teachers and pupils, and between fellow initiates, was not intended only to preserve secrets from the "profane," but was very largely employed as a necessary precaution in times when every one suspected of practising magic was in serious danger. With a key to interpretation of mysterious symbols, one can readily uncover a good deal of the teaching of Paracelsus, but his entire body of doctrine is written in a double cipher, so that it has inten-

tionally two distinct but closely related meanings, one pertaining to the literal practise of the healing art, the other to the demonstration of arcane teaching concerning the work of transmutation, which has, in its turn again, two distinct significations. There can be no doubt that Paracelsus was naturally quite highly gifted, and that he also used his talents with a very special view to rescuing the practise of medicine from the abject degeneracy into which it had fallen in his day, when the disciples of Galen spent most of their time in foolish controversy and dispute, and accomplished very little in the way of healing.

The claim of Paracelsus was that he went direct to Nature, repudiating all the teachings of the schools which in his day were very nearly worthless. He had studied Metallurgy, and had become a mining expert; he travelled widely, and gathered information wherever he went, all of which he turned to excellent account. His biographers say of him that he learned of all kinds of people, and was never too proud to accept knowledge from even the very humblest. When he had already acquired great fame as a healer of wounds, as well as possessor of an immense amount of miscellaneous information, he became a lecturer in the University of Basle, to which the most celebrated men were attracted from all over Europe. He manifested in his teachings great veneration for Hippocrates, who had pursued the very method by which he himself sought truth. He declared that apothecaries were opposed to him because he would not endorse their charlatanry; his own recipes were very simple, never

consisting of from forty to sixty ingredients, as did those of the Galenic doctors. In an essay on the power of the magnet, he says: "The magnet has long lain before all eyes, and no one has ever thought whether it was of any further use or possessed any other property than that of attracting iron. Sordid doctors complain that I will not follow the ancients, but in what should I follow them? All that they have said of the magnet amounts to nothing. Place what I have said of it in the balance, and judge. Had I blindly followed others, and not myself made experiments, I should know no more than what every peasant sees, that a magnet attracts iron. A wise man must inquire for himself, and it is thus I have discovered that the magnet, besides this obvious power of attracting iron, possesses another and concealed power.

"In sickness, you must lay the magnet in the center from which the sickness proceeds. The magnet has two poles, one attracting, one repelling. It is not a matter of indifference to which of these poles a man applies. In falling sickness and every kind of epilepsy, where the attack affects particularly the head, it is proper to lay four magnets on the lower part of the body with the attracting pole turned upward, and only one on the head with the reflecting pole downward, and then you bring other means to their aid." Paracelsus considered that more valuable information was condensed in these few paragraphs than was spread over all the verbose statements of the ordinary physicians of his time.

Paracelsus was also an astrologer, and laid great

stress on Siderial magnetism, which he regarded as both spiritual and physical. In this he agreed substantially with the renowned Chaldeans of old, who attributed the influence of the planets to their spiritual energy far more than to their physical movements. He has much to say concerning "Magnes Microcosmi," the little world which he regards as the universe in minimum. Man, he teaches, contains the four great elements, fire, air, water and earth, and must be nourished by them, not only palpably through the stomach, but also imperceptibly through the magnetic force resident in all nature, from which every individual draws specific nourishment. He has also much to say concerning our reciprocal relations with the Sun and the various planets, maintaining that they receive from us even as we receive from them. His celebrated "Magisterium Magnetis" is a tincture extracted from the magnet which he declares is a specific capable of drawing out every variety of diseases from the human body. He even went so far as to claim that this mysterious tincture communicated its properties to all objects near it, and that it did not only attract iron, but also other bodies of various kinds.

Paracelsus compares the human body to wood, and the life within it to fire. He calls magic the philosophy of Alchemy. He declares that a certain attractive power is born with all men, and through this power we become capable of continually attracting into our bodies the properties of the elements. In close harmony with this idea, he explains the cause and method of infection, which he rightly considers to apply to the contagion of health

as well as disease, a claim which lies at the root of all modern as well as ancient magnetic treatment. This remarkable man declared that though he founded his doctrine on his own experience, he discovered it to be in very close accord with the teachings of the Bible, which he had studied so fully that he knew almost the entire Book by rote. It certainly does seem remarkable that people who profess to credit as genuine the wonderful accounts of magnetic healing, which are scattered all over the Bible, should take exception to the laying on of hands and other simple magnetic methods as means of cure, though it may be argued that the mineral magnet is not mentioned in the Scriptures in connection with the work of healing accomplished by either Jewish prophets or Christian apostles. The spirit of the elements, claims Paracelsus, rules the lower propensities of man, but as there is in reality only one life, a common essence pervades all forms of existence. All created things he denominates letters and books, describing human origin and descent. The human body is, according to his system, a perfect microcosm which man himself must learn to completely control, for while the body comes from the earth, the spirit comes from a higher world. Concerning divination, he has much to say, especially with regard to the Astral body, which he clearly distinguishes from the elementary body which rests during sleep, while the Astral continues active. In this Mediæval teaching we find the word "astral directly derived from the stars, from which it is said to emanate, and among which it is capable of travelling. Animals as well as men possess Astral

bodies, and are therefore capable of experiencing presentiments. Paracelsus wrote a curious book on "Fools," whom he declares all contain some measure of wisdom, which occasionally breaks forth like sunshine through a fog. This comparison agrees well with many present-day statements concerning the human aura, which is really an atmosphere or photosphere surrounding every individual, bright and luminous in the case of highly developed natures, dark and murky in cases where little progress above animality has been made. We find in the teachings of Paracelsus a firm belief expressed in the efficacy of enchantments, but while he believes in the power of curses as well as of blessings, he makes it clear to students that it is only the weak, the foolish and the vicious who can be seriously affected by any sort of malediction, while blessings can be fully received by the most highly cultured and spiritually advanced members of the human race. With regard to the highest kind of magic, he says that to practice it requires a powerful imagination, in addition to firm faith; no ceremonies are really necessary, and they are usually nothing but humbug. "The human spirit is so great a thing that no man can express it; as God is eternal and unchangeable, so also is the mind of man. If we rightly understood this mind, nothing would be impossible to us. Imagination is invigorated and perfected through faith; every doubt seriously hinders a magical operation, for it is faith that establishes the will. Because men do not perfectly imagine and believe, their arts are uncertain while they might be perfectly certain."

Another very wonderful man—one of the worthiest and ablest of the successors of Paracelsus —was Baptista Von Helmont, who, on account of his vast knowledge, acute judgment, and amazing penetration, created a new epoch in medicine. In the history of magnetism he takes the very first rank, since he brought into this dark field a clearer light than anyone before or since has done. Deleuze, in his famous work on "Animal Magnetism," speaks of Helmont in terms of unstinted praise, and gives a great deal of interesting information concerning his life and methods. He was the first to give the name of gas to aerial fluids. In Ennemoser's "History of Magic," we are told that this good and great man had often to defend his doctrine and practice against the stupid charge that its origin was diabolical, and to the satisfaction of the learned and intelligent of his day, his logical rebuttals proved quite convincing, though the ignorant and fanatical still clung to that senseless and debasing delusion.

Concerning Magnetism he says that it is of a heavenly nature and unrestrained by the boundaries of space. Whoever, therefore, avails himself of magnetic means, undertakes a God-pleasing business. Regarding the power of suggestion, he has left many worthy sayings on record, proving that our modern methods were well known and largely practised by Alchemistical Philosophers, who in some notable instances seem to have attributed all efficacy to suggestion, though incantations and other ceremonies were often used; in this they forestalled the conclusions of many learned psychologists of to-day. The power of evil is very much restricted in the

doctrine of Helmont, who by no means denies it in toto, but distinctly shows how evil (i. e., disorderly) influences can be operative only on the surface of existence, while whatever is good (i. e., orderly) possesses practically unlimited power, because it is working with (not against) the great purpose of the universe. The use of herbs entered largely into Helmont's practise, and to many vegetable products he assigns magical properties; as, for instance, when he says that if you hold a certain extraordinary herb crushed in your hand, and at the same time hold the hand of another person, he or she will retain a great liking for you for at least several days. A singular story is told by this acutely observant man of a sensitive woman, who invariably suffered an attack of gout if she occupied a seat on which a brother of hers used to sit regularly five years previously; this man had suffered acutely from the distressing malady. Persons of blunt and irresponsive temperament may readily laugh at such tales, because they have no experiences of their own calculated to confirm them, but highly sensitive natures know that such facts do occur, and it is quite in accord with the best and wisest sanitary regulations of our day to admit the reality of such phenomena sufficiently to induce us to cremate all articles which have been long associated with chronic invalidism as well as with avowedly infectious maladies.

Helmont, in common with all magicians, does not only acknowledge the power of men over animals, he also teaches the influence exerted by animals over all ordinary men, and he tells many a weird tale

of animal fascination, and cites some of his own experiences in support of his contention. Fascination is a very powerful weapon with which animals are equipped, and without it in the struggle for existence many would have been swept away which now exist and multiply. Psychometry is now confirming many of Helmont's narratives, and as it certainly seems that the average sensitiveness of civilized humanity is palpably increasing, we may soon need to know quite a great deal of mystical philosophy to enable us to enjoy good results of this increasing sensibility, instead of being embarrassed and debilitated thereby. A very beautiful summary of Helmont's truly sublime philosophy we present in the following quotation: "When God created the human soul, He imparted to her essential and original knowledge. The soul is the mirror of the universe, and stands in relationship to all living things. She is illuminated by an inward light; but the tempest of passions, the multitude of sensual impressions, the dissipations, darken this light, whose glory only diffuses itself when it burns alone, and all is peace and harmony within us. When we know ourselves to be separated from all outward influences, and desire only to be guided by this universal light, then only do we find in ourselves pure and certain knowledge. In this state of concentration, the soul analyses all objects on which her attention rests. She can unite herself with them, penetrate through their substance, penetrating even to God Himself, and feeling Him in the most important truths." Another great statement of this wonderful man reads thus: "The physician chosen of God is accompanied

by many signs and wonders for the schools. He will give the honor to God, as he employs his gifts to assuaging the sufferings of his neighbor. Compassion will be his guide. His heart will possess truth and his intellect science. Love will be his sister; and the truth of the Lord will illumine his path. He will invoke the grace of God, and he will not be overcome by the desire of gain. For the Lord is rich and bountiful, and pays hundredfold in heaped measure. He will make his labor fruitful, and he will clothe his hands with blessings. He will fill his mouth with comfort, and His word will be a trumpet before which diseases will fly. His footsteps will bring prosperity, and sickness will flee before his face, as snow melts in a summer morn. Health will follow him. These are the testimonies of the Lord to those healers whom He has chosen—this is the blessedness of those who pursue the way of kindness; and the Holy Spirit will, moreover, enlighten them as the Comforter."

CHAPTER XVII.

JEANNE D'ARC, THE MAID OF ORLEANS.

Among the most remarkable sceresses known to modern Europe, the name of the famous Maid of Orleans stands eminently conspicuous, particularly when we take into account the period in which she lived and the people among whom she moved. Five hundred years or less ago, woman's position in Europe was widely different from what it is now; thus it was far more remarkable that a simple peasant girl could successfully head the French army during the fifteenth century than that such a phenomenon might occur to-day. From whatever standpoint we approach Jeanne's history, we cannot well call it other than miraculous, and as a psychological study it far outdistances in general importance all considerations pertaining to the immediate cause which she espoused or the particular victories she accomplished.

Domrémy, her birthplace, was a romantic village on the border between France and Prussia, and many were the legends which clustered thickly around it regarding apparitions of saints and angels which gathered about the spot. A particularly romantic story concerned a famous tree in the village, which had the reputation of being a trysting-place between spirits and mortals, and it was under its

shade that the simple maiden first heard mysterious voices and became imbued with the conviction that she had a mighty mission to fulfil under celestial direction. S. Margaret and S. Catherine, patron saints of Domrémy, are said to have appeared to her when she was a mere child, and gradually unfolded to her the overwhelming tidings that she must place herself at the head of the French army and secure the coronation of the Dauphin after she had routed the English troops, which were then largely occupying her native country.

We often hear it said in these days that women cannot carry arms, and therefore have properly no right of suffrage; but this assertion was completely refuted nearly five hundred years ago, when an innocent maiden accomplished, as a general, what no man among her countrymen seemed able to achieve. The story of the Maid of Orleans settles the sex question at its very outset by demonstrating that individual ability is the only passport to certain victory, and we can never tell when genius will appear clothed in male or in female habiliments. Sometimes a youth, at other times a maiden, will be raised up to accomplish daring deeds that none but the greatest of heroes can undertake successfully, and we never know whether such genius is likely to rise from the ranks of nobility or peasantry; but when it does appear, it carries all before it like some mighty cyclone against which all opposition must inevitably prove fruitless. It is unquestionably not the ordinary normal vocation of a woman to become a soldier, and warfare itself may become defunct much sooner than most of us suppose; but when the

times required an intrepid military commander to save a land from foreign dominance, it came to pass that the unseen powers which govern mortal destinies did at least on one highly memorable occasion raise up an untutored maiden to wave the banner and carry the sword successfully on the field of martial conquest. The many difficulties which Jeanne had to encounter were so formidable and well-nigh insuperable that they might easily have daunted the courage of even a seasoned warrior; but the innocent child, with unshakable confidence in her Heaven-directed mission, brushed all these obstacles aside with the power of that unflinching faith which does indeed, figuratively speaking, remove mountains. Though her mother, a very spiritually-minded woman, readily listened to the maiden's thrilling accounts of angelic interviews, her father, even though he may not have entirely discredited them, was so shocked at the idea of his daughter heading an army that he made no secret of his sentiment that he would rather see her drowned than embark on so utterly improper an undertaking. But an uncle favored her enterprise, and under his guardianship she set forth on the arduous and perilous career which she was fully convinced could end in no other way than gloriously; for not only did she believe that two saints were promptting her; she felt that the mighty archangel Michael was her chief inspirer, and with this conviction to buoy her spirits, her courage never faltered even in the face of the most determined opposition which she encountered from ecclesiastical dignitaries as well as from the secular authority. The

story of her movement from place to place, until she finally reached the Dauphin, and eventually secured his coronation at Rheims, reads like a fairy tale, a work of fiction almost too highly colored to take rank with serious novels. But we are dealing with actual history, not with sensational romance, and here indeed is demonstrated the truthfulness of the long-celebrated adage: "Truth is stranger than fiction."

The clairvoyance of the Maid of Orleans was triumphantly demonstrated on the occasion of her first encounter with the man whom her bravery was to elevate to the throne, for though he had completely disguised himself, and placed a substitute in his accustomed place, this ruse proved entirely ineffectual. The Dauphin, who was a very impressionable man, became greatly interested in Jeanne's mission, and soon became willing to render her the aid she needed to equip an army. One of the most remarkable incidents in the Maid's career was her extraordinary discipline, which manifested itself immediately in the improved conduct of the soldiers and in the amazing courage with which she inspired all under her command. Being herself of a highly religious nature, and deeming it of the utmost importance that religious rites should be faithfully observed, she readily induced the army to pay renewed attention to their long-neglected devotions, and she soon succeeded in inspiring a demoralized body of men with real reverence for all the virtues she so highly exemplified in her own heroic person. There is a marvellous contagion in perfect trust and quenchless bravery, and from whatever viewpoint

we may regard the story of visions and voices from the unseen world, we must be ignorant indeed of the first principles of psychology if we fail to perceive how mighty an effect on others one's own indomitable courage can exert. Whether the commander be Alexander, Cæsar, Napoleon, Wellington, Washington, or the Maid of Orleans, no army has ever proved continuously successful except when headed by some intrepid general whose own conviction was unflinching that victory must surely wait upon obedience to his (or her) command. It seems incredible that Joan of Arc could have accomplished even the simple leadership of a battalion had she not been able to impress those under her with something of her own confidence in Heavenly guidance, for an immature maiden at the head of a regiment of soldiers is a spectacle so grotesque, when viewed from any ordinary standpoint, as to suggest a farce rather than a serious battle. Doubtless the charm of her personality had something to do with her successes, but we must keep steadily in mind that here was no voluptuous woman appealing to the admiration of beauty-loving men, but a saintly virgin whose especial charm consisted in her supreme devotion to spiritual ideals, her confidence in celestial prompters and her unflinching determination to serve her country at all hazard, guided as she believed by the very finger of the Almighty. It seems from all histories that a certain magical charm was exerted by her banner, the very sight of which nerved her troops to daring, as they had accepted the suggestion that that symbol was a token of Heaven's approval of their march. A very noteworthy incident

in this astounding record is the well-attested fact that when the Maid followed implicitly directions given by the spirit-voices, she was invariably victorious, but when she had accomplished, to the full, the special work to which those voices led her, she subsequently permitted herself to be led into battle when they were silent, victory no longer crowned her leadership, but she sustained serious physical injuries at the hands of the opposing troops, and soon entered upon that sad episode in her formerly triumphant career which finally reached the tragic end of martyrdom. Among the many histories of this truly wonderful girl, perhaps the most fascinating of all is the volume of "Personal Recollections," translated from the French by that always delightful writer Samuel Clemens, familiarly known as Mark Twain, who says: "The details of the life of Joan of Arc form a biography which is unique among the world's biographies in one respect. It is the only story of a human life which comes to us under oath, the only one which comes to us from the witness-stand. The official records of the Great Trial of 1531, and of the process of Rehabilitation of a quarter of a century later, are still preserved in the National Archives of France, and they furnish with remarkable fulness the facts of her life. The history of no other life of that remote time is known with either the certainty or the comprehensiveness that attaches to hers. The Sieur Louis De Conte is faithful to her official history in his personal recollections, and thus far his trustworthiness is unimpeachable; but his mass of added particulars must depend for credit upon his word

alone." The story, as told by this well-recognized authority, is divided into three books, written with a peculiarly vivid charm which makes the reader feel that he is himself living amid the extraordinary scenes so graphically depicted, and the original French seemingly has lost nothing by translation into Mark Twain's wonderfully beautiful English. To review this narrative with any degree of fulness would be to practically re-write it; but the following extracts from the story of Joan's trial and martyrdom may tend, in some slight degree, to familiarize our readers with what actually occurred at the time when a recognized saint of the Roman Catholic Church of to-day earned her right to beatification. "At nine o'clock the Maid of Orleans, deliverer of France, went forth in the grace of her innocence and her youth to lay down her life for the country she loved with such devotion and for the king who had abandoned her. She sat in the cart that is used only for felons. In one respect she was treated worse than a felon, for whereas she was on her way to be sentenced by the Civilon, she already bore her judgment inscribed in advance upon a mitre-shaped cap which she wore.

"In the car with her sat the Friar Martin Ladvenu and Maitre Jean Massieu. She looked girlishly fair and sweet and saintly in her long white robe, and when a gush of sunlight flooded her as she emerged from the gloom of the prison and was yet for a moment still framed in the arch of the sombre gate, the massed multitudes of poor folk murmured, 'A vision! a vision!' and sank to their knees praying, and many of the women weeping;

and the moving invocation for the dying rose again, and was taken up and borne along, a majestic wave of sound which accompanied the doomed, solacing and blessing her, all the sorrowful way to the place of death. 'Christ, have pity! Saint Margaret, have pity! Pray for her, all ye saints, archangels, and blessed martyrs; pray for her! Saints and angels, intercede for her! From thy wrath, good Lord, deliver her! O Lord God, save her! Have mercy on her, we beseech Thee, good Lord!'

"It is just and true, what one of the histories has said: 'The poor and the helpless had nothing but their prayers to give Joan of Arc; but these we may believe were not unavailing. There are few more pathetic events recorded in history than this weeping, helpless, praying crowd, holding their lighted candles and kneeling on the pavement beneath the prison walls of the old fortress.

"And it was so all the way. Thousands upon thousands massed upon their knees, and stretching far down the distance, thick sown with the faint yellow candle-flames, like a field starred with golden flowers.

"But there were some who did not kneel; these were the English soldiers. They stood elbow to elbow, on each side of Joan's road, and walled it in, all the way; and behind these living walls knelt the multitudes.

"By-and-bye a frantic man in priest's garb came wailing and lamenting, and tore through the crowd and the barrier of soldiers, and flung himself on his knees by Joan's cart, and put up his hands in supplication, crying out!

"'O, forgive; forgive!'

"It was Loyseleur!

"And Joan forgave him; forgave him out of a heart that knew nothing but forgiveness, nothing but compassion, nothing but pity for all that suffer, let their offence be what it might. And she had no word of reproach for this poor wretch who had wrought day and night with deceits and treacheries and hypocrisies to betray her to her death.

"The soldiers would have killed him, but the Earl of Warwick saved his life. What became of him is not known. He hid himself from the world somewhere, to endure his remorse as he might.

"In the square of the Old Market stood the two platforms and the stake which had stood before in the churchyard of St. Ouen. The platforms were occupied as before, the one by Joan and her judges, the other by great dignitaries, the principal being Cauchon and the English Cardinal, Winchester. The square was packed with people, the windows and roofs of the blocks of buildings surrounding it were black with them.

"When the preparation had been finished, all noise and movement gradually ceased, and a waiting stillness followed which was solemn and impressive.

"And now, by order of Cauchon, an ecclesiastic named Nicholas Midi preached a sermon, wherein he explained that when a branch of a vine—which is the Church—becomes diseased and corrupt, it must be cut away or it will corrupt and destroy the whole vine. He made it appear that Joan, through her wickedness, was a menace and a peril to the Church's purity and holiness, and her death there-

fore necessary. When he was come to the end of his discourse, he turned toward her and paused a moment, then he said: 'Joan, the Church can no longer protect you. Go in peace!'

"Joan had been placed wholly apart and conspicuous, to signify the Church's abandonment of her, and she sat there in her loneliness, waiting in patience and resignation for the end. Cauchon addressed her now. He had been advised to read the form of her abjuration to her, and had brought it with him; but he changed his mind, fearing that she would proclaim the truth—that she never knowingly abjured—and so bring shame upon him and perpetual infamy. He contented himself with admonishing her to keep in mind her wickednesses, and repent of them, and think of her salvation. Then he solemnly pronounced her excommunicate, and cut off from the body of the Church. With a final word he delivered her over to the secular arm for judgment and sentence.

"Joan, weeping, knelt and began to pray. For whom? Herself? Oh, no—for the King of France. Her voice rose sweet and clear, and penetrated all hearts with its passionate pathos. She never thought of his treacheries to her, she never thought of his desertions of her, she never remembered that it was because he was an ingrate that she was here to die a miserable death; she remembered only that he was her King, that she was his loyal and loving subject, and that his enemies had undermined his cause with evil reports and false charges, and he not by to defend himself. And so, in the very presence of death, she forgot her own troubles to implore all in

her hearing to be just to him; to believe that he was good and noble and sincere, and not in any way to blame for any acts of hers, neither advising them or urging them, but being wholly clear and free of all responsibility for them. Then, closing, she begged in humble and touching words that all here present would pray for her and would pardon her, both her enemies and such as might look friendly upon her and feel pity for her in their hearts.

"There was hardly one heart there that was not touched—even the English, even the judges, showed it, and there was many a lip that trembled and many an eye that was blurred with tears; yes, even the English Cardinal's—that man with a political heart of stone but a human heart of flesh.

"The secular judge who should have delivered judgment and pronounced sentence was himself so disturbed that he forgot his duty, and Joan went to her death unsentenced—thus completing with an illegality what had begun illegally, and had so continued to the end. He only said—to the guards:

" 'Take her'; and to the executioner, 'Do your duty.'

"Joan asked for a cross. None was able to furnish one. But an English soldier broke a stick in two, and crossed the pieces and tied them together, and this cross he gave her, moved to it by the good heart that was in him; and she kissed it and put it to her bosom. Then Isambard de la Pierre went to the church near by and brought her a consecrated one; and this one also she kissed, and pressed it to her bosom with rapture, and then kissed it again

and again, covering it with tears and pouring out her gratitude to God and the saints.

"And so, weeping, and with her cross to her lips, she climbed up the cruel steps to the face of the stake, with the friar Isambard at her side. Then she was helped up to the top of the pile of wood that was built around the lower third of the stake, and stood upon it with her back against the stake, and the world gazing up at her breathless. The executioner ascended to her side and wound the chains about her slender body, and so fastened her to the stake. Then he descended to finish his dreadful office, and there she remained alone—she that had had so many friends in the days when she was free, and had been so loved and so dear.

"All these things I saw, albeit dimly and blurred with tears; but I could bear no more. I continued in my place, but what I shall deliver to you now I got by others' eyes and others' mouths. Tragic sounds there were that pierced my ears and wounded my heart as I sat there, but it is as I tell you: the latest image recorded by my eyes in that desolating hour was Joan of Arc with the grace of her comely youth still unmarred; and that image, untouched by time or decay, has remained with me all my days. Now I will go on.

"If any thought that now, in that solemn hour, when all transgressors repent and confess, she would revoke her revocation and say her great deeds had been evil deeds, and Satan and his fiends their source, they erred. No such thought was in her blameless mind. She was not thinking of herself and her troubles, but of others, and of woes that might be-

fall them. And so, turning her grieving eyes about her, where rose the towers and spires of that fair city, she said:

"'Oh, Rouen, Rouen! Must I die here, and must you be my tomb? Ah, Rouen, Rouen! I have great fear that you will suffer for my death.'

"A whiff of smoke swept upward past her face, and for one moment terror seized her and she cried out, 'Water! Give me holy water!' But the next moment her fears were gone, and they came no more to torture her.

"She heard the flames crackling below her, and immediately distress for a fellow creature who was in danger took possession of her. It was the friar Isambard. She had given him her cross and begged him to raise it toward her face and let her eyes rest in hope and consolation upon it, till she had entered into the peace of God. She made him go out from the danger of the fire. Then she was satisfied, and said:

"'Now keep it always in my sight until the end.'

"Not even yet could Cauchon, that man without shame, endure to let her die in peace, but went toward her, all black with crimes and sins as he was, and cried out:

"'I am come, Joan, to exhort you for the last time to repent and seek the pardon of God.'

"'I die through you,' she said, and these were the last words she spoke to any upon earth.

"Then the pitchy smoke, shot through with red flashes of flame, rolled up in a thick volume and hid her from sight; and from the heart of this darkness her voice rose strong and eloquent in

prayer, and when by moments the wind shredded somewhat of the smoke aside, there were veiled glimpses of an upturned face and moving lips. At last a merciful swift tide of flame burst upward, and none saw that face any more, nor that form, and the voice was still.

"Yes, she was gone from us; Joan of Arc! What little words they are, to tell of a rich world made empty and poor!

"Joan's brother Jacques died in Domrémy during the Great Trial at Rouen. This was according to the prophecy which Joan made that day in the pastures, the time that she said the rest of us would go to the great wars.

"When her poor old father heard of the martyrdom, it broke his heart, and he died.

"The mother was granted a pension by the City of Orleans, and upon this she lived out her days, which were many. Twenty-four years after her illustrious child's death, she travelled all the way to Paris in the winter time, and was present at the opening of the discussion in the Cathedral of Notre Dame, which was the first step in the Rehabilitation. Paris was crowded with people, from all over France, who came to get sight of the venerable dame, and it was a touching spectacle when she moved through those reverent, wet-eyed multitudes on her way to the grand honors awaiting her at the Cathedral. With her were Jean and Pierre, no longer the light-hearted youths who marched with us from Vaucouleurs, but war-worn veterans with hair beginning to show frost.

"After the martyrdom, Noel and I went back to

Domrémy, but presently, when the Constable Richemont superseded La Tremouille as the King's Chief Adviser, and began the completion of Joan's great work, we put on our harness and returned to the field and fought for the King all through the wars and skirmishes, until France was freed of the English. It was what Joan would have desired of us; and, dead or alive, her desire was law for us. All the survivors of the personal staff were faithful to her memory and fought for the King to the end. Mainly we were well scattered, but when Paris fell we happened to be together. It was a great day and a joyous; but it was a sad one at the same time, because Joan was not there to march into the captured capital with us

"Noel and I remained always together, and I was by his side when death claimed him. It was in the last great battle of the war. In that battle fell also Joan's sturdy old enemy, Talbot. He was eighty-five years old, and had spent his whole life in battle. A fine old lion he was, with his flowing white mane and his tameless spirit; yes, and his indestructible energy as well; for he fought as knightly and vigorous a fight that day as the best man there.

"La Hire survived the martyrdom thirteen years; and always fighting, of course, for that was all he enjoyed in life. I did not see him in all that time, for we were far apart, but one was always hearing of him.

"The Bastard of Orleans and D'Alençon and D'Aulon lived to see France free, and to testify with Jean and Pierre d'Arc and Pasquerel and me at the Rehabilitation. But they are all at rest now,

these many years. I alone am left of those who fought at the side of Joan of Arc in the great wars. She said I should live until these wars were forgotten—a prophecy which failed. If I should live a thousand years, it would still fail. For whatsoever had touch with Joan of Arc, that thing is immortal.

"Members of Joan's family married, and they have left descendants. Their descendants are of the nobility, but their family name and blood bring them honors which no other nobles receive or may hope for. You have seen how everybody along the way uncovered when those children came yesterday to pay their duty to me. It was not because they are noble; it is because they are grandchildren of the brothers of Joan of Arc.

"Now as to the Rehabilitation. Joan crowned the King at Rheims. For reward, he allowed her to be hunted to her death without making one effort to save her. During the next twenty-three years he remained indifferent to her memory, indifferent to the fact that her good name was under a damning blot put there by the priests because of the deeds which she had done in saving him and his sceptre, indifferent to the fact that France was ashamed. Indifferent all that time. Then he suddenly changed, and was anxious to have justice for poor Joan, himself. Why? Had he become grateful at last? Had remorse attacked his hard heart? No; he had a better reason—a better one for his sort of man. This better reason was that, now that the English had been finally expelled from the country, they were beginning to call attention to the fact that

this King had gotten his crown by the hands of a person proven by the priests to have been in league with Satan, and burnt for it by them as a sorceress —therefore, of what value or authority was such a kingship as that? Of no value at all; no nation could afford to allow such a King to remain on the throne.

"It was high time to stir now, and the King did it. That is how Charles VII. came to be smitten with anxiety to have justice done the memory of his benefactress.

"He appealed to the Pope, and the Pope appointed a great commission of churchmen to examine into the facts of Joan's life and award judgment. The Commission sat at Paris, at Domrémy, at Rouen, at Orleans, and at several other places, and continued its work during several months. It examined the record of Joan's trial, it examined the Bastard of Orleans and the Duke D'Alençon, and D'Aulon, and Pasquerel, and Courcelles, and Isambard de la Pierre, and Manchon, and me, and many others whose names I have made familiar to you; also they examined more than a hundred witnesses whose names are less familiar to you—friends of Joan in Domrémy, Vaucouleurs, Orleans, and other places, and a number of judges and other people who had assisted at the Rouen trials, the abjuration, and the martyrdom. And out of this exhaustive examination Joan's character and history came spotless and perfect, and this verdict was placed upon record, to remain forever.

"I was present upon most of these occasions, and saw again many faces which I have not seen for a

quarter of a century; among them some well-beloved faces—those of our generals and that of Catherine Boucher (married, alas!), and also among them certain other faces that filled me with bitterness—those of Beaupere and Courcelles and a number of their fellow-fiends. I saw Haumette and Little Mengette—edging along toward fifty, now, and mothers of many children. I saw Noel's father, and the parents of the Paladin and the Sunflower.

"It was beautiful to hear the Duke D'Alençon praise Joan's splendid capacities as a general, and to hear the Bastard endorse these praises with his eloquent tongue, and then go on and tell how sweet and good Joan was, and how full of pluck and fire and impetuosity and mischief and mirthfulness, and tenderness and compassion, and everything that was pure and fine and noble and lovely. He made her live again before me, and wrung my heart.

"I have finished my story of Joan of Arc, that wonderful child, that sublime personality, that spirit which in one regard has had no peer and will have none—this: its purity from all alloy of self-seeking, self-interest, personal ambition. In it no trace of these motives can be found, search as you may, and this cannot be said of any other person whose name appears in profane history.

"With Joan of Arc, love of country was more than a sentiment—it was a passion. She was the genius of Patriotism—she was patriotism embodied, concreted, made flesh, and palpable to the touch and visible to the eye.

"Love, Mercy, Charity, Fortitude, War, Peace, Poetry, Music—these may be symbolised as any shall

prefer; by figures of either sex and of any age; but a slender girl in her first young bloom, with the martyr's crown upon her head, and in her hand the sword that severed her country's bonds—shall not this, and no other, stand for PATRIOTISM through all ages, until time shall end?"

Such, in brief, is a fair record of one of the most marvellous cases of inspired bravery and true martyrdom the world has ever known. There may still remain psychological mysteries connected with the Maid's career which neither physical nor psychical research has yet been able fully to fathom, but that is no reason why we should withhold our consent to such abundant testimony as has clearly been afforded to the super-physical element in the career of this mysterious girl whose name, nearly five centuries after her departure from the physical body, is gaining continually added fame and lustre. Europe as well as Asia, the Christian centuries as well as older times, have all borne witness to the reality of spiritual interposition in the affairs of humanity on earth, thereby entirely putting to flight the erroneous assumption that this world stands alone in space, or that its inhabitants while incarnate are isolated from companionship with intelligent entities on other than physical planes of manifestation. Whenever a work needs to be done, fitting instruments are raised up to accomplish it, and these in the present, as well as in the past, appear often at first entirely unsuited to the mighty tasks they have been selected to fulfil. Time vindicates all things. Justice reigns, and must forever triumph.

CHAPTER XVIII.

ANDREW JACKSON DAVIS, A NINETEENTH CENTURY SEER—A GLIMPSE AT HIS PHILOSOPHY.

Among the truly wonderful pioneers of the great new wave of thought which during the past century largely revolutionized the entire thinking world, the name of Andrew Jackson Davis, author of "Nature's Divine Revelations," "The Great Harmonia," and many other wonderful literary productions, deserves to hold a singularly high and honored place. We hear so much of the influence of heredity and of environment, that we are generally much astonished when we find a highly gifted writer displaying amazing knowledge on almost every subject, if concerning his ancestry and early history we know nothing in any way remarkable.

The mother of Andrew Jackson Davis seems to have been a good, honest, ordinary woman, displaying no remarkable traits or characteristics, and as to the boy's early history we can only discover that he attended common country schools and was in early youth apprenticed to a shoemaker. Without some spiritual theory to account for genius, we can only remain utterly bewildered in presence of the great library of outwardly unassuming but intellectually imposing volumes which have recently been re-

issued by the Austin Publishing Company, Rochester, N. Y., and which carry us back to the 'forties and 'fities of the nineteenth century. Quite apart from the phenomenal character of their authorship, the works themselves are a stupendous revelation, embracing as they do profound and learned treatises on all the natural sciences, besides undertaking to give us wonderful enlightenment concerning the (ordinarily) unseen universe.

In the case of Emanuel Swedenborg, we can trace the gradual evolution of a mighty intellect. Swedenborg was born into a distinguished family of scholars, and he gradually ascended by well-defined successive steps from treatises on natural science and philosophy to dissertations concerning the spiritual universe. But while Swedenborg was over fifty years of age when he undertook to unveil the wonders of life in spiritual spheres, the Seer of Poughkeepsie was under twenty, and quite illiterate in the collegiate sense, when he began unfolding with marvellous insight and wealth of diction the wonders of those innumerable super-physical states and conditions concerning which the majority of even the best-informed among scholars professed to know next to nothing. Were the works of Davis wild romances or accounts of rhapsodic visions lacking alike in logical coherence and continuity, we might quickly dismiss them as psychic vagaries, and pay no serious attention to their inculcations; but in Davis's writings we are brought face to face with a fund of scientific and historical information which renders the books marvels of erudition even if we pay no heed to the accounts of unseen spheres which

we are told the youth clearly beheld when in a superior condition. It was in 1846 and 1847 that the first of these great works was brought to public notice, therefore just before the year when the "Rochester Knockings" are said to have inaugurated the advent of Modern Spiritualism. Davis was therefore a forerunner of all those modern prophets who startled America with their disclosures concerning life beyond death, and all of whom in the early days of the Spiritualistic movement seemed to take a somewhat different view of their relation to the world of spirits than that claimed for himself by Davis. We all know that the common idea of mediumship is of a state or condition in which the medium is under the control or direction of some outside influence, and usually it is claimed that such influence works *through* the medium, whereas in the "superior condition" of Davis, which in this respect largely resembled that of Swedenborg, he claimed to see and hear for himself what was going on in other worlds, or on other planes of existence, by virtue of the enlargement of his own perception enabling him to see much further into the universe than is possible with only ordinary faculties. We read in his Autobiography, called "The Magic Staff," that at first he was magnetized or mesmerized, and while in the magnetic or mesmeric state exhibited singular lucidity. But the men who thus operated with him were entirely incapable of transmitting through his agency the wondrous information which soon began to pour in torrents through his lips, though their manipulations do seem to have opened a door into the trance condition, which soon

gave place to a higher state of independent clairvoyance. How far magnetism or mesmerism can prove a genuine aid to psychic development is a very open and much-disputed question, but the bulk of testimony in this direction, which we may reasonably deem reliable, is that it does often prepare the way for higher developments which follow, principally by removing that extreme self-consciousness, which, when coupled with inordinate attention to the external side of things, is doubtless the chief barrier in the way of mental and spiritual lucidity. Though it is quite clear to every logical thinker that no one can impart knowledge which he does not possess, it is by no means unreasonable to assume that certain obstacles may be removed, which are usually in the way of receiving information psychically, through the agency of the mesmerist. In the middle of the last century mesmeric operations were greatly in vogue among many learned doctors, prominent among whom stood the famous Dr. Gregory of Edinburgh, whose long-famous work, "Animal Magnetism or Mesmerism and Its Phenomena," contains a great many thoroughly well authenticated accounts of remarkable clairvoyance induced by mesmeric treatment. But most of this clairvoyance was very much of a piece with the thought-transference, telepathy, and mental telegraphy, about which we are now hearing and reading constantly. Contrast the meagre results of many recent endeavors to communicate with the unseen world on the part of such distinguished scientific celebrities as, for example, Sir Oliver Lodge, with the magnificent inspired output of the Seer of

Poughkeepsie, and we are only the more bewildered with the dazzling splendor of a revelation which has been almost entirely overlooked by the scientific world, even while a distinguished portion of it has been engaging itself with an attempted solution of the very problems which this revelation seems so very largely to have solved. But we must not forget that however satisfactory as well as wonderful this revelation may appear, it does not seem to supply that distinctly evidential individual testimony to personal immortality which our modern seekers are striving to obtain, unless we admit the many instances of recorded clairvoyance with which his writings abound as supplying such evidence. We can quite readily imagine the attitude taken by our modern Psychical Research Committees regarding conclusive evidence, and should we press such alleged evidence upon them, they would naturally inquire where is your proof that such visions are other than results of a fertile and highly vivid imagination? To this inquiry we can indeed offer no reply which might prove universally conclusive. Still, it may reasonably be argued that the information given is so extensive, profound, and rational that the very large probability is that it emanated from the source whence its recipient declared that it did proceed. But in these days "cross-correspondence," and other new phases of telepathic intercourse, hold the center of the stage in certain scientific circles, and these phenomena are indeed intensely interesting and deserve the fullest attention at the hands of earnest students everywhere. But on that account we are by no means justified in narrowing the field of our

vision and confining our researches within the very limited domain in which many investigators seem desirous of pursuing their inquiries. Having glanced over the contents of a valuable recent book by Sir Oliver Lodge—which has been widely reviewed in periodicals of all descriptions and has furnished texts for many lectures and essays—we find the most characteristic evidences of both mundane and supra-mundane telepathy to consist in dialogue of an extremely commonplace nature, a fact which Professor Hyslop and many other earnest investigators regard as confirmatory of the fact that individuality is expressed much more fully by means of an exhibition of minor peculiarities than through the agency of profound utterances which, however valuable from a philosophical standpoint, convey no convincing impression of having emanated from a particular individual intelligence. One of the special characteristics of the avowed inspiration of A. J. Davis is that he received it from a "sphere" of intelligence rather than from any special individual, and for that very reason it may lack a peculiar personal character, such as characterizes friendly messages between companion souls, while it gains immensely in profundity of sentiment and grandiloquence of speech. The work of Davis was evidently far more to set people thinking concerning mighty problems relating to universal life than to give them private information relative to their personal affairs; yet, because the smaller can always be included within the greater the diligent student of the Harmonial Philosophy can find almost every question fully answered which pertains to the personal side of life

here and hereafter. The "magic staff," which Davis said he was recommended, by his spiritual prompters, always to rely upon in every time of doubt and difficulty, was couched in these words: "Behold, here is thy magic staff: UNDER ALL CIRCUMSTANCES KEEP AN EVEN MIND. Take it; try it; walk with it; talk with it; lean on it; believe on it forever." We are told that these words came to him in radiant light, but a doubt seized him, and he asked: Is that longest sentence my magic staff, "Under all circumstances keep an even mind," is that the mystic cane which I thought I had lost or forgotten? In a twinkling the sheet of whiteness vanished, and in its place beamed forth YES. This satisfied him, and from that day forward he declares that he always leaned on that reliable staff, which never deserted him throughout his long, eventful life, which only closed when he was past eighty-three years of age. This revelation came to him in 1844, some time previous to the more wonderful experiences which quickly and thickly followed, till at length we find no less than twenty-seven wonderful volumes growing under his hand, in consequence of his always following the guidance of that marvelous inspiration which exalted him to the rank of a truly marvelous prophet and philosopher. Personal details are always interesting when they concern remarkable personages, for they serve to throw some light upon the temperament as well as character of those who are destined to perform unusual work in the world. Davis says of himself, when reviewing his boyhood years: "I had a love of truth; a reverence for knowledge; a somewhat cheerful disposition; a deficient

imagination; unbelief or ignorance concerning the existence of ghosts, etc.; dread of death, and a still greater dread of encountering what might exist beyond the grave; a tendency to spontaneous somnambulism; an ear for what I then called imaginary voices; a memory defective as to dates; a mind nearly barren of ordinary education; a heart very sympathetic in cases of trial and suffering; and lastly I was disposed to meditation and the freedom of solitude." Speaking of his physical condition, he says that his body was imperfectly developed; breast narrow; spine short and weak; stomach very sensitive; muscular fabric unsound and inefficient; nervous system highly impressible, and he ends this uninviting description of his personal appearance and condition by declaring that he was not calculated to inspire strangers with much interest in his existence. These statements are of great scientific interest in so far as they furnish overwhelming proof that the development of the psychic faculty in a delicate lad, when wisely carried forward, far from leading to physical disability or mental deterioration, served to build up a robust mind and body, which not only endured considerable physical and mental exertion through a protracted lifetime, but also served the benign and noble purpose of conveying a vast amount of health-giving information to multitudes. That there are dangers connected with sensitiveness of every kind, no reasonable student will deny, but these are often greatly exaggerated, and in no instances is this rendered so painfully apparent as among people who foolishly discountenance and berate all exercise of supraphysical faculty. Among

the many works of Davis his "Lyceum Manual" is singularly fascinating and affords a beautiful and comprehensive basis for the healthy instruction and exercise of children and young people in liberal Sunday Schools. Though the Lyceum Movement has somewhat waned in America, it has taken deep root, and is now greatly flourishing all over Great Britain and in many of the British Colonies. The system of teaching and exercising is so beautiful and natural that it unfolds the whole nature of the youth or maiden who follows it out in its entirety, and instead of forcing upon children doubtful theological dogmas, which no one attempts to fully comprehend, young people in a Lyceum are gently led on through a contemplation of the beauties of external nature to penetrate into the mysteries of the yet more glorious spiritual universe. In the Fifth Volume of the "Great Harmonia" we are confronted with almost a complete epitome of the teachings of the world's greatest seers and sages, from very ancient to quite modern times, and through all these narratives we can trace far more than ordinary insight into the underlying principles which these master minds have clothed in systems of thought and embodied in schools of philosophy, the influence of which is at this day even greater than when these mighty doctrines were originally promulgated. We here append a few citations:

From "The Great Harmonia," Volume II, entitled "The Teacher," we extract the following (page 250): "I consider motion the first manifestation of mind—an indication of the Great Mind which resides back of, and in, Nature; and a prophetical

indication of the existence of a corresponding mind as an ultimate or perfection of Nature.

"I consider Life the first development of Motion, and the second indication of intelligence.

"I consider Sensation the first development of Life, and the third indication of future or ultimate Intelligence.

"I consider Intelligence the highest development of Motion, Life, and Sensation, and a perfect manifestation of the internal living and unchangeable organization, and when I employ the terms Soul, Spirit, and Mind, I mean the internal and immortal individual. When Motion, Life, Sensation, and Intelligence are conjoined and organized, I term that organization a unity of elements and attributes; and these elements and attributes arrange according to their natural order, under the comprehensive terms of Love and Wisdom—terms which are perfectly expressive of the natural characteristics and legitimate manifestations of those internal principles. Therefore, when I use the nouns substantive—Soul, Spirit, Mind, and Individual—the thought which suggests their employment is resting invariably upon the inward *Homo*, upon the individual Oneness, which is constructed upon those principles which elevate that oneness above the plane of change and disorganization. Hence the question is answered affirmatively —the terms are unqualifiedly synonymous."

The question referred to was: Are Soul, Spirit, and Mind synonymous? — one which is so frequently asked to-day that we selected the answer to it out of an immense variety of replies to all sorts of questions put to A. J. Davis, thinking it might

serve almost better than any other to elucidate the philosophy of the Poughkeepsie Seer in his own words.

We will not attempt any commentary upon the words quoted, because we desire to acquaint our readers with what a truly remarkable seer has uttered, rather than to put any gloss of our own upon his words by argument or comparison. Concerning the final destiny of the individual immortal human entity, Davis says, in reply to a query thereon (page 254): "The Spirit will have no '*final home*'; because to an immortal being rest would be intolerable—it would be next to annihilation." . . . "But the spirit will progress eternally! It will always be in harmony with surrounding circumstances, and thus will always reside in heaven. The same differences will exist in future spheres of life as exist in this world,—I mean those differences which are established by the real intrinsic perfection of the constitution, education, and harmony of the individual. But the spirit will walk in those shining paths which angels tread, in opening communications between the celestial inhabitants of celestial spheres and those high-born spirits of our earth." Only one more quotation will we offer from the vast mass of material at our disposal, as the object of this essay is to whet our readers' appetites for the massive volumes from which these brief excerpts are extracted. This last morsel is from "What and Where is God?" (page 270): "Surrounded by an inconceivable number of forms and organizations,—each one of them occupying a specific and progressive position in Nature,—the human mind can but perceive that the cause of

them must be, Himself, an infinite Cause; that to produce organizations he must be, Himself, first, Intelligent; and that to produce an infinite machine, he must be, Himself, not only organized and intelligent, but he must have had some glorious end or result to accomplish, according to which his Universal Machinery was constructed. Surely, this is plain reasoning. God, therefore, philosophically considered, is an infinite Cause; Nature is an infinite Effect; and the object, for the accomplishment of which the whole was thus constituted, is the infinite Use or End. God is the Great Positive Mind;—all else is Negative." Atheism indeed receives no support from Davis, as it receives none from any of the world's spiritual enlighteners; but neither does any narrow theology receive endorsement — an all-embracing God is the only real Deity.

CHAPTER XIX.

BIBLE SYMBOLISM—AARON'S BREASTPLATE AND OTHER TYPICAL ORNAMENTS AND EMBLEMS—THE MORAL INFLUENCE OF BEAUTY AND THE SIGNIFICANCE OF COLOR.

Among the most attractive symbols of antiquity none can be more beautiful and expressive than precious stones, and these have always figured very largely in religious ritual as well as in secular adornment. Nowhere in the Bible can we find a more impressive instance of the use of glittering gems than in the breastplate of the Jewish high priest, Aaron, whose adornments are minutely described in the twenty-eighth chapter of Exodus, verses 15-21, as follows: "Thou shalt make the breastplate of judgment with cunning work, after the work of the ephod thou shalt make it; of gold and of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it. Four-square it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardis (ruby), a topaz, and a carbuncle; this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure (cyanus), an agate, and an amethyst. And the fourth row shall be a beryl, and an onyx, and a jasper. They shall

be set in gold in their inclosings. And the stones shall be with the names of the Children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name shall they be according to the Twelve Tribes." This magnificent breastplate, called Urim and Thummim, was regarded in ancient sacerdotal days as a special instrument for obtaining information from Heaven, a fact which throws much light upon the sacred magic of the Israelites of old. A very interesting and elaborate dissertation concerning this breastplate is contained in "The Science of Correspondences Elucidated," by Edward Madely and B. F. Barrett, in which the authors claim that we have a key to its interior significance by dividing its four sections thus: First row downward, predominating color, Red, Celestial Love of Good. Second row, Reddish Blue, Celestial Love of Truth. Third row, Whitish Blue, Spiritual love of Good. Fourth row, Bluish White, Spiritual Love of Truth. The distinction here made so definitely between Truth and Good is in strict agreement with all of Swedenborg's discriminations, with which these authors are in complete accord, and we shall all do well to ponder thoughtfully exactly wherein the difference really lies. Truth is of the enlightened understanding and addresses itself to intellect, to reason in particular, while Good has to do directly with our affections, which, though intimately associated with our understanding, are nevertheless distinct from it. As very great interest is now being widely taken in some supposed connection between the twelve Signs of the Zodiac, the twelve Tribes of Israel, and certain pre-

cious stones, our readers may be interested to know that an ancient tradition assigns a ruby to Reuben; an emerald to Judah; a cyanus (lapis-lazuli) to Gad; a turquoise (beryl) to Zebulon; a topaz to Simeon; a sapphire to Dan; an agate to Asher; an onyx to Joseph; a carbuncle to Levi; a diamond to Naphthali; an amethyst to Issachar; a jasper to Benjamin. Turning to Numbers, Chapter II, we find the following classification of the twelve Tribes, with their standard bearers: Judah heads the three tribes to the East; Reuben to the South; Ephraim to the West; Dan to the North; the Camp of the Levites and the Tabernacle of the Congregation being in the midst. The same order is indicated in the order of march described in the same book (Chapter X) when the Ark of the Covenant is carried in front of the army. The different arrangements at various times, and in altering circumstances, readily suggests varying significations denoting the changing states of human experience. Red stones always occupy the place of highest esteem, because red is the first of the primaries and is universal in its correspondence, it being the color of the completed octave. As Adam only means a red man, and red is the lowest of the seven prismatic hues according to rate of vibration, it is not only a title applied to the sensuous man, not yet awakened to spiritual consciousness, but is equally applied to those who are regenerated, whom we designate "second Adam," like the upper A which commences a new scale in music. "Stones of Fire" are often mentioned in the Bible in connection with great judgments and mighty deliverances, which are frequently referred to as

preceded by "hailstones and coals of fire." In the extremely fascinating imagery of the marvelous book of Ezekiel we find allusions to precious gems which throw a large amount of light upon their mystical as well as magical significance. By the use of these two terms in the above connection we mean by magical all that pertains to the working of outward wonders by the employment of prescribed and tested ceremonial rites; by mystical we mean interior results obtained in a spiritual manner without any recourse to ritual of any description. The mystical method is very much higher and more abidingly reliable than the magical, though both are mentioned with approbation in the Bible, each being adapted to a particular stage of human conscious susceptibility to Divine and Celestial influxes. In the twenty-eighth chapter of Ezekiel we are told that the King of Tyre has been in Eden, the Garden of God, where every precious stone was his covering until he fell into iniquity and was consequently expelled and dethroned. When, in the days of his moral uprightness, this monarch was figuratively on God's holy mountain it is said that he walked to and fro amid "stones of fire," at which time he was designated "a covering cherub." This clearly shows that in ancient times such expressions were used to denote high offices held by holy people who were worthy of such exalted station, and not permitted to retain it in any case after they had disqualified themselves by the practice of unrighteousness. Many people to-day are asking whether any value attaches to the actual wearing of gems, or whether we must attribute all alleged and seeming efficacy to the force

of auto-suggestion. A reasonable reply to such enquiries must be at least threefold. First, we must remember that jewels are imprisoned sunlight and they have truly a force of their own, to which highly sensitive people are peculiarly susceptible; this is a demonstrable scientific proposition which can be tested and proved experimentally by Materialists as readily as by Occultists. Second, associations with gems are extremely permanent, and these are psychical as well as physical, as psychometry abundantly reveals; a gem is extremely retentive of any influence it has absorbed, and many precious stones —opals and pearls especially—are very susceptible to the condition of the persons who wear them. Third, individual taste has much to do with the effect which a stone will have on its wearer, but tastes, preferences and antipathies are revealers of character and temperament, and unless there is some very forcible extraneous cause for our likes and dislikes as applied to gems and colors we invariably are attracted instinctively to those stones and colors whose vibrations agree with us and help us, while we are similarly repelled by such as either overstimulate or depress us, in consequence of their rate of vibration being either too high or too low to meet our necessities. The High Priest in ancient Israel wore a breastplate composed of twelve precious stones because he must represent all the twelve tribes equally, and a man capable of filling so highly representative a position worthily must be beyond the ordinary run of attractions and repulsions. A thoroughly balanced man or woman admires all beautiful objects in nature and in art, and feels at home with

all of them, at the same time understanding their respective uses and significances and employing them accordingly. Among gems the diamond is the most universally admired and worn; this is largely on account of its bright all-including whiteness, out of which every brilliant hue can sparkle in the sunshine, and also in artificial radiance. Almost every one feels at home with the diamond, just as we are all at home with white, while different limited colors affect us differently in our varying moods and seem highly appropriate in such situations as demand them, but quite out of place in other circumstances, though in themselves they are always beautiful. There is not the slightest reason why we should not avail ourselves of the beauty of nature, and surely nothing can be more unnatural and ridiculous than to dispense with all adornment when nature is so lavishly profuse with decoration, and it requires no more time or effort, in the long run at any rate, to make life outwardly as well as inwardly beautiful, than it does to peg along in a manner calculated to lower instead of raise the tone of our vitality, and thereby lessen instead of increase our working capacity. Though we all know that foolish extravagance in dress and adornment, together with all other forms of ostentatious display, are not productive of desirable results in human society, we ought not ever to be unmindful of the fact that sordid ugliness and crime are often very intimate associates. John Ruskin never hesitated to preach his gospel of beauty as a moral elevator, and it certainly does appear that, on an average, there is far less crime where beauty is cultivated than where ugliness reigns

supreme. Drunkenness is often largely due to a state of mental dulness bordering on despair. Men and women work in dingy workshops and live in dingy dwellings unworthy of the name of homes, and with what result? They almost invariably exhibit signs of moral, mental and physical deterioration, and are very rarely as cheerful in disposition or as optimistic in sentiment as those who surround themselves with more attractive objects. We may well feel compassion and express sympathy for all who are apparently compelled to live in gloomy places, but there can be no valid excuse for deliberately planting ourselves in such surroundings, except for the benevolent purpose of ministering to those who are incarcerated therein. When we have the choice of circumstances in our own hands it would be well indeed did we invariably elect to surround ourselves with beauty, and it was originally intended that the people at large should be instructed in this lesson by beholding the extreme beauty of the sacred places in which they performed acts of worship. Those who seemingly require no special temple and no officiating priests can certainly lift their souls in aspiration amid the glories of undisfigured natural surroundings, and as the highest compliment which can be paid to any artist is to assure him that his work is a perfect facsimile of nature, we can have no greater beauty even in structures of the rarest magnificence than we behold in those charming districts of the world where natural scenery is allowed to remain untampered with. The Garden Cities now springing up in England are exerting a highly beneficial effect upon the civilization of the

country, because they are helping people to get further away from that hideous artificiality which has for a long time past exerted an undermining influence upon health and morals. Rapid transit is beginning to prove an immense benefit to multitudes by making it quite easy for men of family to transact business in the centre of a great city and bring up children in the very heart of a lovely country. Dress as well as circumstances and diet receives a great deal of attention in the Mosaic Law, and not only the attire of those who are set apart to perform peculiar religious functions, but the ordinary costume of the masses, receives some definite notice. It is an undeniable fact that Jews to-day, as a community, are very fond of jewelry, and it has been said that the very word jewel pertains to Judaism. Be that as it may, the Old Testament lays great stress on personal adornment, in addition to cleanliness, in many imposing instances, and in so doing it does not show itself barbaric, as some foolish people suppose, probably because all unsophisticated peoples are, like children, fond of bright colors and general display; but in this matter, as in very many others, it evinces singularly deep insight into what is conducive to general well-being.

Colors apart from jewels (which, however, embody them in the most perfect manner and to the fullest possible degree) have a value and exert an influence far beyond what is ordinarily supposed. Dr. Edwin Babbitt, in his famous treatise, "The Principles of Light and Color," has given out an immense amount of information of extreme value, which has not received anything like the degree of

attention its great merit richly deserves, though we are happy to say that the large illustrated volume, rather too ponderous for general reading, has found its way into a very large number of libraries in many lands, and we have good evidence that it has beneficently influenced the practice of many progressive doctors, and also helped many sufferers on the road to recovery by explaining to them a rational, and not difficult, mode of home treatment. In any country retreat or seaside resort it ought to be easy to open up a Solarium and apply the Light and Color treatment, provided a director can be found for each institution who really understands the science of the system, and is provided with an adequate mechanical equipment; and even without a full supply of chromo-lenses and thermolumes, a great deal of useful work can be done by simply fitting up a few rooms with the necessary colored window glass. The house ought to be so situated that it commands more than an average amount of sunlight, and the various rooms—in the Northern Hemisphere with Southern, and in the Southern Hemisphere with Northern exposures—should be equipped with colored windows, always kept scrupulously clean, so that the special rays of light needed in different conditions can be enjoyed to the full by those undergoing treatment. But though it is to sunshine primarily that we must look for the color vibrations necessary, we have in electric light so valuable an adjunct that at seasons of the year and in localities where the sunshine is often very limited we can arrange electric light fixtures so that we obtain almost the same results by night as by day, and in

cloudy as in brilliant weather. A thoroughly equipped Solarium, furnished in every detail in accordance with the prescription of certain highly trained and widely experienced Occultists, would be nothing less than a magnificent Temple of the Sun, in which patients to-day might receive treatment identical with that which made many an ancient temple famous. Multitudes of sufferers all over the world are readily amenable to Solaric and Electric treatment simply and beautifully administered, and in these days when new methods are eagerly sought after and painstakingly examined, the time is indeed opportune for a revival of this best, simplest, humanest method of healing through direct co-operation with Nature in one of her most glorious and attractive forms the world has ever witnessed. With the rapidly increasing sensitiveness of the present generation crude methods and gross remedies are passing out of vogue; there is, constantly, a loud and imperative call for measures which will prove effective and convincing and in no way injure or terrify nervous invalids. In Solaric treatment, accompanied by wise and beneficent Suggestion, we find exactly what our age requires, viz., a Psycho-Physical method which embraces a reasonable appeal to the mind and also satisfies a widespread demand for something which can be readily comprehended by persons who have not grown to a state where they can be fully satisfied with methods exclusively metaphysical. Nature everywhere employs Form, Sound, and Color; we are, therefore, thoroughly in accord with Nature if we avail ourselves of these three great aids to harmony, which were all acknowl-

edged and employed by the greatest healers of antiquity, whose marvelous achievements stand out to-day on the pages of world-wide history, not only challenging our attention and exciting our wonder, but bidding us drink from the same overflowing natural fountain from which they drank so wisely and so copiously, that we too may demonstrate in our age, as they did in theirs, the boundlessness of the supply furnished to us by the glorious central luminary which is the agent of all our life and the active sustainer of all growth and beauty.

The seven prismatic hues may be regarded as four landings and three stairways, symbolically speaking. Red is the first floor, Yellow the second, Blue the third, Violet the fourth. Orange is the first staircase, Green the second, Indigo the third. Red always excites the physical system and can be most advantageously employed to antidote all sluggish and costive conditions. Orange is less physically stimulating than Red, and as it inclines toward Yellow, which stimulates intellectual activity, it is extremely useful in those numerous instances where a mild tonic and purgative is required for mind and body at once. Yellow is, *par excellence*, an excitant of the intellect and it exercises a cooling, refreshing, and mildly stimulating effect upon those whose work requires constant and diligent attention to intellectual pursuits. Green is the home color of our planet, and standing in the middle of the scale is a corrective of nostalgia and a most harmonizing and tranquilizing color to employ in all places where many people exhibiting diverse characteristics are required to congregate. Blue is the decidedly ethical har-

monizer and is to be specially recommended in all cases where passions are too easily excited and where material objects exert too great a sway. This color is a soporific, a true conqueror of insomnia and nervous headaches; fevers yield to its tranquilizing influence, as its action is to cool the blood, lower the pulse, and generally soothe senses while tending to free the mind from anxiety and worry, leaving it free to engage in the profitable contemplation of ideal conditions. Purple (or Indigo) excites toward spiritual contemplation and always suggests intellectual, coupled with moral, dignity. Violet is the spiritual color, *par excellence*, and it is found extremely effective in aiding well-conducted psychic experiments. To fit up a private solarium is not very expensive, as only eight rooms are necessary, though we can easily add profitably to their number. One room must have clear white glass, as white is the common unifier, and the other seven chambers must have respectively one each of the seven prismatics. A ninth room for the introduction of Rose Pink would be a great advantage, as this lovely color, though not one of the mystic seven, is of immense value in counteracting despondency and all pessimistic tendencies. Pink is the color of hope, and quite often light streaming through pink windows or electric light globes will drive away all tendency to gloom and to despair, and so invigorate a melancholy sufferer as to go far to prevent insanity and suicide. We trust that these few hints on Color Treatment will serve to awaken increased interest in this momentous theme, which needs to be pursued indefinitely.

CHAPTER XX.

LIFE AND MATTER—THE LATEST VIEWS ON EVOLUTION—POSITION OF SIR OLIVER LODGE.

Among modern thinkers of high repute in the English-speaking sections of the scientific world scarcely any name stands out more prominently at present than that of Sir Oliver Lodge, the distinguished president of Birmingham University in England. Standing, as this conspicuous educator does, in the very front rank of modern teachers,—who while strictly scientific have also a deep regard for the noblest elements in religion,—this truly learned man presents us with far more moderate views of the general doctrine of evolution than we need ever expect to find in the writings of materialistic evolutionists like Haeckel on the one hand and conservative theologians on the other. The present attitude taken to Charles Darwin, as evidenced during the celebration at Cambridge in 1909, shows that the foolish idolatry which was at one time lavished on that great biologist's writings by his fervid admirers, equally with the absurd denunciation of his views poured forth by his vituperative opponents, has practically died away, and given place to a much fairer and milder estimate of the great scientist and his remarkable discoveries. There was a time when

the theory of evolution was regarded with horror by the Church of England, and hailed with delight by professing atheists, who thought they found in it complete confirmation of their denial of Deity. But all such views have now been relegated to the limbo of forgetfulness, at least in scientific circles; though they still survive among the unthinking and the illiterate. Darwin himself was never dogmatic, and he repeatedly warned the public against accepting as final theories which he put forth tentatively. He was, however, very positive in his declaration of ascertained facts, and he always contended that the only reasonable method of dealing with facts was to allow them to speak for themselves, regardless of any theories which might stand in the way of their impartial investigation. Prof. Alfred Russel Wallace, who was quite independently a co-discoverer with Darwin of many important facts bearing directly on the theory of evolution is a confirmed Spiritualist, while Darwin was a confessed agnostic. This circumstance is quite sufficient to show that the theory of evolution, even when accepted in its entirety as it is by Wallace, does not by any means preclude a studious observer of natural phenomena from keeping a perfectly open mind with reference to evidences concerning other planes of existence than the physical; natural facts of a material character neither serving to confirm or deny the reality of a spiritual universe. Sir Oliver Lodge is far less agnostic than Darwin and less spiritualistic than Wallace, his position being that of an earnest student of psychic phenomena whose general attitude to all things super-physical remains to an extent

indefinite, *i. e.*, from the standpoint of those who consider nothing definite unless it be incontestably dogmatic. We may safely say that a truly scientific attitude of mind, being always open to evidence and constantly engaged in experimentation, must of necessity consider a great many questions as remaining always open; for if we are continually learning more and more of Nature's processes, we are compelled often to take and hold hypothetical positions on our way to ultimately certain conclusions; and even certainties are not finally final, for there is always something yet to be discovered which may throw fresh light upon questions we may now consider definitely settled. Though this position is very unsatisfactory to minds which long to rest in completed certainties, to the truly inquiring intellect this constant search for added knowledge constitutes life's chief delight, and it is certainly quite consistent with the ennobling thought that this world is a school in which we are being gradually educated to prepare us for higher seminaries when we have graduated from this particular college in the universe.

There are certain sublime statements expressed in noble poetry, such as Whittier's splendid couplet: "Step by step since time began We see the steady gain of man," which harmonize exactly with all reasonable views of evolution now entertained and promulgated by the world's leading intellects who are devoting themselves to ever-enlarging research into the mysteries of Nature. Such a title for a book as "Life and Matter," at once challenges attention, because it distinctly separates the idea of Life from the thought of Matter, thereby carrying us

back to the earliest and most satisfying view of the unchanging relationship between the two. Life is the acting power; Matter is the substance acted upon, and it is through Matter of some grade or other that life is made manifest. Such in brief is the consensus of modern scientific as well as theosophical teachings. Matter can be of many grades, or planes, therefore we are not left to restrict the use of the word to the gross matter of the physical aspects of our globe. Once let this proposition be fully established and all difficulty vanishes when we are endeavoring to consider substantial worlds beyond as well as within the limit of our ordinary physical senses. Psychical Research, in which Sir Oliver Lodge has long taken very prominent part, has thoroughly convinced him, as it has also convinced many other prominent scientists, that telepathy, mental telegraphy, clairvoyance, and much else commonly regarded as mystical may be after all quite as natural and orderly as those more generally accepted uses of mental faculty with which the public at large has already become much more familiar. We are constantly making fresh discoveries concerning our inner selves which are adding considerably to our self-knowledge. We have looked upon ourselves for so long as confined within very narrow fields of action that we are naturally surprised, and to some extent bewildered, when we come to find out that no such limits need necessarily confine us. Every fresh scientific discovery and mechanical invention compels us to set to work to readjust our views of human capacity, and by the time we have become thoroughly accustomed to the achievements of the

present day, we have admitted very much that our not very remote ancestors would have considered either incredible or supernatural. The scientific world does not attempt to draw any definite line between natural and supernatural, because it humbly confesses that it has by no means reached a perfect knowledge of the natural; and until one has done this, and knows that he has done it, it is self-evidently absurd for him to talk about what lies beyond nature. The wise expression, "different planes of nature," used frequently by Annie Besant in her highly instructive book, "The Changing World," suffices to convey the idea that our present mental evolution is opening up before us some considerable knowledge of other grades of matter than those acknowledged by old school materialists, who in the face of all evidence in support of psychic experiences simply waived the whole question aside as one pertaining to a mixture of humbug and hallucination. Sir Oliver Lodge speaks of "would-be materialists," and of Haeckel's "conjectural philosophy," and he goes very far to prove that much has been accepted in Germany and elsewhere as demonstrated science which actually rests on no firm scientific foundation. In a chapter entitled "Monism" he says: "Between science and philosophy there need be no permanent barrier, nor need it be regarded as otherwise than permissible for a man of science occasionally to look over into the philosophic region and survey the territory on that side also, so far as his means permit. And if philosophers object to this procedure it must be because they have found by experience that men of science who have once trans-

ceuded or transgressed the boundary are apt to lose all sense of reasonable constraint and to disport themselves as if they had at length escaped into a region free from scientific trammels—a region where confident assertions might be freely made, where speculative hypothesis might rank as theory and where verification was both unnecessary and impossible."

Sir Oliver Lodge, after the above opening paragraphs, goes on to review Haeckel's views quite radically, and soon proceeds to prove the inconsistencies of that eminent German advocate of Scientific Monism, who now complains that many of his former colleagues have deserted him, and he in his advancing age is left as an almost solitary witness for a position which was extremely popular in the earlier days of the controversy pertaining to evolution. "The Riddle of the Universe," considered by many readers to be Haeckel's masterpiece, contains a vast amount of valuable as well as interesting matter, and on the question of the rights of animals this veteran takes ground almost identical with that occupied by the great bulk of professed Theosophists. It is only where he is negational that his views come sharply into collision with those of nature students, who, while fully appreciating the values and beauties of the external aspects of the universe, are at the same time keenly alive to the yet sublimer wonders and more expansive glories of regions undiscoverable by simply physical investigations. Life, according to Sir Oliver Lodge, is "a guiding and directing principle," and he very pertinently asks us to consider "whether guidance and intelligent direction are

really possible, or whether everything proceeds according to some blind necessity from which will and purpose are altogether excluded." It is when discussing the difficult and intricate question of human free-agency that this ripe thinker contributes, in our judgment, a particularly valuable contribution to modern thought. On that vexed problem he says: "Life is something outside the scheme of mechanics—outside the categories of matter and energy; though it can nevertheless control or direct material forces—timing them and determining their place of application—subject always to the laws of energy and all other mechanical laws; supplementing or accompanying these laws, therefore, but contradicting or traversing them no whit."

From the foregoing we can readily trace an attitude of mind very similar to that of nearly all Theosophists, whose particular contribution to philosophy is the stress laid by them on the incessant orderly activity of intelligent entities on other planes of Nature than the physical; it being asserted uncompromisingly that just as we on earth have limited and ever-increasing ability to direct exterior nature, but never except through the agency of unvarying law, so on the other side of the veil of sense, where clairvoyance may sometimes penetrate, intelligent entities more powerful, because wiser than we, are manipulating events precisely as we manipulate them, so far as necessary conformity with law is concerned, but in consequence of far greater acquaintanceship with law, manifesting ability to produce results very far transcending all we can yet accomplish.

CHAPTER XXI.

THE LAW OF SEVEN AND THE LAW OF UNITY.

In a curious old book of Arcane Teachings we find the sevenfold idea carried out with great wealth of detail, particularly as regards the Seven Cosmic Laws which regulate the Universe, at all events so far as humanity on earth has yet discovered them. These Seven Laws are enumerated in the following definite order:

1. Law of Orderly Trend, under the operation of which order is universally made manifest from the groupings of atoms in the formation of the minutest organism to the arrangement of planetary bodies in the constitution of gigantic Solar Systems.

2. Law of Analogy, through the operation of which we can trace a perfect agreement, or exact correspondence, between all forms of manifestation in whatsoever direction we may investigate. What is true of Matter is likewise true of Energy and Mind. The great Hermetic axiom, "As above, so below," is revealed through the changeless operation of this everywhere-to-be-discovered law. An ancient Arcane axiom, "Ex Uno disce Omnes" (By the discovery of one, learn thou of all) applies throughout esoteric or occult teaching to all those diverse but intimately inter-related plans of Nature

concerning which so much is written in the popular Theosophical literature of to-day.

3. Law of Sequence, in which is included all activities grouped under the general heading "Cause and Effect." This is the Karmic Law, the basis of Lex Talionis, or Law of Retaliation, which certainly does manifest itself throughout the Universe, despite the frantic endeavors of humanity to evade its operation. Nothing can occur by chance, there must be an efficient precedent for every consequent; nothing stands alone, therefore no act can be rightly looked upon as isolated.

4. Law of Rhythm, through the incessant working of which depends the variety manifested in the Cosmos. Everything is perpetually vibrating. To understand how to regulate vibration is to possess the Key to relatively unlimited power.

5. Law of Balance, by means of which is found the true explanation of equilibrium, or compensations. To understand the working of this Law is to know the secret of Power and Poise.

6. Law of Cyclicity, which causes all things to move in Circles. Teachers of Arcane Science tell us that the wise and strong convert circles into spirals. and therefore instead of moving continually round and round, they rise in spirals, thus accomplishing those wonderful achievements which mark off Adepts or Initiates from the multitude of their contemporaries.

7. Law of Opposites, which is universally expressed in male and female, thesis and antithesis. In the knowledge of this law is to be found the great magical secret of regeneration which is essen-

tially identical with transmutation and transubstantiation. The practical object and boundless result of understanding and applying these Seven Laws (or to speak still more accurately, seven manifestations of One Law) is to enable those who have attained this Knowledge to accomplish *Magnum Opus* through the joint activity of the will and intellect of the operator. Herein lies the Key to an actual demonstration of those transcendent abilities which are so largely claimed by many modern teachers who, though their theories are sound and excellent, do not as a rule succeed in making any very startling demonstrations of unusual power over environment.

The four following aphorisms are worthy of the deepest consideration:

1. The One Law *is*.

2. There is naught higher or elder than the One Law.

3. The One Law is Absolute, beyond Time, Space and Change, transcending the Three Principles and Seven Laws.

4. The One Law is the Efficient Reason of All-Things.

To consider these four aphorisms deeply and in detail would necessitate very profound study and the expenditure of much time and mental energy, but any student who will devote time and solitude to such deep and profitable meditation will surely be amply repaid both as regards mental illumination and increased ability to govern circumstances. The doctrine of Determinism taught in Arcane Philosophy is quite at variance with Fatalism, Pessimism and all other abnormal and corrupted systems which

have owed their origin to garbled and distorted views concerning the operation of the changeless order of the Universe. No special event is divinely predetermined, foreordained, or predestined, but there is a sequence of causes and effects which no human power can vary. It is our reliance upon this very steadfastness of Nature which renders scientific progress possible, for without reasonable certainty that we shall reap according to our sowing there could be no rational engagement in any branch of enterprise.

Among the strikingly unique expressions employed by teachers of Arcane Philosophy, we find not the familiar *Ex Nihilo nihil fit* (out of nothing is made nothing) but *Ex Nihilo Omnis fit* (out of No-Thing all things are formed). This No-Thing of the Alchemists signifies original Cosmic Substance, unparticled, undifferentiated, from which all expressed objects proceed and into which they will at some time and in some way return. Such archaic teachings as these, coming from the wise instructors of our race in times of old, harmonize at every point with all those marvelous and fascinating scientific revelations which characterize the vigorous enterprise of the present (twentieth) century. What, we may well ask, is meant by Matter when modern scientists declare that, to the best of their knowledge, it is but a combination of *ions* or *electrons?* What, again, we may enquire has become of the stupid old materialism which was more difficult to grasp than even the wildest theological fantasies, if mind and life are traceable in all discovered substances from protoplasm to the human frame? Substance,

Motion, Consciousness, are the three Principles we encounter everywhere. We are living not in a dead but in a living, not in an unconscious but in a conscious universe in which death is only change of expression and birth but assumption of some new garment.

As we are properly far more intensely interested in our human development and in the exercise of dominion over our environment than in any abstruse or abstract dissertations concerning the constitution of the Universe, we only follow the path of wisdom when our studies of the profound Mystery of Universal Law lead us to apply the truths we intellectually grasp to the constant betterment of our actual conditions.

For many centuries in India mighty philosophic concepts have been tacitly admitted by multitudes who have altogether failed to make practical application of the philosophy contained in Upanishats, Bhagavat-Gita, and other holy treatises venerated, often superstitiously, but seldom made use of in the only way which leads to the elevation of a nation. Western "hustle" together with Eastern *laissez faire* make an excellent combination, but one without the other is so unbalanced that it must inevitably lead to stolid resignation to a supposed inevitable or else to frantic hysterical endeavors to force results without regard to the orderly working of evolutionary development.

CHAPTER XXII

SPIRITUALISM AND THE DEEPENING OF SPIRITUAL LIFE.

This great topic immediaely invites two important questions: First, what are we to understand by Spiritualism? Second, what is meant by the deepening of our spiritual life?

In reply to the first inquiry it seems safe to say that the irreducible minimum of agreement among Spiritualists is the simple declaration that we are here and now spiritual entities, and being such survive the change commonly called death. Though this direct and widely inclusive statement is common to all who call themselves Spiritualists, it by no means covers the entire ground of spiritual philosophy. It is, indeed, little more than an introduction to it, for Spiritualism is so immensely wide in its ever-extending ramifications that there is scarcely a topic engaging human attention which does not come legitimately within the embrace of its implications.

There can be but three systems of philosophy appealing to thinkers: Spiritualism, Materialism, and Agnosticism. Materialism is practically dead in scientific circles; the ground is, therefore, virtually left to Spiritualists and Agnostics, who are now

pretty evenly dividing intellectual territory. Of these two philosophical systems, one (Spiritualism) is decidedly affirmative, the other (Agnosticism) avowedly indefinite; and because of the incontrovertible fact that all human knowledge is only relative, there must always remain some place for a confession of ignorance on some questions, together with a most positive enunciation of knowledge concerning other matters. No intelligent man or woman can be exclusively either gnostic or agnostic, but there are many thoughtful persons whose intellectual position is one of wise caution, who do not hesitate to avow their positive conviction that the fundamental propositions of Spiritualism are fully demonstrable.

By reason of the exceeding wideness of the ground which must be traversed, many eminent men of science, including Sir William Crookes, are indisposed to speak as fervently on the side of pronounced Spiritualism as the no less famous Dr. Alfred Russel Wallace, a circumstance which may be jointly attributed to varying degrees of first-hand evidence and to difference in natural mental predilection in the case of these equally distinguished scientists. We should always keep before us, in every discussion, the important fact that phenomena appealing strongly in the most favorable manner to one type of mind may prove actually distasteful to another type; this alone suffices to account for those diametrically opposed statements which we constantly encounter over illustrious signatures. To some people the thought of physical manifestations, ranging from "raps" to "materializations," is far from accep-

table. They have no hope or desire that such phenomena may genuinely occur, while to many others, equally intelligent, these manifestations carry definite convictions and are sources of considerable comfort and joy. Unless we can approach so great a subject as Spiritualism without prejudice or predilection of any sort, we are apt to be unwittingly unjust at some point in our investigations. Only the thoroughly fair-minded, be they statesmen, scientists, clergymen or conjurors, are really competent to so investigate as to reach conclusions which will prove of genuine importance. Probably for this very reason much controversy is still raging, practically all over the world, concerning the use and value of Spiritualism, granted that its basic claims be reasonably established.

Our present theme necessitates an excursion into moral fields, into distinctively ethical as well as intellectual pasture-ground, for to "deepen spiritual life" must certainly mean vastly more than to convince the intellect of the survival of the human individual beyond physical dissolution. The first momentous question to be raised concerning any philosophy that we are invited to investigate is, What does it teach concerning human nature? As we are all human beings, that is the chief fundamental question of importance. As a candidate for general acceptance among philanthropists, Spiritualism has always this to commend it, that it elevates the idea of human life far beyond the level of materialistic negation, and it also disowns those mistaken views of religion which teach the depravity rather than the nobility of the root-nature common to us all. As "psychical

research" continues, it is constantly bringing to light more and more evidence of the amazing greatness of the life we are living now and here, and so great has been the recent addition to the sum of our knowledge of psychology that the "subjective mind," or "sub-self," is responsible for many psychic marvels which before the days of Thomson Jay Hudson and his successors were compactly attributed to the action of our "departed" friends. Such a statement, though possessed of some superficial plausibility, is by no means either radical or rational when sifted to its foundations or carried forward to its ultimates, for instead of added knowledge concerning our own nature in the present world destroying the thought of spiritual communion, every additional discovery in the realm of telepathic and kindred action only goes to prove how spiritual intercourse is actually effected between living entities as at present situated. We are discovering and applying certain hitherto unknown possibilities resident within us. We find we are able to send and receive mental telegrams, cablegrams, and aerograms, seemingly without respect to physical distance, but always in accord with some mysterious law which we as yet but very imperfectly comprehend; all of which goes far to prove that we are functioning as spiritual beings at the present time, and that our external bodies are far less of us than we have generally been disposed to believe.

All this ever-extending knowledge of our interior being is rapidly sweeping away those old-time objections to Spiritualism which were based on extremely limited and almost entirely materialistic views of

human nature. But this widening view of our common nature does not only afford us a larger idea of our capabilities, scientifically speaking; it gives us boundless reason for insisting with ever-increasing, confident earnestness upon the goodness of our nature, for this wonderful "sub-consciousness," about which so much is being written and said, is by no means diabolical but rather celestial in its inherent tendencies, when these are rescued from the clutch of excrescent attachments, which often veil, though they cannot destroy, the essential entity or ego. "Subjective," "sub-conscious" and "subliminal" are, as we all know, three words greatly in evidence in contemporary literature, and though they are certainly inadequate to account for all that many of their most frequent users seek to explain by means of them, they can well serve a definite, even though it be a distinctly limited, purpose. The prefix "sub" is so often used in two opposite ways that it is not always clear in what sense it is employed by a particular author unless we are familiar with his distinctive employment of the term.

F. W. H. Myers, in his very valuable treatise on "Human Personality, Its Survival of Bodily Death," compares us to trees whose rots are hidden while their trunks and branches are revealed. If such be a fair analogy, then what lies behind the mortal screen is "subjective" not in the sense of *inferior* but *interior*. Hudson, in all his writings, consistently used the phrase "subjective mind" in precisely that connection, though he appears to have frequently obscured some of his meanings by persistently employing a single phrase to cover ground

which Mrs. Besant covers by using two definite titles. Among Theosophists in general, "super-consciousness" is the term employed to convey the idea of higher planes of Nature, "sub-consciousness" being reserved to describe what is actually, morally and spiritually speaking, below the level of our present human elevation. Be this as it may, for we have no wish to wrangle over phrases, it is clear that the "Emanuelists" and other useful workers in the ample field of psycho-therapy appeal with great confidence to what they feel to be some inner plane of consciousness which often readily responds to benevolent suggestion, and the whole structure of much mental treatment which is highly useful reposes on a foundation of faith in the willingness as well as ability of our inner selves to respond to healthy suggestions. Spiritualists who cling to an old-fashioned terminology often dispute with students of similar phenomena who speak another language; it is therefore highly desirable that honest inquirers should get together and compare notes diligently with a view to reaching some clear conclusion which may be mutually comprehensible.

We should all spurn the idea as absurd should anyone tell us that, because we have certain powers of our own and do much work individually, therefore we never act in concert with our neighbors; but such a statement, ridiculous as it must appear, is not necessarily less logical than the contention that there is no communion with our friends in spirit who have "crossed the border" because we have demonstrated mental telegraphy and telephony and frequently enjoy inter-communion in psychic

ways while still continuing incarnate. Every fact has a value of its own, and the only rational way of dealing with facts is to compare them one with another with a view to arriving at some lucid synthesis. Spiritualism can reasonably be said to include very much more than a simple establishment of the rudimentary doctrine of survival of bodily death, and this the accumulated history of the past, since 1848, abundantly demonstrates. Spiritualism is the pioneer among all modern cults. The Theosophical Society was founded in 1875, and the Christian Science and many other movements, in their present organized form, are even younger.

If Spiritualists resolve to do the great work which they are well capable of performing to-day, as in years gone by, both in their organised and unorganised capacities, they should especially endeavor to unify the many diverging, but not properly contradictory, schools of thought at present striving for supremacy. There can be no true spiritual life where there is dissension and disunion. Unity, but not uniformity, is ever essential to co-operative activity, and only as co-operators can we live a truly spiritual life. Intellectual differences being clearly unavoidable, we must look for a basis of agreement upon a plane deeper than the intellect, and that plane is the seat of truly philanthropic sentiment. Too often in all our researches into the mysteries of the universe we seem to be actuated solely by a desire to *get,* not *give,* and it is on account of this selfish tendency that we often obtain so very little of permanent value among the floods of messages which reach us through the gateway of mediumship, even

though many communications are received which from the simply evidential standpoint are truly of great significance. There are distinct standpoints from which to judge all alleged communications, viz., the scientific and the ethical. From the scientific viewpoint, as Dr. J. H. Hyslop and other well-known authors and experimenters frequently declare, the more trivial the message (in some respects) the greater its convincingness, while from the ethical side a totally different standard of judgment must be considered. At first we are all naturally curious to know if any psychic phenomena can be proved indubitably genuine; our interest is centred entirely in the fact of simple evidence, but after we have fully established certain rudimentary conclusions, if we are actuated to any appreciable extent by benevolent motives, we desire to do positive good with our Spiritualism, instead of enjoying spirit communion simply as a private luxury or an intellectual entertainment. Wireless telegraphy had to be demonstrated before Marconi's famous system could gain the credence of the commercial world, but now that it is no longer the startling sensation it was some years ago, people are wisely endeavoring to make such real use of it that accidents at sea may be avoided, and in case of danger, relief may be quickly afforded to all in jeopardy. We may well rest satisfied with the thought that on unseen planes of Nature there exist all sorts and conditions of entities with whom we can and do commune far more readily and frequently than we are usually inclined to believe, and it is scarcely going too far to say that no claim is too extravagant to be within the

scope of possibility where such communion is concerned.

We are accustomed to speak glibly of "supernal" and "infernal" influences without realizing sufficiently that those entities who are commonly called "angels" on the one hand and "devils" on the other are only ordinary human beings, in the one case *higher* and in the other instance *lower* in development than our immediate selves. Masters, adepts, initiates, guardian angels, etc., are only titles given to human spirits further advanced in power and knowledge than we are at present. The fact that we conceive of them and appear to comprehend their attributes is excellent proof that we contain all they express; the only real difference between their condition and ours consisting in the fact that they have actually developed many faculties which are at present dormant in ourselves. These higher intelligences are commonly called "elder brethren" by Theosophists, and that is an excellent expression on account of the clearness with which it suggests their relation to us and ours to them. Nothing can be more self-evident than that we are all substantially well agreed as to what are celestial attributes. No one takes exception to the words attributed to the great Master of Christendom: "I am among you as one that serveth," and "he who would be greatest among you, let him be a minister to all." The law of ministration is always strongly emphasized by spiritually-minded thinkers, and we are actually getting used to the daring statement made by many "New Thought" advocates that "God is servant to man," which is only the other side of a deep, vital

truth expressed familiarly in the time-honored phrase, "We are all servants of God." Great propositions must be turned upside down and inside out before we can intelligently estimate their comprehensiveness. It has often occurred that some single aspect of the advantages of spiritual inter-communion has been studied and valued out of all due proportion to others, and that aspect has often been the one which has appealed to the self-seeking rather than to the neighbor-blessing tendencies of our indubitably complex human character. We wish others to serve us, but we are not as a rule so ready to serve as to be served. We are all ready enough to sing with feeling, "Angels ever bright and fair, take, oh, take me to your care," but we are not, as a rule, quite so ready to pray that we may officiate as angels taking others to our care. It is this aspect which must be brought prominently forward if we are truly in earnest concerning the deepening of our spiritual life, or, in other words, developing real practical spirituality.

We know well enough that there are many good definitions of the great word spirit, but the simplest and most obvious of them all, *breath,* from the Latin *spiritus,* must by no means be ignored. We are often reminded that we have reduced a Latin word of eight letters to an English word of six, and then have forgotten (apparently) the source whence our abbreviated term has been derived. This error is being rapidly corrected by the vast amount of attention now given to breathing exercises of all descriptions, from the simplest to the most complicated, but here again we are con-

fronted with the same old question: Why are we practising Yoga or anything therewith connected? The breath of life is the original definition of spirit, and to breathe rhythmically is essential, alike to mental and bodily vigor. Health is now happily being re-defined as wholeness, therefore religion and science, long divorced, are now being re-married with excellent prospects for producing living and abiding offspring, who will not prove unmindful of sanitary law as applied to all phases of existence. A book of great value, "Religion and Medicine," the joint product of two distinguished clergymen and a famous physician of Boston, U. S. A., embodies many of the latest and most popular teachings of the Church and the medical profession, when the two combine to wage a war of extirpation upon all phases of disease, physical, mental, moral and spiritual, through the benign agency of well-directed thought, inspired by righteous love, and sustained by reasonable faith in the essential goodness of our common human nature. Rev. Elwood Worcester, D. D., and Rev. Samuel McComb, D. D., are attached as co-rectors to the now famous Emanuel Church in Boston, which gave name to the much discussed Emanuel movement. Dr. Isidor Coriat is a physician of distinct eminence. These three learned gentlemen have produced between them a singularly valuable volume, in which ancient and modern thought and practice are placed side by side in such a manner as powerfully to suggest the vital thought of constant Divine immanence and the permanent certainty of good accomplished, regardless of time and country, if we but place our-

selves in receptive attitude toward beneficent spiritual influx: precisely as, on the physical plane, we may enjoy fresh air and brilliant sunshine if we only arrange and open our windows and ventilators in a scientific manner so as to avail ourselves freely of the copious natural blessings which are incessantly at the disposal of rich and poor alike. It is often urged by opponents of the "Emanuel" and similar movements, that the Church of to-day is placing altogether too much stress upon physical healing and mundane affairs in general. A complaint is made, in ecclesiastical and lay journals alike, that our religion is properly a "spiritual" affair, and therefore cannot concern itself in any direct way with either the cure of bodily distempers or making provision for physical necessities; the good clergymen and others who are engaging in much excellent, seemingly secular, work, are roundly berated in many quarters for stepping aside from their proper field of "spiritual" activities and devoting themselves to matters of less moment and far lower interest than the "soul-saving" occupation in which their fanatical critics consider they should be exclusively engaged. Much the same cry is not infrequently raised in Spiritualistic societies by people who believe in a kind of narrow Spiritualism, which deals exclusively with matters pertaining to what is termed conventionally "the future life" and "the other world." Now, our ideal of spirituality, and it certainly accords completely with Greek philosophy and primitive Christian doctrine and practice, is that spirit pervades matter, that the external world is ensouled by spirit which interpenetrates every

seemingly solid substance, verily occupying the interstices between the electrons into which the atoms of matter are now scientifically broken up. If the newest scientific theory of matter is entitled to serious attention, then we must soon arrive at something like a revival of the ancient alchemical concept of a single primary substance, and we may well remember that the phrase "one element" is found in the poetry of Tennyson as well as in the magical treatises of mystic philosophers and occult scientists to whose long-dishonored discoveries and declarations the learned world of to-day is beginning to render serious attention.

Where is that "spirit world" about which we hear so much; where are those "seven spheres" or where can we locate any "heaven," "paradise," or "purgatory" about which theologians speak so glibly? Omar Khayyam, in his world-famous "Rubaiyat," has answered these questions in a few vivid sentences of fervid verse more fully than they have been dealt with in many a bulky tome of labored philosophy or scholastic theology. A deep student of Sufism (Dr. Norton Hazeldine, now of Los Angeles, Cal.), after having spent many years in Persia and other Eastern lands, has in a singularly beautiful version of the esoteric aspect of the "Rubaiyat," given us the following translation of a portion of the sixty-seventh quatrain:

"Hear ye then this simple, yet most ancient of the truths, how man can gain knowledge of life beyond the tomb. Control thyself, and with thy senses send thy soul into its elements there to wring out

the secret of its Birth and End. The gentle voice of the silence whispers soft and low and bids me write the answer here below: I myself am Heaven, I myself am Hell, I am the Cause Creative, I am the Way, the End."

It must always be remembered that the personal pronoun is used here precisely as Emerson in his famous saying,

> "I am owner of the sphere,
> Of the seven stars and the solar year,"

has employed it; no private ownership, nothing but universal participation in public reality is intended in each instance.

This brings us to our most vital point of all—the possibility of enjoying an inward life of rest and peace regardless of how fiercely the tempest may prevail about us. Natural analogies are always ready to hand to illustrate this greatest and sweetest of all important truths—the complete beneficence of all life's varied experiences when, as Sir Edwin Arnold has phrased it, while treating of the faith of Islam, they are "viewed from Allah's throne above." It seems unthinkable that any reasoning Spiritualist should entertain a pessimistic or even a semi-pessimistic view of the universe, but it certainly appears that many people never allow themselves to carry their own philosophy to its logical final result. Irrespective of our religious, philosophical, or other ideas and opinions, we are all compelled to admit that our external life, regard it

as we may, is at least for many of us filled with tragedies. To shut our eyes to manifest phenomena is childish if not absurd, but because we allow that facts occur we are in no way obliged to interpret them pessimistically.

A truly spiritual view of life must ever be one which takes no very great amount of any outward gain or loss when such is contrasted with inward pain and pleasure. In spite of all false utterances to the contrary, the words remain true through all succeeding ages that "a man's life consisteth not in the multitude of the things which he possesseth." It is sometimes irrationally claimed by certain Socialists and others that to fix our thoughts upon a life beyond the present is to encourage the rich in their oppression of the poor, and at the same time to counsel underfed and overworked multitudes to be content with their lot in this world, because everything will be straightened out equitably in some life to come. Needless to say, there is some shallow ground on which such an assertion can be made to stand, but to claim that there is any necessary or logical relation between faith in spiritual realities and encouragement of inequitable social conditions is actually ridiculous. Probably no people in England or elsewhere to-day are exerting themselves more vigorously and tirelessly for the betterment of all social conditions than those whose particular brand of religious conviction is designated New Theology, but the Rev. R. J. Campbell and his associates and sympathizers are in the front rank of those interested in proving the reality of a spiritual life continuous beyond earthly dissolu-

tion. What is to many a new point of view must now be taken, and Spiritualists should be among the first to emphasise the *hereness* and *nowness* of the spiritual life and its omnipresent activities. Clairvoyance, clairaudience, clairsentience and all other extensions of normal faculty simply suggest, in the most obvious manner, that our universally admitted five senses, regardless of any greater number which we may latently possess, are by no means confinable within any determinable boundaries. We see, hear, taste, touch, smell, but how far do these five words convey ideas to us respectively? Clear sight, hearing and feeling can only mean more than the average; thus for convenience sake we often repudiate the old word supernatural and take refuge in *supernormal.*

But, again, let us inquire what is meant by normal, seeing that we have no fixable standard by which to determine the limits of normality. At least we all agree that our normal is someone's supernormal and may be someone else's subnormal. In an art gallery, adorned with hundreds of exquisite paintings, we cannot determine for each other any criterion of judgment except to a very limited extent, for sight, as well as artistic appreciativeness, differs so widely among us that we can only speak positively regarding the impression a certain picture makes on us individually. On the walls are noble portraits finely executed, each displaying the features of some distinguished man or woman who has achieved something noteworthy. Turning, then, from portraits of individuals, our gaze rests upon landscapes and seascapes, upon

peaceful valleys and populous marts of trade; again we are invited to contemplate some single flower or a cluster of charming blossoms, and now a bird and then an animal is presented to our view. What is the mission of all this art; why are there painters, and why do we prize and exhibit paintings? Surely we must see in all this display of talent and beauty something far beyond the mere gratification of some æsthetic fancy, or our Art Schools and their students are reduced to the most insignificant caterers to an ephemeral taste for the externally attractive. If, however, as Ruskin taught, art is to be cultivated not for its own but for humanity's sake, we can see in the true artist a conscientious worker in the field of spiritual elevation and reform, for as art is always an avenue through which the populace is ready to be reached, the painter and sculptor must take their places among ministers of a sublime and everlasting gospel, bringing the glad tidings of spiritual reality to a world pressed down to the lowest depths ofttimes by a crushing sense of the unreality of all that it has hugged most affectionately to its bosom. Through a picture or a statue a lesson can be quietly, effectively, and permanently conveyed to multitudes as in no other way. When Mrs. Besant visited Chicago in the autumn of 1907, she greatly impressed the citizens of that vast cosmopolis by calling their attention to the fine work done by many painters whose works were conspicuously exhibited, and at the same time making a strenuous plea for a generally higher range of subjects than those ordinarily selected. Here is a broad suggestion for the popularizing

of much that is best in Spiritualism. Artists who are inspirational and deeply imbued with a keen sense of the possible sublimity of their vocation, have a practically boundless prairie in which to range when determined to consecrate their gifts of conception and expression to the embodying of high ideals on canvas or in bronze or marble.

We none of us dwell sufficiently on the uses of good objects of art in our homes, schools, and public thoroughfares. The fact that much has been done already, and with excellent results, is only an evidence of how more can yet be accomplished and with still greater righteous consequences if we but embrace our golden opportunities. Music in one sense is even more effectual than the still arts in arousing emotion and lifting thought above external sordidness; but with all its power and charm, the very nature of music being volatile prevents its occupying the special place which the other arts must occupy. In a spiritual temple, be it a spacious palace or a humble attic in a modest dwelling house, the fabric should always be able to do a work by itself silently and suggestively, quite without reference to any stated exercises carried on within its walls. A very good tendency among many Spiritualists to-day is to secure homes for spiritual work, the atmosphere of which can easily be rendered distinctive and uplifting in highly pronounced degree, and to accomplish this excellent end fully we should introduce all possible accessories of a beautiful and useful nature. But there is always one aspect of spiritual philosophy brighter, wider, and more richly consoling than all the rest, and that is the great

theme of experiences gainable in sleep and trance; and let us remember that on this point Spiritualists and Theosophists have a wide and comprehensive meeting ground. Only comparatively rarely do we get definite information of the spirit-world or "astral plane" while we are awake; this is because we are so very much engrossed with external interests and business that it is only seldom that we can bestow serious thought on anything outside our immediate secular engagements. But during sleep our condition is entirely reversed, for no sooner do we enter the sleeping condition than we turn our backs upon the outer and our faces toward the inner world. During eight hours out of every twenty-four many people rest completely from all external cares and responsibilities, and thereby obtain not only complete refreshment but spiritual equipment for the varied work which daily lies before them. Just as a well-spent day earns a peaceful night, so does a well-spent night prepare us for a happy, useful day. Education while asleep, or in a state of trance, is one of the most important and fascinating topics in which Spiritualists can become vitally interested, and, as a conclusion to our present essay, we wish to offer a few practical hints for consciously enlarging the beneficial scope of our nocturnal inspiration. After retiring, while yet awake, it is a very good practice to concentrate attention thoroughly upon some subject or place with which, or individual with whom, we would like to be specially related during slumber or entrancement. Before going to sleep it is well to resolve to wake slowly and suggest to yourself, while pass-

ing into the sleeping condition, that you will carry across the border with you some well-defined remembrance of how and where you have spent your night. Very often we gain by that process much information of great importance, helpful in a large variety of ways, and most of all do we become increasingly conscious of the blessed fact that night by night we can work and dwell among our "departed" loved ones, as day by day we minister and travel among our still incarnate friends. With pure resolve to gather useful knowledge on the psychic plane and employ it for beneficial ends we can safely practise an exercise which develops, in an orderly manner, a faculty of our inner nature and enables us to answer in a definite affirmative the ever-pressing query, "If we appear to die do we yet continue to live?"

WE ARE HERE AND NOW LIVING IN INFINITY AND ETERNITY.

When this mighty truth is clearly realized there is no longer for us any "this" or "other" world, for we have grown to perceive that boundary lines of space and time relate only to those exterior planes of consciousness which it is ever the distinctive province of spiritual discernment immeasurably to transcend.

CHAPTER XXIII.

THE ESOTERIC TEACHINGS OF THE GNOSTICS—THE DIVINE FEMININE.

No more fascinating doctrine than that of Gnosticism can possibly engage our interest, and especially now that the position properly assignable to Woman is one of the burning issues of the times. According to Frances Swiney, who has written a wonderful book treating upon this topic, among true Gnostics, Woman is higher than Man, as *Sophia*, the Divine Feminine, is the central object of Gnostic adoration. In a perfectly synthesized system of thought and practise, we feel well assured that neither sex will be in the ascendancy over the other, but as we have seen so much of ill resulting from masculine despotism and monopoly, Mrs. Swiney's other-extreme doctrine deserves earnest thought and careful consideration, and though at first it may strike the average reader as preposterous, there are a good many sane arguments to be brought forward in support of the main body of it. Gnostics have seen the feminine aspect of Deity rather than the masculine, so they have apotheosized women and relegated men to an inferior rank. Perfect sexual equality everywhere acknowledged is our own forecast for the coming age and the com-

ing race; but we can hardly expect that so thoroughly ideal a condition can be ushered in until many children have been born into mental as well as physical surroundings very far superior in all respects to those which now almost universally obtain, and it can only be through the direct agency of emancipated and consecrated motherhood that a new and higher race can be brought into existence. There is a veritable "mystery of godliness" in the Gnostic philosophy now being brought before the public gaze, but there is also a very important "open teaching" concerning the relation of the sexes which is never properly concealed, as it is of the utmost importance to race improvement that it be publicly disseminated. With the breaking up of old ideas and institutions, now everywhere proceeding, preparatory to the installation of a new order, it is not surprising to find a vast amount of religious, social, and industrial unrest. This is far from being a discouraging symptom or a sign of racial decay; it is, to all who can read the signs of the present day aright, a convincing proof that we are on the immediate verge of a new era, in which we may reasonably expect to behold a condition of humanity far superior to that now extant.

The early Christians were many of them Gnostics, and there are numerous unmistakable traces of pronounced Gnostic teaching in many of the Epistles attributed to St. Paul. This fact makes it very easy for Mystics to remain within the Catholic Church while they hold views entirely at variance with the common outer doctrine promulgated in parish churches and accepted as the all-in-all of

Christianity by the great bulk of priests as well as laity. Dr. Anna Kingsford, author of that very popular treatise, "The Perfect Way, or the Finding of Christ," did not consider her own position in the least degree inconsistent, for she held that there is a "church within a church," which is often referred to in the columns of "The Occult Review" as "The Church of the Holy Grail." St. George Mivart, Father Tyrrell, and many other distinguished scholars of recent date, have stirred up much controversy by their "Modernism," which is not very far removed from Gnosticism in many of its most decided features.

The Gnostic will never be satisfied with literalism, to her, or for him, the inner life or quickening spirit is all that is of real moment. Historical events or episodes sink into insignificance when contrasted with a consideration of the operation of the Divine Spirit within humanity in the living present. Historical discussions are never attractive to the Gnostic or to the Mystic, any further than they may prove useful in showing the perpetual continuity of esoteric doctrine and in illustrating, by famous examples, the place of honor which Gnostic teaching has ever held among the most enlightened and enlightening teachers of the human race. From the Preface to Mrs. Swiney's highly artistic and wonderfully illustrated volume we extract the following: "There have always been minds that have grasped, in some measure, the eternal verities; they have, as it were, caught a transient vision of the whole in all its glory and divinity, and have been surcharged with the Wisdom of the Highest. But

the majority of the race have lagged far behind; the general development of the spiritual consciousness in mankind being as gradual as has been the organic evolution. And thus religious beliefs mark the state of consciousness to which human psychology has attained. We now smile at the coats of skin and too solid flesh with which primitive man in his grossness clothed the most sublime ideals of his race. But, even allowing that the transcendent reality was soon submerged under the materialised form through whose medium it was presented to the world, the Divine intuition, like a golden thread of truth, glistens through all the various faiths. Interwoven, in spite of man's incertitude, with the objective manifestations and symbolism was the subjective indivisible entity of everlasting Wisdom. Forms of belief are but the transitory phases of the Soul in its upward path from consciousness to consciousness, from truth to truth, from revelation to revelation, from glory to glory, until it attains the Light of Lights.

"But mankind is loth to recognize the ephemeral character of the distinctive creeds that smother the intrinsic verity under external ceremonial, ritual, dogma, theories, codes, canons, conventions, precedents and definitions, until the outward shell imprisons the living truth in an atrophied contraction. We forget that these evolutionary expositions of faith are but resting-places for the human soul in its sore travail for self-completion, as it emerges from the material depths. Instead of being rock-bound sepulchres, in which we bury our Christs, or marble fanes, crumbling before the onslaught of

time, they are only tents that are struck in the dawning, when yet another night of darkness has passed away of the ignorance, fatuity, and misery of humanity.

"We toil during the night, as did the disciples on the Galilean Sea. We behold but the unfathomable blackness of the waters, and the inscrutable vault of the midnight sky. Around us lie obscurity, mystery, and the dreaded Unknown. Yet, when the morn breaks, comes also the sublime revelation. For encircling us are the everlasting hills, and the Christos awaits us on the shore—the shore of a sunlit sea."

Gnosticism and Occultism are very near neighbors and close friends, if they are not identical; therefore we are likely at any time to find these terms used interchangeably. True Occultism is a system which seeks to penetrate below all surfaces and discover what has long been enshrined in seemingly impenetrable mystery. The fixed ceremonies of Ecclesiastic and Masonic bodies can serve a useful purpose by preserving an unbroken tradition. Ceremonies are like letters in words, and words in languages, but letters and words are alike useless and cumbersome unless we employ them wisely for the conveyance of living thought from mind to mind and locality to locality.

According to a Gnostic view of religious tenets, the word tenet is directly associated with tent, a temporary abiding or halting-place, and also a movable dwelling which can be easily folded and carried from place to place, as permanent houses certainly cannot be. There are, however, Gnostic temples as well as tents, but these stand for im-

movable principles, the same in every clime and age, not for special interpretations placed upon facts at different epochs in human evolution, and by men who though high ecclesiastical dignitaries were often far more carnal than spiritual.

Mead, in his "Fragments of a Faith Forgotten," tells us that during the first century of the present era the Gnostics at Alexandria endeavored to discover a truly universal religion, or to formulate a theosophy which would satisfy all minds; but the new race then springing up was found to be composed of such heterogeneous material that the task was too great for their accomplishment. The Western intellect has never seemed equal to the task of grasping the subtle metaphysics or the abstract reasoning of the Oriental mind, and it has been largely on this account that esoteric verities have been so grossly carnalized in accepted Christian definitions. Much of this carnalizing has proved so repulsive to spiritually-minded people that they have turned away entirely from the church and its sacraments, until they have been shown some inner meaning by some outside teacher who has possessed the necessary insight into the origin and inner meaning of the mysteries, enabling them to disentangle this from the crude materialism in which it has lain long concealed.

In the light of Gnostic interpretation, the characters in the Gospel narratives stand out clearly and instructively as permanent human types, not simply as historical personages who lived once for all at a given time in a certain place. But it is not by any means chiefly on that account that the Gnostic clue

to the New Testament is needed, but by reason of the profound verities veiled in the doctrine of the Trinity and other arcane mysteries that we most need this elucidation. In the popular notion of the Divine Trinity, there are three Persons but only one God. This is said to be a mystery too deep for the human intellect to probe; therefore, outside the Athanasian Creed we find no ambitious attempts to define the concept. But we cannot afford to remain silent as to the pernicious influence exerted throughout Christendom by the prevalent idea that the three Divine Persons are exclusively male. Much older, purer, and far more natural ideas of a Trinity are to be found among the records of ancient Egypt, where Osiris, Isis, and Horus were regarded as Father, Mother, and Offspring. Some aspects of Horus are male and others female; showing that the highest and purest religious concepts of the Egyptians gave to the feminine a place of honor equal with the masculine in all things. People cannot entertain an exclusively masculine idea of Deity and at the same time believe that motherhood is as divine as fatherhood. The degradation of woman is always supported most strongly where the belief is pregnant that only males are fit to officiate at sacred altars. Mohammedanism has kept women in much greater servitude than Christianity, because it has never tolerated the idea of a Queen as well as a King of Heaven, an idea which the Church of Rome has always fostered, thereby largely counteracting the baneful effect of suppressing the vision of the Divine Mother standing between the Father and the Child.

Judaism has never tolerated pictorial representations of the Divine One, for to the pious Israelite any attempted picturing of Deity would be regarded as a flagrant violation of the Decalogue; but in many Christian churches, and in illustrated Bibles, we see attempts to portray the Holy Trinity, and always by three figures—one of an elderly man, one of a younger man, and one of a dove. Now the dove hides the face of the Divine Mother, and is her emblem. Were the representation to be restored to its original form, it would be far better than it is now, and when thus restored it could be readily interpreted to mean simply three distinct manifestations of Deity accommodated to human necessity, while, as H. P. Blavatsky suggested after gazing upon Gustave Doré's famous painting, the silence of the formless mystery in the background symbolled the Ineffable One far more than the three limited figures in the foreground.

If we must have representations of human conceptions of Deity, we certainly have the right to urge that they be of the most elevating character possible, and this they never can be if they exclude the mothers from equal rank with the fathers of our race. It is to Art that we must largely look to carry the gospel of the coming age to the utmost regions of the earth, as works of art appeal to multitudes to whom didactic teaching makes no appeal whatever. What is now often called the state of Super-man is called by Gnostics the state of "the woman perfected, who comprises and surmounts man." This is, of course, an extreme view, but in the interests of better race-propagation it is much

safer to exalt woman above man than to elevate man above woman, because mothers exert a far greater influence over the unborn, and over little children, than do fathers. The Gnostic doctrine of the Forgiveness of Sins is an important one, and quite at variance with all belief in "vicarious" atonement, for to the Gnostic it is indeed true that Christ *within* is "the hope of glory." Jacob Boehme went very far toward explaining the Gnostic attitude when he said: "God in man gives that which is sinful away. Nobody can forgive sins except Christ in Man. Whenever Christ lives in Man, there is the absolution." One can very readily detect in the above utterance of a modern German mystic a form of esoteric teaching which does away entirely with all disputations concerning genealogies and other purely external matters against which all Gnostic writers in primitive Christian days continually warned their catechumens. It was not earlier than the fourth century that the dominant exoteric party in the Church gained the upper hand to such an extent that they forcibly repressed all public teaching of Gnosticism and spread the infamous report that Gnostics were shockingly immoral persons, who sought to pervert the Gospel to the ends of licentiousness, a statement which is a flagrant contradiction of well-attested fact. As no persecution or opposition of any sort to esoteric teaching has ever arisen without some superficial show of justification, it is quite probable that some sincere persons in bygone days did actually so far misunderstand the real trend of Gnostic philosophy as to believe that it advocated immorality; but no ripe scholar

could at any time have held so utterly erroneous a view unless he had become so warped by prejudice and fanaticism as to have rendered himself altogether incompetent to weigh evidence in that particular, or consider statements in the light of calm judicial reasoning. Gnosticism had long preceded Christianity, and it was no doubt often feared by dominating ecclesiastics that the real original of Christian rites and ceremonies might be discovered by the people at large, if Gnostic "heresies" were tolerated. The great sin of Christendom has been its arrogant attitude toward all religious systems older or other than orthodox Christianity, and though it has so far endorsed ancient Judaism as to declare that it was a Divinely instituted religion, its attitude to modern Judaism has been one of relentless and unending opposition and persecution. It would be a happy day for persecuted Israel in Russia and several other nominally Christian lands were the light of Gnosticism to break through the dense fog of prevailing literalism, for then the Crucifixion of the Christ, being understood esoterically and universally, on no pretext whatever could Jews be execrated as "Christ-killers," a title often applied to them as an excuse for the gross injustice with which they are treated many times by their avowedly Christian neighbors.

Emancipated womanhood in the light of Gnostic teaching represents "Pistis Sophia" liberated from all bondage to carnal lusts, and exalted to the throne of dominion where she rightfully belongs. Goethe, in the second part of his mystic drama, "Faust," finds "Mater Gloriosa," the centre of 183 Spheres

of light: this is indeed "the Divine Feminine that ever leads us on." Jealousy on the part of male disciples of a Master who appointed women to instruct them in the mysteries of Anastasis (resurrection and regeneration), must have had much to do with the rigorous exclusion of women from the Christian priesthood, for nothing can well be plainer than the words attributed to the risen Master in the Fourth Gospel, where he tells Mary Magdalene to tell his disciples, and especially Peter (the nominal head of the Roman Church), that he has risen from the sepulchre. Entirely apart from an immense mass of extra-Christian testimony, the accepted Gospels and Epistles of the New Testament furnish abundant evidence that the Master gave many of his deepest instructions to women, thereby initiating them into the "mysteries of the kingdom of heaven," a phrase well understood by Gnostics, who understand it to mean a living realization of truth inwardly apprehended, not outwardly witnessed to on historic grounds, as in the case of all who depend on extraneous testimony and not on interior realization. The transmutation of all energy is the dominant aspiration of the Gnostics, and no one can be a practical, experienced Gnostic who has not learned to so subdue the flesh to the spirit that the "old serpent" becomes transformed from the death-dealer to the life-bringer. Thus will the prophecy be at length completely fulfilled, "They shall take up serpents," and thus also will many equally enigmatical scriptures be fully verified.

CHAPTER XXIV.

HALLEY'S COMET—ITS HISTORY AND PORTENT—VISIBLE IN 1910.

The human mind in all ages seems to have instinctively attached the idea of some mysterious agency to the appearance of comets, those erratic wanderers through fields of space whose movements now seem to be as calculable as the motions of those far less remarkable orbs and constellations which we are accustomed to call Fixed Stars, only because we have much more completely comprehended their behavior. Halley's Comet, which has reappeared this year (1910), after an absence of seventy-five years since its last appearance, has a most eventful history, one which seems in large degree to justify the superstitious awe with which it was regarded during the Middle Ages, when it struck terror into the population of many lands, and, according to Draper's narrative, contained in his well-known "History of the Conflict Between Religion and Science," was at one time solemnly anathematized by the highest ecclesiastical authorities and bidden to depart from the skies, as its presence suggested to their minds some diabolical agency. Though the masses of the people every-

where are supposed to be better educated, and therefore less superstitious, now than formerly, it is by no means uncommon to hear fears expressed today that a comet may work serious disaster. This alarm is very ancient, and, according to Ignatius Donnelly, and some other well-known authors, is traceable to a great cosmic catastrophe which occurred many ages ago, when our planet collided with a comet, and the Age of Fire and Gravel resulted. Whatever foundation there may be for such a tradition, there seems to be nothing in the career of Halley's Comet thus far to justify any morbid apprehensions of physical destruction; but history furnishes us with abounding evidence that truly great events in human history have taken place when this brilliant wanderer has illumined the midnight sky. There seems valid ground for declaring that events move in cycles, that human affairs, like all else in Nature, are subject to a Law of Periodicity, and when this law is more fully understood, we shall be able to read the book of history far more intelligently than most of us are reading it at present.

To the untutored and unscientific mind, the unusual and the unexpected seem always to presage evil, but to the better-informed, change by no means necessarily spells disaster. Granted that great upheavals in the affairs of nations have been persistently contemporary with the appearance of this beautiful celestial traveller, alterations in the map of the world are often unmistakable signs of welcome progress, and far from causing us to believe that when mighty changes impend, disaster is upon us, we may learn to lift up our heads with joy, feel-

ing that deliverance from many curses draweth nigh. The perihelion of our fascinating visitor whose presence in our skies is now attracting immense attention, was calculated by the illustrious astronomer, Edmund Halley, as having occurred August 26, 1531. This same comet reappeared, according to the same authority, October 27, 1607, and then September 15, 1682, at which time Halley himself observed it. Again it made its periodic appearance March 13, 1759, and November 16, 1835, a date within the memory of many witnesses now living. Probably much of the historic interest attaching to its periodic visits is due to the fact that it was in evidence at the time of the Norman Conquest of Great Britain, in 1066, and it has been observed that momentous events have always occurred during periods when it has since been visible. This year of its latest return visit, 1910, has certainly done much to sustain the comet's reputation as an accompanier of startling occurrences, for very early in the year disturbances of every sort became rife in many lands, and, particularly in America, Labor difficulties have proved extremely difficult to handle. It is certainly far from foolishly superstitious to investigate, as far as we are able, striking coincidences which may throw some light on the always interesting problem of the sympathetic relation between our planet and other members of the stellar universe, though it is inexcusable on the part of any who know how injurious is morbid apprehension of coming calamities, to play upon the fears of the weak-minded and credulous by telling them that a comet in the sky is an augury of coming fell disaster.

For convenience of reference, should any of our readers wish to look up the leading events of the subjoined years and months, we append a list of the dates when Halley's Comet has been observed, from 11 B. C., to 1910 of our era. We are indebted to an article in the "Popular Science Monthly" (Jan., 1910) for this precise information. There have been twenty-six observed perihelia of this famous comet, the first of which carries us back to 11 B. C. During the present era the perehelion dates have been: January 26, 66; March 29, 141; April 6, 218; April (date not supplied), 295; November 7, 530 (beg.); July 3, 451; November 7, 530 (beg.); October,684 (date omitted); June 11, 760; March 1, 837 April, 912 (early in month); September 1, 989; April 1, 1066; April 19, 1145; August 22, 1222; October 23, 1301; November 9, 1378; June 8, 1456; August 26, 1531 (all above dates are according to Julian reckoning); October 27, 1607; September 15, 1682; March 13, 1759; November 16, 1835; May 18, 1910. Many and varied have been the conjectural theories advanced concerning comets in general and in particular, but the theory most widely accepted by astronomers today is that they are worlds burning out—worlds which have long since accomplished such active missions as our earth is now accomplishing; for it is surely the purpose of the all-wise Designer of the Universe to appoint to every star its place and mission, and as all outward existences have a beginning, so at some time and in some way they must have an end. Astronomy is unquestionably at once

the sublimest and most awe-inspiring of all the sciences, and well may we exclaim with the Hebrew poet of old, "The heavens declare the glory of God; the firmament showeth forth the handiwork of the Eternal One."

It was by scanning the skies that ancient peoples gained all their external ideas of order in the universe; therefore we find that all venerated Scriptures are largely astronomical in their references, and it has even been stated that every Bible story can be traced to an astronomical origin. Whether this be so or not, it is beyond reasonable dispute that a study of the visible heavens was intimately bound up with the duties and occupations of all venerable priesthoods, the members of which, in all renowned ancient countries, were the scientific as well as the religious leaders of the multitude; and now with the revolution of the cycles bringing us again to a point of fresh explorations and revelations, we are reviewing the records of the remote past with ever-increasing interest and fulness, and at the same time witnessing a new cult, or several new cults, springing up among us, seeking to embody the wisdom of the past in consonance with the discoveries of the present. As the new time ripens and the modern spirit matures, we shall certainly grow to appreciate much of the religion and science of our long-departed ancestors, while the brighter light and ampler opportunities for discovery and comparison which will characterize the advancing epoch will enable us to systematize and synthesize the knowledge now available to the end of constructing a synthetic philo-

sophy embracing all the excellences of past systems without their inevitable limitations. At any rate, let such be our fearless aim and quest, then whatever legitimate study or research aids us on our way we shall gladly welcome and embrace it.

FINIS.

PSYCHOPATHIC TREATMENT

OR

SUGGESTIVE THERAPY IN PRACTICAL APPLICATION.

By W. J. Colville.

Having recently made a fourth visit to Kingston-on-Hudson (a charming resort at all seasons, within easy access of New York City, 85 miles distant, reached in two and a quarter hours), by special invitation of Dr. Charles Oliver Sahler, founder and president of the world-famous Sanitarium at that place, I am now in a position to speak from direct personal observation concerning the practicability of employing modern suggestive methods in the conduct of a large and ever-growing institution.

Practically everybody admits to-day that mental treatment is available and useful in certain classes of disorders, technically styled "Nervous ailments," but a widespread impression prevails that what are designated Functional and Organic derangements are not to be conquered by other than distinctly physical methods.

Much good work is now being accomplished all over America and in other lands by distinguished doctors of theology as well as of medicine who incline to this popular restricted view, but such opinions must inevitably hamper the proficiency of the work of all who entertain them.

Dr. C. O. Sahler, a regular physician who graduated from the Medical Department of Columbia University, New York City, in 1878, and practiced in the older ways for many years with great success, made a singularly bold venture in 1893 when he

started out as pioneer demonstrator of Suggestive Therapeutics in connection with the work of a newly organized Sanitarium which commenced its career in very modest style, with little to support it beyond the ardent enthusiasm of its founder, who was then intuitively certain that a work of the kind he had so bravely undertaken was not only calculated to supply a great necessity, but also destined to grow and thrive until it should command the respect and interests of thoughtful people everywhere.

At Kingston-on-Hudson a pleasant, roomy house was secured in the quietest section of the town, within easy walking distance of the business center. Twenty rooms were available for the accommodation of students and patients seeking instruction and treatment, and very shortly the demand of visitors far exceeded the supply. By 1899 many important additions and improvements had been made and the number of rooms was raised to 42.

Still the work kept growing and demanding larger and larger accommodations, till in 1906 the present large and beautiful institution was completed, still on the old site, containing 160 rooms. One hundred and twenty patients are often in the various buildings at the same time, and including workers in the various departments the population of the Home (for such it truly is) is seldom under 200. Dr. Sahler is now ably assisted in his enormous work by Dr. C. P. Wescott.

It requires marvelous energy and insight to direct and oversee so great an organization, but apparently without any strainful effort Dr. Sahler regularly accomplishes this mighty task, and so effectively

that everything runs on so smoothly that one is led to wonder what magical force is directing the affairs from some unseen sanctuary.

The open secret of the whole business is the powerful individuality of the director, whose whole interest is in the work, which he dearly loves, and which never could be accomplished by any human being, no matter how highly trained and naturally gifted, who did not truly enjoy doing the numerous interesting and important things that must be systematically done continually.

One who has been a great factor in developing and organizing this unique system is the present Superintendent, Miss Charlotte Atkins, who has been with the Sanitarium since 1895.

There do we witness the mighty power of self-discipline in active operation. Theroists abound, but highly successful demonstrators are still but few. It is ever *the doctor himself,* rather than any particular method which can be concretely formulated, which proves the success-compelling factor, and in Dr. Sahler we witness in pre-eminent degree an embodiment of spiritual ardor exquisitely blended with intellectual vigor and sober common sense.

A distinctly distinguishing feature of the Sanitarium is that it is truly what its name declares, an abode of health. Every equipment suggests cheerfulness, the indwellers are all at home in a beautifully-situated mansion where they enjoy the largest possible amount of reasonable liberty, and where they are treated as healthy intellectual human beings, and, as such, provided with abundant means for instruction and entertainment.

Though there are always a large number of patients at Kingston, quite a considerable percentage of the residents are elderly people who are enjoying the blessings of a cheerful home and who find the genial atmosphere, both mental and physical, particularly conducive to their continued welfare and rejuvenation.

Though Dr. Sahler practices suggestion regularly and systematically in specially adapted apartments where patients, while receiving treatment, are secluded from all disturbing sights and sounds, his system is so widely comprehensive that it embraces all that enters into the entire scheme of a comprehensive Sanitarium and the routine of its management.

Love of the beautiful is everywhere in evidence. Simplicity combined with comfort and elegance confronts the visitor at every turn. All the rooms are beautifully but quietly decorated and furnished. There are no glaring colors, but soft, melodious tints everywhere meet the eye, suggesting rest combined with healthy activity. Nobody is idle, and all forms of healthful exercise are carried on to meet the needs of various temperaments.

A great charm of the institution is its thoroughly liberal and up-to-date equipment in all particulars. Gymnastic exercises are encouraged, under an able and experienced director, Miss Louise Gowan, who is an expert demonstrator of the Delsarte and all other refined and delicate modes of physical culture. All exercises are wisely adapted to the exact requirements and present strength of the participants.

The Turkish and Russian baths form a very valuable and attractive feature, and for their management Dr. Sahler has secured a singularly proficient director in George Barnard.

The Craft and Arts Department occupies a large three-story building consisting of Workshops, Art Rooms, Kitchen and Tea Room, under the able directorate of Miss L. F. Wait.

An unassuming, but none the less a valuable worker, is the handy man, Sam, who has been in the Sanitarium since 1901 attending at all times to everybody's comfort by keeping the furnaces going, carrying trays and ministering in many ways to the creature comforts of all within the house. Dr Sahler regards him as a very important factor in his staff of assistants.

Another very responsible worker is the outside overseer, Ernest Deyo.

Miss Nell Sahler very ably conducts the Department of Domestic Science and Household Economics.

Mrs. Keith-McClintock, Assistant Healer, arrived in 1906 and has proved herself particularly successful with those who require intelligent encouragement and well directed sympathy. Her musical services are also of great value. This highly gifted woman is largely responsible for the many good results which follow upon continued application of theory in practice, her special efforts being always directed toward helping the weak in will and those lacking in necessary self-confidence to comprehend their own interior qualities, which judicial mental treatment always arouses.

While receiving suggestion, either from Dr. Sahler or one of his assistants, the patient reclines on an easy couch in a cozy cabinet, and listens to the comforting assurances of the psychopathist who addresses the sub-consciousness, as well as the outward ear, and explains the method so that teaching is combined with treating.

Considering the highly important work of the Matron of so large an institution, where so many needs have constantly to be met, great praise is due to Miss Rosina Atkins, who is rendering faithful and efficient service in that capacity. Much praise is also due to William Atkins, who admirably fills the post of steward.

Since the opening in 1898 the influential and highly responsible position of Business Manager has been filled by Miss H. M. Terpenning, who is an excellent financier, a true economist in the best meaning of the term, and at the same time one who fully indorses Dr. Sahler's esthetic contention that grace, utility and liberality must always be made manifest in unity.

The tireless housekeeper, Mrs. Isora Lewis, has also been in her position since 1893, and to her continuous watchful care far more that makes for success is rightly attributable than generally meets the eye.

Another very useful worker, and one who contributes greatly to the comfort of all concerned, is Miss Charlotte Muir, who has had full charge of the dining room since 1903. This active, good-natured young woman accomplishes successfully the difficult task of accommodating all the patients and

visitors within necessarily prescribed time limits, in such a manner as to cause no friction among the extremely varied inmates of the house. Punctuality in all things is an inflexible rule, and Dr. Sahler is much to be congratulated on the efficient aid he receives from his large corps of assistants in carrying out this most important rule.

Having now sketched the history and the personnel, let us take a brief but comprehensive glance at the main building and its general floors. In the spacious, light, airy and perfectly ventilated basement we find a lecture room provided with 200 chairs, a spacious platform and a fine piano. In this apartment lectures and excellent entertainments are constantly being given, which are largely attended by townspeople and visitors as well as by those who are dwelling under the Sanitarium roof or domiciled in one of its many auxiliary cottages. On this floor also we find the Turkish Baths, Gymnasium, Billiard Rooms, etc.

The kitchens, in a wing by themselves, are splendidly equipped with every modern appliance for health and utility. These important offices are flooded with sunlight, kept scrupulously clean and presided over by a thoroughly efficient and competent staff of assistants.

On the main entrance floor we find business offices fitted with every appliance for doing a maximum of work with a minimum of effort. Spacious reception rooms, beautifully furnished, containing everything requisite to make guests and patients feel as though they were residing at an excellent family hotel, occupy a large portion of this floor, which in its newest

portion contains the private apartments of Dr. Sahler and his family.

Mrs. Sahler, though given to artistic pursuits rather than to domestic oversight, is a charming hostess, at whose private board it is a great privilege to sit.

The public dining room equals in size and general appointments a similar refectory in a thoroughly first-class hotel. The cuisine is excellent and liberal, and though some food specialists might pronounce the dietary all too varied, there is much to commend it from the suggestive standpoint, as it suggests nothing of the conventional sanitarium, and everything of a feeding place for healthy people, with normal appetites and good powers of digestion.

Special food is always supplied under Dr. Sahler's supervision to those whose immediate condition renders specific diet necessary.

The second and third floors are devoted to sleeping apartments, bathrooms and sun parlors. As the view over the adjacent hills is wide and exhilarating the sun parlors are a particularly delightful and health-inspiring feature.

The fourth floor is given over to dormitories entirely, and though accommodation is less expensive in the skylight regions than lower down, it is excellent in all respects, and affords the highest view of the surrounding country, which is extremely picturesque.

In addition to all public and semi-public portions of the establishment, there is an inner sanctum—Dr. Sahler's private library and treating rooms. This sheltered nook, to which only the specially invited

are admitted, reveals the temperament and character of its presiding genius in singularly marked degree; here are art treasures from nearly all over the earth, many of them gems which might adorn cathedrals. These extremely beautiful objects are for the most part offerings sent by grateful patients who owe their restoration to health and their introduction to new-born liberty to the noble work carried on within the sanctuary which their gratitude impels them to adorn.

Graduates from Kingston are doing good work in many places. Among these should be mentioned Mrs. Mary Seaton, now practising very successfully as a mental therapeutist in Washington.

This lady was completely healed of chronic difficulties by Dr. Sahler's treatment many years ago, and has enjoyed robust health ever since.

We will conclude this sketch of a singularly useful work with a quotation from one of Dr. Sahler's lectures, which gives a good outline of what is exactly his position.

"The words, 'Suggestive Therapeutics,' are so carelessly or loosely used, so misunderstood, that a careful consideration of them is necessary as befitting so important a subject. The combination of these two words does not give a clear meaning or throw a true light on the subject unless they are at first disconnected and analyzed.

First, THERAPEUTICS means that department of medical science that relates to the treatment of disease and action of remedial agents on the human organization. SUGGESTION when spoken of as a remedial agent stands for a truth, although it is

not a drug. When one understands or is versed in the use of drugs and their effect upon the human organism, he is known as a THERAPEUTIST or a practitioner of medicine, hence he is called a physician. In truth, a physician is one legally authorized to treat diseases. A true physician is one who is broad-minded, who will treat diseases by any rational method; so the true physician would use SUGGESTION as a curative agent. Here we must study this curative agent. SUGGESTION is not a drug, and to understand first its curative power we ask, What is SUGGESTION?

SUGGESTION is an idea received by an individual consciousness. It may come from any source, by any process, or through any channel. We thus see it is not a material remedy, so we are understandingly directed into the channel of metaphysics. For to use SUGGESTION as a remedial agent we must have an understanding of metaphysics, as he who applies the metaphysical idea of treating is known as a metaphysician, which, in truth, means one versed in the philosophy of the ultimate nature, cause and reason of things. So the ideal physician must of necessity be a metaphysician as well, before he is able to cope with all the ailments or diseases of mankind successfully. Thus we see SUGGESTION and THERAPEUTICS combined really imply a therapeutical practice by a metaphysician or physician who understands the nature, cause and reason of things, and the remedy needed.

Man is a suggestible creature. In fact all animals, as well as man, live, move and have their being by the law of suggestion. The advancement of civili-

zation is due to the larger and better understanding of this law. So it follows, logically, that SUGGESTIVE THERAPEUTICS holds a prominent place.

Practically it is little understood in its real essence as a curative agent by the medical profession, for as members of the profession we have been educated along material lines, treating the body with its intellect as the man, wholly affected by external causes and through external agents, such as drugs, appliances, etc.

We lose sight of the fact that within man, besides his body and intellect, there is a consciousness, and through the latter, according to involuntary law, the body is builded and sustained. It is because of this lack of understanding or knowledge of psychic forces in man, which seems to so shroud this subject with mysticism, that it cannot be explained by the general practitioner.

SUGGESTION as commonly understood is simply persuasion, which may or may not carry much force with it; but from a psychic point of view SUGGESTION becomes a mighty power and so dissimilar to the commonly used word SUGGESTION that when the subject is once understood the former seems to bear no relation to the latter. Unfortunately, it is difficult to explain or express the very truth or life of this subject by an article or a book. One can scarcely form a true idea of its meaning or worth through reading. In fact, the most intelligent or educated patient cannot explain or so understand it as to tell another even after being treated. Still, he has a thorough realization and knowledge in his own consciousness of its influence o rpower. This is

an experience expressed by hundreds of our patients. At no time is the patient unconscious in intellect or feeling while taking treatment, still he has the realization that something is far different from the normal state. He also understands that its force depends upon his own attitude in his consciousness and his relationship to the physician or operator."

Speaking for myself, I have only to add that my several lecture courses at Kingston have proved phenomenally successful. I trust I may again be privileged to visit that delightful spot, which is a center from which healing radiations are extending immeasurably further than our knowledge can estimate.

W. J. Colville.

June, 1910.

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Law of Correspondences Applied to Healing.

W. J. COLVILLE

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ANNEX

32

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(Revised June 13, 1936)

THE LAW OF CORRESPONDENCES APPLIED TO HEALING.

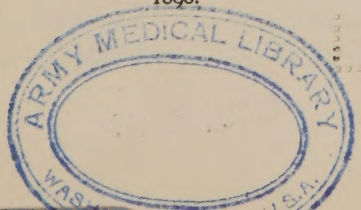
A Course of Seven Practical Lessons,

BY

W. J. COLVILLE,

Author of "Old and New Psychology," "Text Book of Mental Therapeutics," "Studies in Theosophy," Etc., Etc.

CHICAGO:
F. M. HARLEY PUBLISHING CO.
1898.



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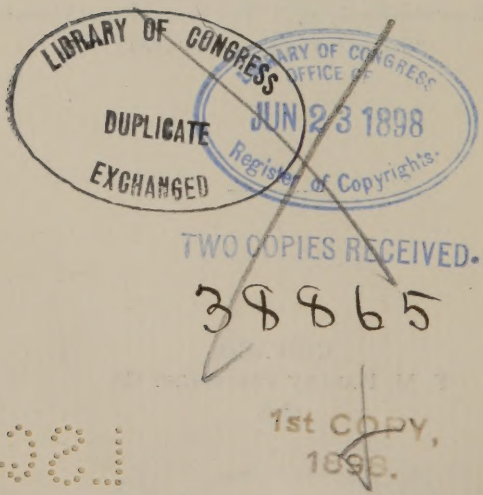

INTRODUCTION.

The following course of Lessons has been prepared in response to the urgent request of many of our students in various parts of the world, who, having read with interest and profit many works on Spiritual and Mental Healing, have expressed a fervent desire for some added statements concerning the most effectual way of making the general theory practical in special instances.

The subject of Correspondences is now attracting great attention in many circles, and as we are thoroughly convinced that it is a very rich mine of wealth for all who are willing to diligently explore it, we have set ourselves the task of attempting to reason out, in as simple and logical a way as possible, some of those obvious correspondences between inward and outward states which only need to be impartially investigated to be rendered plain to the general perception of mankind.

The days of willing ignorance and of blind devotion to ancient renderings and established precedents are happily fast drawing to a close, so that now, instead of submission to accepted limitations, the human family is clearly bent on acquiring mastery over all those conditions which are ignorantly denominated Fate.

Science is proclaiming through its votaries everywhere, the immutability of Order, therefore Scientists of every ilk are growing daily more and more prepared to welcome any system of teaching which is founded upon the rock of

unmistakable sequence, while they are properly distrustful of whatever is even partially based on the sand of partiality or favoritism.

The Oriental word Karma has within the past few years become a recognized addition to the English language, and we have occcsionally employed it in our lessons because it conveys such an abundant wealth of meaning in the space occupied by only five letters. The definition herewith given (viz., sequence,) is the only meaning the present author attaches to it. We therefore request the reader before going further to fully master this definition. Karma signifies the unvarying, unalterable relation, perpetually existing between Cause and Effect, consequently our Karma can never be anything other than what we have brought and are bringing upon ourselves through our own action on one or more of the various planes of our existence.

There is no such thing as good and evil Karma. But we must not fail to live up to the essentially sound doctrine that it is just as legitimate that we should pay the penalty of error as that we should reap the blissful results of righteous conduct.

Deliverance from error there is, but escape from penalty there is not; however, the first step has not been taken along the path of genuine spiritual progress until the student of Truth has fully grasped the blissful assurance that every result of every action is the best possible result that could proceed from that particular act.

The system of healing elaborated in the following pages is strictly based upon the axiom *whatsoever a man sows that shall he individually reap.*

Sympathy with effort is praiseworthy, but to sympathize with distress is unscientific. As ignorance of universal law excuses no one from penalty, sufferers need not be *sinners*, and as penalties are invariably educational and essential to

progress they cannot be remitted because they are necessities.

The aim of this little book is to help people to help themselves and others, not to evade consequences or shirk responsibilities, but to so govern their thinking, speaking and acting, that through the constant sowing of good seed, and naught other, harvests of good and pleasant fruit may be inevitably secured through conscious, intelligent co-operation with universal order.

W. J. COLVILLE.

INDEX.

PAGE.

I. The Law of Correspondences.—The Problem Stated, 9

II. Specific Correspondences.—Practical Suggestions for Healing, - - - - - - - 22

III. The Twelve Manners of People.—Their Peculiarities and Liabilities, - - - - 39

IV. Healing of the Nations and Redemption of the Tribes, - - - - - - - - 56

V. Enigmas Confronted in Healing, - - - 74

VI. Our Bodies, What are They, and How Shall We Deal With Them? - - - - - - 92

VII. The Spiritual Man.—His Powers and Privileges, 108

THE LAW OF CORRESPONDENCES APPLIED TO HEALING.

LESSON I.

THE LAW OF CORRESPONDENCES.—THE PROBLEM STATED.

The word Correspondence is one which must not be confounded with such a term as allegory, or interchanged with any expression which denotes something arbitrary or fanciful. Correspondences are exact; they are true to nature at every turn, and can be exactly interpreted by a study of the unalterable relations between the seen and the unseen, or the subjective and the objective, which inhere in the changeless constitution of the universe.

No student of the Bible, and no careful reader of any section of Oriental literature, can fail to remark how very frequently natural illustrations are employed by the wisest of teachers in their method of setting forth spiritual truth in human language.

To follow out all the obvious correspondences in a single book in the Bible would be a lengthy task, while the attempt to explain every natural similitude would necessitate years of work and the publication of numerous bulky volumes.

There are four distinct groups of correspondences to which we desire to call especial attention, as we shall need to refer to them frequently in the course of this series of Lessons:

First: The various parts of the human body;

Second: Sun, moon and stars;

Third: Animals, vegetables and minerals;

Fourth: Utensils manufactured by man for his own use.

The first and second of these four groups are universal. The third is less than universal, though wholly natural. The fourth is artificial.

The first and second divisions of correspondences are so closely allied that the ancients were accustomed to class them together, and the tendency to do so still is obvious in the writings of many modern Mystics, Theosophists, and others who speak of the human Zodiac with its twelve manners of people, and who teach Astrology from an Esoteric standpoint. No matter where we live, or to what nation we belong, as members of the human family we are all possessed of human bodies, which are alike in structure the world over.

The unity of the race is nowhere so clearly proved as in structural anatomy and physiology; for when the human shape is once comprehended, its parts known, and their functions described correctly, the student of the human organism has grasped information of universal import and value.

Ascending in thought from a contemplation of the single human person till we take in the idea of the Social Organism, we are never called upon to change our anatomy, physiology or psychology, only to enlarge the field of their application.

When we contemplate the wonders revealed through Astronomy it is the same likewise, the order is threefold in both instances. Spiritual, intellectual and personal in the one case; solar, planetary and lunar in the other. Stars are grouped in galaxies; worlds are constellated into systems. Everywhere there is plan or order, and this is threefold. Wise philosophers, including Ralph Waldo Emerson, have exclaimed, "Man is his own star," and profound students of stellar science, who have favored any astrological theory, have boldly pronounced the thrilling words, "The wise man rules his stars, the foolish man obeys them."

The whole difference between the wise and the foolish on earth is that the former are governors of the world around them, while the latter are governed by it. Self-government is the first step; government of exterior conditions is the second, on the road to abiding victory. A careful analytical study of the human shape reveals the fact that it contains an exact correspondence to everything existent in the ample domain of nature external to a human personality.

Sun, moon and stars are all *within* as well as *without* us, and the same is true of all varieties of minerals, vegetables and animals.

The student of Esoteric philosophy, whose desire it is to make practical use of Esoteric verities in Exoteric relations, comes to clearly perceive that there is nothing outside of a man which can affect him, either for weal or woe, except through the outworking of the law of correspondence. There are absolutely no limits to the truth of this statement, but, because of its axiomatic character and far reaching sig-

nificance, it is repudiated by many, because its very accuracy renders impossible the magical phenomena which many superficial inquirers into Occultism desire instantaneously to produce. So many treatises upon the Occult are written in the hieroglyphical style of Paracelsus and other distinguished alchemists, that the general reader is bewildered rather than enlightened when he endeavors to make practical use of the "jargon of the initiated."

Whatever may have been the reason, in centuries gone by, for purposed concealment and predetermined mystification, or for the employment of a terminology translatable only by members of secret fraternities, the time has now come for rending the veil and putting forward the deepest truths of mystical philosophy in the clearest possible language. But, though clarity of expression is a desideratum, the fact remains immovable as ever, that no one can initiate his neighbor; though anyone who is already in the possession of knowledge can impart it to all who are willing to apply themselves faithfully to the learner's task, which is to appropriate information and demonstrate its usefulness by actual employment thereof.

Once let an individual soul, here embodied for terrestrial expression, grasp the truth that soul is master and flesh is servant, that individual has found the mystic key which can unlock every door in the universe which needs unlocking before the embodied entity can stand forth in that sovereignty of dominion which rightly pertains to divine offspring. The 8th psalm is one of the finest lessons in Divine Science or Universal Theosophy to be encountered any-

where, but even that majestic shout of exultation has been perverted by false theology, and pressed into the service of a contemptible view of human nature. The greatness of humankind is emphatically declared in words which can be correctly rendered. "How great is man that Thou art mindful of him, and the son of man that Thou visitest him; for Thou hast made him but little lower than Elohim, and hast crowned him with glory and honor. Thou makest him to exercise dominion over the works of Thy hands; Thou hast put all things under his feet."

The lower or earthborn man, the result of fleshly generation, contains all the animals, birds, fishes, reptiles and other creatures which are mentioned in this psalm, and only as the higher, spiritual, God-derived nature dominates this inferior sense-creation, can any human being really know what it means to be truly human. We are not animals, but we contain all animals. The human shape is integral, embodying the whole, while all animal and other fractional shapes express less than the unit, albeit, whatever they express is contained within the unit, the fullness of which is expressible only in a human body.

All attempts at fighting fate or struggling against surroundings are worse than useless, for such pugilism only brings a sense of weakness, defeat and disappointment in its train. Bnt some are sure to ask, "Do you mean to tell us that we are to make no efforts to reach the goal or win the prize? You surely cannot mean that victory is gained without conflict! Are there no foes to fight, no enemies to subdue, ere we can reach perfection?

As such questions are very common, and not at all unnatural, we will seek to reply to them in an unmistakable manner.

Victory or triumph is gained by encountering necessary material which is far from being inimical, as it is truly that out of which our highest artistic product is to be fashioned. The potter and the clay, or the sculptor and the marble, will suffice at this point as an adequate illustration.

The statue is made out of marble, and the various vessels which pay tribute to the potters skill are fashioned out of clay. No marble, no bust in the sculptor's studio; no clay, no beautiful vessels in the potter's workshop. Can the marble in the one place, or the clay in the other, be bad, evil, wicked, or anything to be fought against, when those very materials are necessary to the work which the artist is determined to accomplish? "No cross, no crown" is exactly in line with what we are now teaching. The cross may be composed of iron and be hard to carry; the crown is made of gold and is worn as a symbol of victory. The one grows out of the other, therefore the latter could not be if the former had not been.

Viewed from this standpoint there are no crosses which we are justified in rebelling against or calling evil, for the very idea of a cross is the blending of two lines of equal length, one in one direction (perpendicular), the other in another direction (horizontal). There can only be two forms of a cross which are true to nature. The one (anatomical) is the Christian theological cross; the other (astronomical) is common to all arts and to all sciences. The

Christian cross is the human cross, and as such, needs to be interpreted entirely apart from those special meanings which have been assigned to it by dogmatic theologians. The human body can be perfectly measured only by a scale of twelve, and the twelve distinct portions of the human anatomy correspond to the twelve signs of the Zodiac, therefore it is quite easy to strip the ancient mysteries of their rigid occultism and talk in plain language of the smaller individual body and the larger Social Organism. The twelve tribes of Israel, twelve apostles of the Lamb, twelve manners of fruit growing on the tree of life, twelve gates to the Holy City,—New Jerusalem, twelve foundations, etc., etc., all refer to the perfect structural organism of humanity, an organization which when perfect is exactly the same on the largest as on the smallest scale.

In further pursuance of the study of anatomy we discover that the height, length and breadth of the human figure are equal, as a perfectly symmetrical human body measures exactly the same from the crown of the head to the ball of a heel, as it measures, when both arms are extended, from the point of the middle finger of the right hand to the extremity of the middle finger of the left hand. The measure of the perfect man, or angel, is the sign of the cross. *In hoc signo vinces* is therefore susceptible of an expressly anatomical interpretation. Instead of denouncing or deriding the cross as many shallow would-be "liberalists" are accustomed to do, it is highly important that sincere students, imbued with the spirit of scientific scrutiny, should give to the world a truly irrefutable answer to the question, What do you mean

when you say the Master bids us take up our cross (*i. e.*, each one his own cross) and follow him?

The Master, or Messiah, is whosoever has taken up perfectly his own cross and is therefore capable of making a perfect demonstration in the eyes of others of the way of doing so. Readers of the Gospel narratives would do well to bear in mind that in many places we are told by the Evangelists that the teacher told his students or disciples that they must take up their cross, before he intimated to them the slightest probability of his literal submission to the Roman mode of punishment meted out to capital offenders, and as no explanation is vouchsafed in any one of the four evangels, it is but reasonable to decide that the writers took it for granted that the expression needed no interpretation, it being self-explanatory.

As a cross can only be perfectly made of two beams of equal length pointing in opposite directions and collectively to the four points of the compass, the symbol of the square is also suggested, and the perfect circle encloses the figure when the diagram is made complete.

As these correspondences are absolutely true to nature, and are absolutely universal also, they rank first in the order of importance, and ought to be carefully studied and well comprehended by any and every student seeking to become proficient in the theory of divine Science, a theory, by the way, which is absolutely practical as it can be perfectly demonstrated to human understanding, and made the all-efficient basis of a system of healing which, as the word implies, is *making whole*.

The more deeply we study into the beauties of pure anatomy and physiology the more do we see how very helpful it is to have a clear idea of the human structure in health and perfection. The study of disease or the so-called science of pathology is a drawback instead of an advantage to a Metaphysical practitioner, because it tends to corrupt the visionary faculty, and scientific mental healing includes the presentation of mental pictures of the right sort to the sub-self of the patient. Of course it also follows that outward representations of like character greeting the physical eye can be of great service, especially in cases where oral suggestion is found to be a valuable adjunct to silent treatment.

As there are very many garbled notions afloat as to the mental attitude which a healer should sustain to a patient, and further, as denials are often nauseating and tend to spread the very maladies they are intended to destroy, we deem it imperatively necessary to formulate for the widest possible circulation a brief catechism which, though by no means exhaustive or complete in detail, is, we are convinced, not only correct in outline, but highly suggestive of a great deal more than could possibly be condensed into a few paragraphs of ordinary essay writing.

Our catechist is a typical new student who has no very clear idea of the Science of Healing, but wishes to faithfully study the matter, though suffering somewhat from confusion of thought engendered by hearing and reading indistinct and incoherent references to the *modus operandi* of mental therapeutic practice.

Querist: What is your first object in the study of corres-

pondences as applied to practical healing; how do you discover the disease from which the patient is suffering, then having discovered it, how do you treat it?

Teacher: Pardon me, my friend, for telling you plainly at the outset that you are laboring under a total misapprehension of the theme. Doubtless you will be surprised to hear me say that I never look for a disease and never treat a disease; on the contrary I do my best, quickest, and most enduring work when I am in total ignorance of the malady which is being destroyed through the action of regenerative thought within, as well as upon, the patient.

Querist: What then do you treat if you do not treat maladies, and how can you remove effects unless you know the causes whence they spring?

Teacher: I treat men, women, and children. My aim is to help them to self-knowledge. Those who come to me laden with disorder are ignorant of the true way of life; they need instruction and I seek to give it them. But mark well these words, I seek to discover the *special need* of whoever seeks my assistance, and to that need I administer to the best of my ability.

Querist: But have I not read in various books on Mental, Spiritual or Divine healing that you must name a disease in the act of denying it away? Suppose now, a person is suffering from Asthma, and you are totally ignorant of his complaint, how can you treat him?

Teacher: I do not presume to deny what you may have read in certain books. All I pretend or undertake to do is to elucidate, as far as I can, the system which I uphold and

practice, and which I find to be the best in its results. Were you suffering from any such disorder as the ailment which you have mentioned, I should treat you for perfectly free, easy, copious breathing. While I do not wish to know from what complaint you are suffering, I sit silently with my visitor and quietly affirm that I shall discover his special necessity and intelligently administer to it; and had you told me that you were afflicted with Asthma and requested me to treat you for it, I should quietly have reasoned with you, and asked you to so far change your language as to put the request for treatment into a logical, concise and affirmative sentence. Had you permitted yourself to think the subject out, you would readily have complied with my request and told me that you wished to breathe freely and easily.

I should then have treated you with the intention and expectation of your doing so, and had you responded to the treatment, you would very quickly have begun to breathe more easily.

Querist: What do you think of denying the existence of the body and of the material world in order to detach one's thoughts from sublunar vanities, that they may be fixed on the realities of Spirit?

Teacher: As I teach the exact, orderly and necessary correspondence between the outer and the inner, I could not be guilty of any such folly which amounts to intellectual stultification, and which, instead of forming the basis of rational healing, involves the most bewildering mysticism and the wildest contradiction in terms. To deny disease is

plausible because we wish to be rid of it, and we all seek to fight it until we learn a better way of conquering it.

To first deny the existence of the body and then point to an improvement in that body's condition as a result of a denial of its existence is self-evidently absurd.

It is wise and well to affirm the real existence of the spiritual body and then declare that the physical shape correspondes perfectly to this ideal form. My eyes are perfect my ears are perfect, and many sentences of similar import, are legitimate affirmations, because the ideal organ must be pronounced perfect in order that its exterior correspondence may become perfect. Affirmative statements can be made from the standpoint of interior realization, will, and expectation.

The mental picture of a perfect organ, and then the outwardly spoken word declaring such to be a true picture, is an effective mode of healing, and includes useful auto suggestion when it is a self-declaration.

Querist: I begin to comprehend, I think, that your system of healing is something like this: you make a mental picture of health and suggest it to your patient either silently or aloud; or first silently and then aloud, or *vice versa;* you then expect that in consequence of a decided change in the object of mental contemplation a corresponding change will be naturally induced in the flesh?

Teacher: Precisely so; and we go so far as to apply this mode of practice to vanquishing all obnoxious habits, and even to the regeneration of society at large, on the basis of the ideal being the essential real, the so-called real being

merely the correspondence to the ideal. We look upon the relation between outer and inner or subject and object as between form and shape, number and figure, image and likeness. The form, number, and image are spiritual or ideal; the shape, the figure, and the likeness are external or physical. Both are good but one must precede the other in the logical sequence or the evolution of what is involved.

Suggestive methods of healing, no matter how materialistic or agnostic may be the theories of some doctors who practice them, are efficacious in the degree that they consist of reasonable appeals to the individuals treated; and they prove ineffectual to the degree that they are based on some other conception of humanity than that human nature is good at root and core.

The essential cross is the blending of love and wisdom, which are as truly one in real being as light and heat are one in fire. Fire is revealed in light and in heat, so is divinity revealed in affection and in intellect.

To be a genuine healer one must be lovingly wise and wisely loving, justly merciful and mercifully just. Equity, equipoise, and equilibrium are three kindred words, finally expressive of health, harmony, and order. Seek harmony and persist in seeing it as already consummated within; by so doing you will soon learn the law whereby its outpicturing is rendered certain. Healing and harmonizing are one, therefore to the extent that you succeed in producing states of harmony you are a successful healer, but never any further.

LESSON II.

SPECIFIC CORRESPONDENCES.—PRACTICAL SUGGESTIONS FOR HEALING.

It is never easy to enter deeply into the subject of this second lesson, except we undertake to trace our theme far back beyond those obvious appearances which—because they are intensely real to mortal sense—are looked upon as genuine realities by multitudes who have not yet grown to peer beyond effects into the deeper realm of causes. The reason for the difficulty mentioned is that so many people are afflicted with ailments for which their personal errors seem to offer no sort of explanation, and we naturally rebel against any interpretation which enthrones injustice, while it dethrones every noble attribute of Deity in our philosophy.

If people suffer, but do not bring sufferings upon themselves by positive sins or palpable faults, to what shall we turn for a solution of this very perplexing problem, if not to the teaching conveyed in the gospel words concerning the man, who though born blind, received sight as a result of the healer's word and touch. We are all born blind, and in our blindness we make mistakes and suffer for every one of them at some time and in some manner. This suffering, though it is *penalty* is not *punishment*, for it proceeds not from divine anger or human displeasure as such, but arises

of necessity in the course of our scholastic career as an educational chastisement or discipline; words which mean nothing harsher than cleansing and teaching when traced to their origin.

We are, it must be remembered, traveling toward the goal of perfected self-conscious individuality, and on the road thereto we have much to experiment with, and many of our experiments are conducted ignorantly. We must have the experience of the penalty which grows out of all imperfect or mistaken acts, or we should not attain self-conscious growth (in the attainment of which, racial or general, as well as individual, private and particular conditions must be taken fully into account) before we shall have reached a position where we are sufficiently lifted up on the heights of understanding, to be able to look down and over the field occupied by mortal sense so as to account for all that occurs in that lower and less enlightened region.

It is never easy to isolate or separate one person's life wholly from that of others, because we are in family clusters and communal societies, sowing and reaping, jointly and collectively as well as privately and particularly. When people are afflicted with disorders which appear foreign to their own state, they are frequently reflecting in the preciest possible manner, the errors of those about them; people in whom they are greatly interested, whom they intensely love or fear and upon whom they in many ways depend; while in the case of young children and extremely sensitive people of both sexes and all ages, the source of a malady is clearly traceable to the influence, consciously or uncon-

sciously exerted by a parent, teacher, or intimate friend. With many persons who are not palpably sensitive in so pronounced a degree, we are compelled to look further and deeper into occult influences, or we fail entirely to account for what we actually behold.

Among those who are somewhat interested in Astrology or Solar Biology, it is well to point to the obvious fact that the twelve manners of people sometimes classified according to the Zodiac and sometimes according to the Tribes of Israel, are respectively liable (until they have overcome their specific liabilities) to succumb to the disorders which particularly belong to the domains they occupy in the Grand Man. Where we *can* be strongest, there are we apt to manifest our most pronounced weakness, because the seat of greatest susceptibility is the zone of temptation with every individual.

Aries, which is the head of the Grand Man and the first of the fiery signs, gives to its natives tendencies, which if rightly used evince great strength in the region of the head. Such people are pre-eminently adapted to do what we agree to call "head work," but we all discover that these are the very people who often suffer most with headache, and when they have been intensely excited are liable to brain fever. It is useless to ignore natural differences or seek to treat everyone alike in a blind sort of manner. These heady, headstrong people are often found in a singularly headweak condition, out of which they can only be brought as their qualifications and temperament are recognized and dealt with in an orderly manner.

Brain workers, who are usually highly intellectual people, find everything flying to their heads, so that bad news or any disturbance in their surroundings quickly makes itself felt in head distemper of some sort. We find many of this type of people suffering from dry, hot heads, their eyes wild looking and abnormally protuberant, with every indication of incipient insanity, though the actual annoyance which they have suffered and which serves to bring about so frantic a condition in appearance, may seem to persons of widely different temperament utterly inadequate to produce such direful results.

Such people are generally talkative in the extreme, and though it would be the height of unwisdom to increase fever by still further exciting them by argument, they need to be quietly and patiently reasoned with. They are impatient and acting unreasonably, for that reason we must, if we are to serve as a true healer or even temporary reliever of their distress, go to them and reason with them in an imperturbable spirit of calm. We will make a mistake if we abruptly contradict them or appear to make very light of their afflictions which, though often very light in our eyes, are very great in theirs. We must be prepared in such cases to listen as well as talk, and even should there be a tendency to incoherency or raving, it will not do to try and prevent it by a command; it must be reasoned away in the calm presence and through the firm quiet agency of one whose own state is unruffled, and whose normal pulse and unfevered temples give evidence that peace reigns within on a stable throne.

These head troubles, as they are often called, lead at first

to seeming and then to actual insanity—a state which can be brought about by unintentional mental malpractice. All head difficulties are greatly relieved by marked decision coupled with sincere demonstration of interest in a patient's welfare. Whenever there is a belief that any occupation which employs the mental faculties unduly taxes them, it is wise to suggest both orally and silently, that mental employment is the natural work of such an individual, and that in the doing of it, not in its avoidance or relinquishment, may health be expected. This is where the extreme practicality of mental treatment is made manifest; it does literally "take the bull by the horns" and makes the bull a servant; it does "agree with the adversary quickly," and it does follow out the precept "love your enemies," but all this it accomplishes in a manner very far removed from the way suggested by the conventional misapplication of so divine a precept.

The so-called "adversary" or "enemy" is not such in reality, but only appears to be such until its real nature is understood; then when it is seen to be not adverse or inimical but friendly, having agreed with it, it can no longer disagree with the individual to whom it really stands in a friendly, though hitherto misconceived and consequently apparently unfriendly attitude.

Nothing is unfriendly after one has made friends with it. "*Blessed are the peacemakers*" is a saying far too seldom expounded in the light of its luminous significance. Peace cannot be kept or maintained unbroken save in places where it already exists, but where it is now absent it can become present, it can be induced, created, and so firmly established

on the basis of a right understanding of mutual relationships that the elements which formerly yielded chaos, can be henceforward welded into cosmos.

We may readily understand the position taken by the practitioner of Spiritual or Divine Science who, going into the midst of strife, breathes forth the spirit of peace. Well-balanced, intellectual people are needed to reach ill-balanced intellectual people, because harmony needs to reign in the teacher in the special domain where discord prevails in the scholar. To evade a fact through ignorance of its nature and existence, is not to heal; healing being a result of deliberate, enlightened grappling with a trying situation to the end that discord is vanquished because harmony is induced, —we cannot always say *restored*—because there are many places wherein disorders have prevailed from before the birth of the sufferers we are called upon to relieve.

Hereditary discords can and must be mastered in the same way that such discords as have been acquired after birth are overcome. There is no truer statement than that every limitation can be cast aside, but errors are vanquished only by applying to their destruction the truths to which they are exactly opposed. Here comes in the law of correspondences in the killing out of error. If falsehoods have been told only the tongue can be the fitting instrument of restitution, therefore true words must be spoken to destroy the influence of false; kind words must be spoken to nullify the effect of cruel. The same members must be employed which have been misemployed; for on the plane where wrong has prevailed, there must the contrary right much more prevail.

This doctrine of correspondence is not unfathomable, but it is profound, but though deep it is not obscure; for it teaches us to look for the remedy in the use of what has been perverted and thus diverted from use to misuse.

Conversion or turning around, is re-directing the stream into its proper channel; introducing the river to its native bed from which it has been turned away by some crooked device. We cannot rationally explain wrongs, for they are unreasonable; but the right, which is to destroy wrong is explicable, and we are not concerned as much with the cause of the malady as with the method of release therefrom.

Here comes in one of the most vital points in all truly practical metaphysical teaching! Intelligent practitioners no longer think it necessary to flounder about in the mud or wallow in the mire of sensual causation to apply the only true and lasting antidote to sensuality, which is to strengthen innate love of purity, and it seems scarcely credible that any one should be qualified to do this who has not felt within himself the thrill of an awakening consciousness that a virtuous life is not only possible and right, but much more than this—the only possibly satisfactory and truly enjoyable life.

When we have to deal with high-strung and over-strung natures, we need to be cautious, lest we present truth in a way calculated to antagonize rather than attract. It is this caution which differs widely from nervous carefulness which needs explanation many times, and when it is made clear, difficulties of long standing vanish. Caution is the accompaniment not only of discretion, but of kindly solicitude in place of rash thoughtlessness. A cautious, discriminating

temper is never one that coldly calculates when it is warmed with love, though without affection it is indeed pure and cold like ice or marble. We need fire as well as ice, and though the cool hand is very welcome at times, oftener the warm, glowing heart of love must be behind it, or its touch will chill but cannot heal.

There are so many elements which go to make up a perfect character, and we see these varied elements so wondrously combined in the portrait of the manifested Christ, that we can scarcely fail to see why and how it is that Jesus healed *all manners* of sickness and disorder, and assured his disciples that they should do the same proportionately as they ate and drank of that interior nature which should eventually shine forth in them as it already shone forth in him.

If we look upon the head as the seat of authority and say that those individuals who are in the province of the head are the chief thinkers and intellectual leaders of the world, and that these are more likely than any others to suffer from head troubles, we shall have struck a keynote which will enable us as we follow its suggestions, to reach a conclusion applicable to all other parts of the human anatomy; for no sooner does anyone gain real insight into the nature and working of the law of correspondence at one point, than he finds himself able, by a little study, to apply it at any other point in the entire organism; the rule of application being the same fundamentally in all instances.

Headaches proceed from intellectual difficulties, mental embarrassments and harassments; to conquer these, we see

at once that denials as such are useless. Affirmations only are conclusive. Take now, as a sample illustration, the following common case likely to crop up anywhere at any time, and witness the application of the theory of correspondences we are seeking to elucidate.

A patient comes to a healer with the complaint that everything is going wrong in his affairs and he is feeling so bewildered, he knows not which way to turn. *Everything is going right with you concerning all your affairs*, is a good, concise, comprehensive statement to make by way of rightful suggestion. Such a sentence is a pure affirmation, the suggestive value of which is exceedingly great, because it diverts thought immediately into an entirely new and highly profitable channel; it cannot therefore encourage confusion, but if it works at all it must aid in the evolution of harmony.

If the patient is of a very questioning turn and wishes to clearly apprehend the truth of what you declare in an intellectual manner, you should be prepared to say to him, "I wish you from this moment forward to realize that a decided alteration has taken place in the current of your affairs. From the instant you came to me and requested me to give you a treatment, you put yourself in a receptive attitude toward a new line of mental influence, and this new thought must ultimate itself progressively in a corresponding change in both departments of your affairs—the inner and the outer. Your trouble has been twofold; you have suffered in your own person and also in your business or domestic environment; do not blindly expect the change to begin in things outside your personality; changes begin within and

proceed in orderly sequence to without. You are within yourself feeling brighter, better, cheerier, and in consequence of your having absorbed and assimilated the healing thought offered you, which you voluntarily came to seek, you are henceforward in a healthier attitude toward all about you than before."

Of course we have no intention of formulating a series of stereotyped sentences and urging that they should be used *verbatim et literatim* on every available occasion. We are only seeking to suggest the kind of statement which is generally wise to make when explanations are sought by persons who do not immediately understand what you are saying to them. Remember when you are dealing with that section of humanity which seems to occupy the province of the head, you must be particularly ready with definitions and explanations, for they demand them and will not be put off without them.

The head has its rights as well as the heart, and where doubts and difficulties are pressing and intellectual satisfaction is required, no treatment suffices to heal which fails to supply the needed mental pabulum. We know there is a side to the doctrine of the utility of denials which deserves respectful consideration, but as we proceed to explain this as we understand it, you will clearly see that the chief difference between the two modes of statement is technical rather than intentional, though the distinction is nevertheless important.

Miss Charlotte Hawes of Boston, a well known teacher of

music, has given to the world a beautiful song opening with these words:

"Set the world to music,
Haunt it with a song;
Hide this wisdom in it,
Nothing can go wrong."

If everything goes right, nothing goes wrong, but though the latter declaration is legitimate and helpful, is not the former the stronger of the two?

We are simply calling attention to major and minor benefits likely to accrue from differing phraseologies. Let the tired, worried woman, who has been incessantly fretting and fuming over trials and discords, take up her parable in the words of the song and sing during her work "Nothing can go wrong." She has taken a great step forward and she will soon prove the relative wisdom of her course by seeing difficulties vanish and weariness depart, but when she goes still further in the correct use of language and exultingly exclaims, "*Everything goes right,*" she will be a still greater power in her household, as her diction will be confined to the vocabulary of heaven.

Suppose we take these two mottoes, "*Nothing can go wrong*" and "*Everything goes right*" and place them on our walls; we must be careful in the one case, lest we let some one sit where he will see the word *wrong* staring him in the face, but with the other we need exercise no caution, for there is not a word in the sentence which can possibly exert a baneful influence as it appeals to consciousness through eye or ear. Sit where you will in the class-room, let any

pillar hide a portion of the text from your vision, and the purely affirmative motto can exercise no pernicious influence; while the other, good though it is as a whole, may inadvertently suggest nothing but *wrong*, while the former in the same position could suggest nothing but *right* to those who were so seated that they beheld only the terminal word.

Discretion is indeed the better part of valor, and nowhere do we need to be more discreet than in the presence of sensitive, nervously active, ill-balanced persons, who are among the first to apply for mental treatment; because in their cases more frequently than in any others, regular physicians and everybody else are apt to declare that mental treatment may prove effective.

The orderly work of mental healing carried on in accordance with an understanding and application of the law of correspondence is a beautiful, healthful undertaking—a work in which the most delicately organized maiden can well engage, but when the questionable method of denying disease, after having ferreted it out and called it by name, is introduced, we will not answer for the effect produced by such a course upon highly sensitive and intensely imaginative temperaments. As Paul said, "all things may be *lawful*, but all things are not *expedient*," so there may be questionable and unquestionable modes of mental practice, consequently without condemning the former we confine ourselves to positive advocacy of the latter only. Affirmations are useful at all times, in all places, and on behalf of all people, and, as we grow more and more into an understanding of this, we shall see our way to a plain, logical, and effectual

settlement of many a mooted question which has come up again and again as a vexed problem in the path of the mental practitioner.

There is a correct answer to every conceivable question, and that answer agrees always with the Golden Rule, which we have no right to twist and travesty until it appears to mean one thing for us and something altogether different for our neighbors. We never really offend people by appealing to their highest and best, but we often give needless offense to others by dwelling in our own thoughts upon their supposed delinquencies. One of the most pitiful blunders ever made is the setting up hideous scarecrows, veritable "men of straw," between ourselves and those about us, and then practicing and advocating an elaborately impertinent system of mental treatment, justified only on the pretext that our effigies are real flesh and blood humanity. We know of so many cases where this error fatally prevails, that we have no hesitancy in pointing out its thoroughly erroneous character for the sake of suggesting the much needed remedy; for we make it our invariable course never to refer to what we see to be a mistake except in connection with a practical plan of remedy. If people would only consider that their views of people and things are not necessarily correct, a great forward step would soon be taken out of the desert of discord into the good land of harmony, which we can all possess if we will but march steadily forward, leaving Egyptian beliefs behind us while on the road from thence to Canaan.

When we come to perceive that the real entity is every-

where the same and that it can always be appealed to, we learn to look with disfavor upon mental treatment "for disease" or "for discord," because we know that the very mention of the name of anything conjures up its reflection before the mental vision, and we cannot afford to be looking constantly upon ugly pictures if we would save ourselves and help to deliver others from the shadows which now entomb them.

There is so much in accepted Christian phraseology that can be pressed into the service of Divine Science, that it is quite unnecessary to coin a novel terminology when working among people who are used to the sound of certain phrases, which are as music in their ears; especially when these very phrases are full of sound, healthful suggestiveness. Uncompromising loyalty to truth does not demand iconoclastic procedure, except where there is a "golden calf" or other molten image to be broken up; and while we hope to be ever ready to demolish idols, it is our sincere desire to preserve and glorify whatever is of help and service to humanity. Take for illustration the words of a beautiful hymn:

> "O, eyes that are weary and hearts that are sore,
> Look off unto Jesus and sorrow no more."

The conception is beautifully ideal. Eyes are wearied and sight is wasted with gazing upon what is hideous and repellant. Deliverance from the manifold afflictions brought upon us by our gazing upon what is unlovely, is to be accomplished only as we obey the wise injunction: "Whatsoever

things are excellent and of good repute, think on these things."

Any attempt to divert attention from the nauseous and fear-inspiring must be abortive, unless there be placed before the gaze of the sufferer a new and better subject for contemplation. A very interesting little anecdote was found not long ago in more than one newspaper. It ran as follows: A little boy had somewhat disturbed his mother, who slept in a room next to his chamber, by counting aloud the pattern of the wall paper incessantly morning after morning. The tedious repetition could do the child no good, and it was tiresome to the ears of the mother, who, being a wise woman, found no fault, but supplied a remedy in the form of a pleasing picture which she hung on the wall exactly opposite her son's bed. The little fellow was so delighted with this mural decoration that he quite relinquished his former tedious habit and soon developed a real taste for fine engravings and paintings of worth. The action of that sensible woman contains a practical lesson for all who would wisely practice suggestive therapeutics or any form of mental healing.

Divert attention from the undesirable by presenting the desirable, and just as this is readily done outwardly when we have the handling of material things, it must be done equally and in precisely the same manner on the psychic or subjective plane when we are handling spiritual things. The law of correspondence works inversely. As it is above and within, so is it below and without. There are no two orders in the universe; there can be but one order. A word to the

wise is sufficient, but the unwise may require many utterances before they are deeply influenced to forsake error for truth, and be it remembered that no one can reasonably be expected to share your mental attitude until he understands it and sees it to be reasonable. Be not impatient and be not officious. Seek to propagate the truth, but though a propagandist, be not a proselyter, for proselytes blow hot and cold, and are only the creatures of temporary sensationalism.

It is only by the steady, persistent holding of right thought that error can be displaced, and if you are not at once very successful in your work so far as appearances go, remember faith may develop as a grain of mustard seed unfolds. Do not say or allow yourself to believe that you can do nothing because as yet you can do but little. Small faith is living faith and holds within itself the seed of gigantic faith—faith so great and so potential that it can remove obstacles comparable to great mountains.

Forget not the injunction "*Heal thyself*," which means immeasurably more in its interior spirit than in its apparent letter. To heal yourself so as to prepare yourself to be God's instrument for healing others, is not at once to lay finally aside the last vestiges of some lingering physical appearance; it is to purge the thought-realm of those interior disorders which are the real diseases, the outward effects of which are all that is perceptible on the most external plane of observation.

There must be the right thought concerning others in your own consciousness, before you are ready to step for-

ward and proclaim yourself a healer. Failures and disappointments will continue to ensue just as long as you inwardly maintain the belief that you are right in holding on to a carnal estimate of your neighbor. Our Swedenborgian friends who make more of the doctrine of correspondences than do any other company of people, are quite right when they say, do not fight evils, but let the Lord overcome them in you.

We must open ourselves to divine influx; we must welcome goodness into our affections and truth into our understanding, and as we keep our spiritual gaze riveted upon the heights, we shall obtain light and our countenances will shine so that those who are in the depths will see the light, which is God's universal radiance reflected through us to those of our brethern who stand in such relation to us that it is orderly that we should be unto them torchbearers and light dispensers.

Finally, everyone must accomplish his own regeneration through inward acceptance and assimilation of truth, each for himself. We are not wells or fountains to our neighbors, but we are guides to the fountains, to the wells and to the rivers of salvation. Let us be faithful guides and our good work will prove itself in harvests of benediction, to be shared equally by us and our companions. The clear air of neighborly affection is beneficial to all who breathe it, while the fetid atmosphere of exclusive interest in self is stifling to all who inhale it. It follows, therefore, that the very states of mind which enable us to bless our brethren are largely conducive to our individual well-being.

LESSON III.

THE TWELVE MANNERS OF PEOPLE.—THEIR PECULIARITIES AND LIABILITIES.

In the second lesson of this course, we touched upon the topic of this third discourse, and by making special mention of the Head, we suggested a line of thought which we now propose to follow out in greater detail. It is well to keep in mind the caution that no such theory as that outlined in our book entitled "Our Places in the Universal Zodiac" can be properly taken in an arbitrary way and persistently enforced in an almanac manner, so as to insist that all persons born at the same season of the year are so much alike that what befalls one must overtake all the rest. Astrology has its roots in the Science of Human Expression, and, when rightly understood, helps very many people to a clearer understanding of themselves and others; but as the topic of Astrology is beset with many dangers, it is well to clear away rubbish by positively affirming certain fundamental propositions in the clearest possible manner.

First, let it be admitted that *Equality* is the cardinal watchword of Divine Science. We are equal in that we are all offspring of Deity. If one is a child of God, so are all the rest; therefore, all souls are alike unto the Eternal, who is no respecter of persons.

Second, we must note that *Variety* is a prime characteristic of expression, and it is through differences (not disagreements or discords) that essential equality is to be revealed.

Third, *Inequality* is surely noticeable in the external world, and this pertains neither to the essential nature of humankind nor to the specific nature of a particular soul, but only to the degree of development reached at present by some and not by others. The family example is always in place. We are sons and daughters of the same parents, but some are elder and some are younger children.

In social position we are equals by birth, but in measure of attainment we are unequal. Elder brothers and sisters can teach the younger, and so do we come to learn that in some mysterious way we are related in the great human family as we are related in the smaller groups which constitute our private households. Brotherliness and sisterliness must be ever the keynote to enduring harmony, but fraternity does not displace schools and teachers, for it does not blindly assert that all are at present equal in any other than the *primal* sense—that all are members of one great family and God is the parent of us all.

When we get back of all phenomena and seek to consider ourselves as divine offspring only, we are confronted with so glorious a vision of our inward perfectness that we can but exclaim with Emerson, "I, the imperfect, adore my own perfect." But in that immortal sentence have we not a distinctive acknowledgement of the two—the perfect which is eternal, and the imperfect which is temporal; it is the latter, not the former, which needs teaching, guiding, healing.

Ourselves appear as Adam and then as Enos, later on as Noah, and after some great transition in our experience (which may be likened to a flood) as Abraham, Isaac, Jacob and Joseph successively—till at length we reach the Messianic height and know ourselves as we truly are. This involves a long process in evolution, and as we journey along this continuous way we can all help each other, and we must be equally willing to help and to be helped if we would progress truly.

The twelve sons of Jacob, titled *Israel*, as they are enumerated in the 49th chapter of Genesis are clearly of the earth earthy. They are there described as tribes of Israel, but their father is not God, but Jacob, and they partake of mortal qualities. They have great destinies to fulfill—twelve distinct kinds of destiny within one all-including divinely appointed destiny. Strength and weakness, innate qualities of power and liabilities to weakness are all enumerated by the patriarch as he addresses his twelve assembled sons before bidding them a final farewell as to the state in which they then beheld him. Let us see how he addresses them, what message he has for each, and then turn later on to the twelve tribes as we find them enumerated in the 7th chapter of Revelations, where we shall discover them in regenerated order. In Genesis we are introduced to Jacob's offspring in their unregenerate, or first Adam condition; in the Apocalypse we are shown these same twelve types of humanity regenerated into the likeness of the second Adam, who is the octave note, the eighth tone, the first in the new ascending scale of ever upward and onward progress.

In our first estate before we are born anew, we are liable to all sorts of disorders which come to us in different ways according to our diverse temperaments, but having conquered the flesh, by subduing its appetites, having gained full mastery over the passions which formerly rode rampant in us, we have come first into the *sight* and then into the very *heart* of the Kingdom of Heaven.

Regeneration must follow generation as an orderly process; we must be born a second time into a new and higher consciousness than came with our earlier birth. A first birth need not be sinful; it may indeed without being *miraculous*, be *immaculate*, but even if it be so, it is to be followed by a higher, nobler, fuller realization of life; therefore, the Christ is ever saying, "I am come that they might have more abundant life." Take this advent of the Christ into your consciousness in any sense you will, it is always the inrushing of a wider view, a sense of more glorious possibilities, a realization of a measure of freedom and degree of power hitherto undreamed of. It is a new revelation made possible by all that went before it, the crown placed upon the head which was without a diadem until it had evolved for itself an aureole.

Jacob and his twelve sons are in our midst to-day. Such characters are not mythical but actual, and they are far more than historical, for they are living among us; they are us and we are they. Reuben, the first born, is a remarkable type, and he is shown forth in all the excellency of physical strength and dignity; but he is as yet only conscious of the exterior aspect of his power, therefore though possessed of

might, he is unstable in the exercise of it. Jacob is a prophet, so he points out to his sons what shall come to them in their "last days," which means that through the exercise of the faculty of seership one is able to confidently predict what will be the certain outcome of any course of thought and corresponding action steadily pursued. We make mysteries of prophecy; we cast discredit on the seer and vaunt ourselves that we are scientific because we are *agnostic*, (a scholarly synonym for ignorant), but when we have drank a little more deeply from the well of knowledge, we no longer sneer at the well of Jacob, for we become Jacobs and then others may sneer at us, for we are in our turn among the prophets.

Verily there is a continual evolution of that which is involved in every one of us; let us, therefore, be ever on our guard against suppositious finalities, for there are no finalities but axioms of truth, and these can be increased in number, though never altered in reality. Jacob sees the future of Reuben as a gardener sees the future of the seeds he has sown and the slips he has planted. All growth is one growth; there is but one order of growth, therefore, as plants grow so men grow. It is from the standpoint of this knowledge that we can interpret the law of prognosis in addition to diagnosis; for he who prognosticates or foretells the future must be acquainted with the present and the past, and with the law of sequence that has brought a present from a past and will surely bring a future from a present.

Jacob is clairvoyant, psychometric, intuitive; he understands the underlying principles of astrology and palmistry

as well as of phrenology and physiognomy. Twelve young men stand before him and he can read their heads, faces, hands, and more—he can penetrate below their surfaces and detect what is going on within them. Jacob is on a deathbed, he is dying to an old state and rising to a new condition. He is not declining or perishing, he is enlarging, expanding, and as he is taking his departure to the next rung of the ladder of conscious existence he is melting into his successor; he will be a Joseph when in the future we re-encounter him. Shall we recognize him, or will he be unknown to us then unless he re-enter in appearance his former lower state? That depends upon how far our spiritual eyes are open, or how nearly we are blind.

On a deathbed people are wont to be honest, and their words are apt to be treasured through succeeding generations. Dying people are going away and they have nothing to fear, to gain, or to lose by outspokenness, and because of this they are apt to be unusually lucid in their delineations of the characters of those about them. Honesty impels foresight and insight, and the two are inseparable; without the one, the other cannot be. Strong points and weak points are seen together, and both must be mentioned, that the weak be strengthened and the strong rendered stronger still.

We can hardly read the whole of the frank utterance of Reuben's father to his firstborn without being appalled at the glaring contrast it presents; but Reuben is with us to-day, and we must face the modern situation, however little we know of the ancient history. Reuben may come to

you any moment for advice and treatment; can you give him a clairvoyant examination, or what is better, an intuitive diagnosis of his case? This proud, dignified man occupies a high position in society; he is much looked up to and respected, and he deserves much praise for some of his conduct, for it is excellent; but there has lain hidden somewhere a grievous wrong—an injustice—a breach of honor, some disloyalty to a trust, and that disloyalty has been the secret worm which has gnawed at Reuben's vitals. How surprised his companions would be if they only suspected what they need never know, for the offense may be of a private nature and should not be mentioned beyond the confines of his home.

It is well to tell the woman of Samaria at Jacob's well that she has had five husbands and is now living in adultery, but it must be told in a private interview, and so told that she will be led to ennoble her own life and bring others to the feet of truth because of the telling of it.

Verily Jacob's couch and Jacob's well are telltale institutions, and you must beware how you approach them if you do not wish your secrets to be made known. Seership holds no terrors for the virtuous, only the vicious are afraid of extended perceptions. Thought reading is terrible to him or to her whose thoughts are evil, while to the man or woman whose thoughts are pure the thought reader is as a savior. If during the next century thoughts are read well nigh universally, the premium so long placed on deception will be removed. Let us pray and work that Jacob's well may become universal, and then we shall be ready to die to it by

passing beyond it to a nobler well which is within us. Deathbeds are seats of judgment! When we are dying to old conditions and passing on to new, we judge our own past and we help others to greater self-knowledge. We must not be afraid of a revelation, for as long as we shut our eyes to causes, we cannot effectually bid effects to cease.

Simeon and Levi are brethern, instruments of cruelty are in their habitations. Here we have mentioned a second and a third type of humanity, two types closely allied; no better and no worse than the first, but different altogether from it. Reuben sins in secret and his vices find him out openly; while two of his brothers sin in public and they suffer in silence in consequence of open transgressions. How fierce are the denunciations of the father upon the iniquities of the children, and yet he eventually pronounces his blessing over all. He does not say cursed be they, but, "cursed be their anger for it was cruel."

Warriors are not an accursed race; among them are to be found noble patriots and faithful champions of right, but warfare is itself cursed. Swords are to be melted into ploughshares and spears into pruning hooks; garments are to be sold that spiritual weapons may be provided, but he who lifts his hand to slay his brother with a carnal weapon shall himself be slain. Weapons of warfare are still in your habitations, Oh, ye of the tribes of Simeon and Levi, but they need not be such weapons as guns and pistols! they may be warlike thoughts which "dig down the wall." You have undermined your constitution by thinking angrily of others; you have warred against your brethern with your

tongues though not with your fists, and worst of all, you have wished to undermine them. You have strength but you have misused it; acknowledge your strength as a blessing, and use it henceforward for the good of all, but no more abuse it, is the counsel given you by a faithful instructor.

Concerning Judah it seems that no words of praise can be too extravagant, and yet this fourth type of humanity is not faultless, though it is indeed beautiful. Judah may become intemperate, and when his "eyes become red with wine" he may be guilty of manifold indiscretions. Judah people are very kind hearted, very handsome and very capable, but for all that they may bring trouble upon themselves through excesses, and while they are among the natural rulers of the world, and they rule through inward greatness, they must be shown wherein they have misdirected power when the time comes that they too must suffer affliction.

Zebulun, the fifth type, is given to travel across deep waters; he is of maritime disposition and loves to dwell by the seaside. Such people are liberal, broad, prosperous, enterprising and progressive; they rejoice in wide outlooks, but as it is by the water that they dwell, their danger is from the water. Zebulun may be "a haven for ships"; he is kind, considerate, liberal minded, but he may get beyond his depth, and when he is found sinking, it is beneath the very waves which are his proper delight and the means of his promotion.

Issachar, a sixth type of humanity, is a burden bearer, and when he is at the height of power, he is like unto "a strong

ass couching between two burdens." Here we have a suggestion of those who are naturally servants; they love to do those things which others would consider burdensome if not degrading. Just as it is in the animal world where some animals display characteristics which other types do not manifest, so is it in our human economy—we are so adapted to differing pursuits, that situations which would prove extremely depressing to some, are the natural habitat of others. Becoming "a servant unto tribute" does not sound attractive in an age which boasts of liberty, and in a land which shouts the praises of freedom; and possibly at this very point we shall discover that while haughtiness and egotism are causes of some disorders, undue servility will be found the wellspring of equal though widely differing troubles in another type of person. As the flightiness of some people needs toning down, so does the humility of others need toning up. How wise indeed does a counselor of many need to be; how versatile in understanding should be he or she who attempts to reach helpfully great varieties of temperaments.

Reuben may call at your office at ten in the morning, and at three in the afternoon of the same day you may be called upon to prescribe for Issachar. Reuben may be the proud millionaire who comes in his carriage attended with his men servants, or he may summon you to his palatial home; while Issachar will very likely be one of the underlings in Reuben's kitchen, or the old, tired, oppressed man who runs the elevator in Reuben's magnificent place of business. When you treat them both you must remember they are

spiritually and also physically from the same source. If the same Lord is the father of their souls, the same "Jacob" is the father of their bodies; and there is but one Lord and there is but one Jacob, in the broadest sense. When you remember this, you are not likely to be puffed up because Reuben sent for you, nor are you disposed to treat Issachar as though he were but a beast of burden. If you reach both so as to be a help to both, you must induce Reuben to be less haughty and Issachar to be less servile. The ailment of the former is probably head trouble—the difficulty with the latter is doubtless a wasting disease and general lack of vitality.

Dan, who is numbered seven, in this classification, is the most troublesome to deal with of all the sons of Jacob, for though he shall judge his people he is, while unregenerate, like a serpent in the way and an adder in the path; he biteth the horses heels and causeth the rider to stumble and fall backward. Clearly Dan is the Scorpion of the Zodiac; his promptings are sensual, for in him sex power and its lusts will reach their maximum. You must be very uncompromising with him; you must be unto him as Elisha was to Naaman—a stern prophet who orders seven bathings in Jordan, and will not tolerate continual indulgences in sensuality, nor hold out to him any hope of recovery so long as former courses are not abandoned. Dan is very prominent everywhere, and a word to the wise is sufficient to suggest how he must be dealt with. The whole problem of sexual regeneration,—of conquest over the oldest of serpents who ever tempted mankind, is here suggested; and this is a case

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which needs firm though temperate handling. Dan, as we have formerly known him, will be no more seen or heard about when we read the names of the twelve tribes of Israel, clothed in white raiment, standing before the throne of Divinity, unabashed in presence of the spotless Lamb.

Gad, the eighth type, is one of those who have much to overcome; but though at first he appear vanquished, he shall be the conquerer at last. Gad is sore pressed oftentimes; he has fits of the blues and days of despondency; circumstances about him appear untoward in the extreme, and he believes he must succumb to his adverse fate and submit to the cruel blows of universal misfortune. The troubles of Gad are not one, but many; he is tormented with a legion of tormentors, and when you question him, or look into his affairs, you will soon discover that the whole head seems sick and the entire heart faint. You cannot enumerate troubles of Gad,—he is a veritable Job in his afflictions; all you can do if you are to help him, is to assure him of final victory. Read the book of Job in the ears of Gad, and if you can interpret some of it in the light of your own experience, so much the better. Gad has met the Accuser; Satan has buffeted him and a host of perplexities are overwhelming him. You will know him when you see him; we need not describe him further, and when he comes to you, or you are summoned to his presence, let your word be one of assurance that light shall spring out of darkness and out of apparent evil shall actual good proceed. Don't tantalize the poor fellow whatever you do; don't twit him with what you imagine to be his shortcomings; don't tell him he

endures no anguish and feels no pain. You must be very sympathetic with Gad, but your sympathy must not be the mawkish sentimentality which pays atrocious "visits of condolence;" it must be stalwart, fearless, faithful and prophetic; it must point to certain victory. You must not dismiss Gad till you have made him feel convinced that though a host of difficulties have encompassed him, and he has seemingly been conquered by them, he shall overcome at the last. Your fate is in your own hands, Gad, you shall conquer your manifold oppressors and out of your trials you shall come forth as gold purified by fire.

Asher, a ninth type, finds the world for the most part going smoothly with him; he has delicacies to spare and, perhaps, money to burn, but in spite of his general well-offness, he may be sorely afflicted at times through a surfeit of delicacies; for dainties often clog and banquets have been known to destroy the fleshly tabernacles of emperors. Asher may also be surfeited with the goods of the intellect, and though he yields "royal dainties," he does not always know how best to make use of them.

A tenth type is Napthali, the orator; the eloquent speaker whose words are goodly; he is a fine preacher, a brilliant conversationalist, but he is like "a hind let loose" and sometimes he is thrown down and wounded by his impetuosity. Napthali may lack caution; he may be too exuberant and get into trouble through that very tongue which is his glory. Indiscretions in speech often cause sorrow; so the tongue must be guarded, controlled, but not silenced.

Words fail to describe Joseph, he who is the eleventh

brother, for he greatly excelleth all the rest. Jacob has given to Joseph a long-sleeved coat of many colors, and it has aroused the ire of his brethern. Joseph is the brightest, the finest, the most intelligent of all the family; you cannot readily mistake him; he is so gifted a person, so much of a genius that his very greatness attracts to him the envy and malice of those who have not risen anywhere near to his altitude. Joseph writes great books, paints glorious pictures, sings heavenly songs, speaks with silver tongued eloquence golden words of wisdom. He is a seer, a prophet, and his father knows it and looks up to him with reverence. Poor old Jacob! his gray hairs had been brought down with sorrow nigh unto the grave, because of the maltreatment his beloved Joseph had received at the hand of the other lads!

We all love Joseph if we know him; he is so wise and so handsome, but he excites, more than any brother of his, the cupidity and hatred of lesser persons, who think their smallness is due to others' greatness. Disregard for the tenth commandment, "Thou shalt not covet anything that is thy neighbor's," may lie at the root of a thousand and one maladies which we foolishly, blindly, and often blasphemously attribute to widely different causes. Joseph is truly great and he knows it! he has a vision and does not disguise the fact; messages come to him from heaven for his parents and his brethern, and he is insolent enough to tell of his dreams and not keep silent concerning his visions. Greatness is irrepressible; worth must show itself; you are but a poor hypocrite if you try to appear small when you know you are great; but greatness saves no one from persecution,

therefore you need not envy Joseph, for his heart is often sore, for he has a very loving nature, and his brothers smite him in his most vulnerable spot.

It cannot be hidden from Joseph that, though not the first born after the flesh, he is the highest born after the spirit. The earthly man-made law of primogeniture cannot be permitted to prevail. Estates cannot be everlastingly entailed! *worth*, not *age*, merit in place of legal claim unbacked by excellence, must and will assert itself in final triumph. Joseph may appeal to you for help and succor; he may be sometimes found in a pit or sold to Ishmaelites. Say unto Joseph that his blessings are most abundant even in that which has brought him bitterest suffering, viz., his separation from his brethern. Joseph as a child is often in tears; Joseph as a young man is often stung with insults, but in the heart of genius lies the seed and certain promise of completest victory, and of this, Joseph in his youth needs to be assured; in his age he will not need to be told it, for then he will have abundantly proved it.

The twelfth type, Benjamin is dismissed with short comment; all that is said of him is that he resembles a wolf; he is not a character that stands out very prominently alone; wolves hunt in packs, not singly; so they are symbolical of strongly social natures which dislike solitudes and are strongly convivial, though not always amiable in disposition.

The twelve types stand thus in Genesis: First, Reuben; second, Simeon; third, Levi; fourth, Judah; fifth, Zebulun; sixth, Issachar; seventh, Dan; eighth, Gad; ninth, Asher; tenth, Napthali; eleventh, Joseph; twelfth, Benjamin.

These are the twelve tribes of the scattered Israel, which is both Jew and Gentile, and is to be found dispersed over all the world to-day. What are the meanings of these twelve names? We require to understand these various peoples, for understanding is the only cure for misunderstanding and mismating and all the other mistakes which are our diseases, the remedy for which is to be found only in understanding aright.

Reuben signifies a son who is an evidence of God's mercy; an answer to a father's earnest petition. Simeon is one who is heard or who makes a noise in the world. Levi is the crowned one. Judah's name declares that he shall receive praise. The name of Zebulun denotes one who provides for himself and for others a habitation. Issachar signifies one given to laughter. Dan is a judge. Gad a fortunate person. Asher a happy disposition. Napthali one given to contest. Joseph he who will ever make additions. Benjamin a son of the right hand, or an executive person, not an originator.

In the 48th chapter of Ezekiel, the twelve tribes are classified on four sides of the city of Israel, the capital of the great projected commonwealth. Reuben, Judah and Levi are at the North; Joseph, Benjamin and Dan are at the East; Simeon,Issachar and Zebulun are at the South; Gad, Asher and Napthali are at the West. Here is evidently intended far more than a literal plan of a literal city.

The twelve tribes of Israel are clearly twelve manners of people; we are included among them, and happy are we if we succeed in so finding ourselves and others that through the blessed ministry of divine healing (harmonizing), science,

philosophy, religion and art may, like four sides of a square, exemplify on earth a state of perfect harmony, patterned after the celestial model which can be nothing short of the arrangement of angels in the upper heavens, whose celestial order will yet be made manifest on earth in an ideal social state, completely actualized, significantly foretold as the new and universal City of God, the abode of peace—Jerusalem.

LESSON IV.

HEALING OF THE NATIONS AND REDEMPTION OF THE TRIBES.

Having considered the twelve tribes of Israel as they have been introduced to us in Genesis XLIX and Ezekiel XLVIII, we now turn to the 7th chapter of the Apocalypse, or Book of Revelations, and see how differently they appear in their new order from the manner in which they were presented before our gaze in their earliest arrangement. Twelve tribes of Israel, be it remembered, signify all the distinct varieties of a "chosen people."

We need to inquire into what is meant by an "elect nation," a "holy seed," and other expressions frequently encountered in Holy Scripture and elsewhere,—sayings which, though they contain a great wealth of instruction for the intelligent reader, are very frequently so misread that they become stumbling blocks and rocks of offence.

Partiality is not a divine attribute; special privileges arbitrarily conferred on some and withheld from others, regardless of merit or demerit, can only awaken sentiments the very reverse of grateful and reverential. We dismiss, therefore, as utterly unworthy of regard, all theories of election which teach a partial God and a universal order opposed to our highest and ever-expanding ideals of equity, which is

righteousness. God's ways are *higher*, not *lower*, than our ways, and when we are asked to tell how we can judge as to what is high and what is low in moral order, our reply invariably is that in the course of moral awakenment, we all grow further and further away from favoritism, and nearer and nearer to a demand for rigid impartiality in all disbursements. When Whittier was challenged to defend some of his grandest utterances concerning the universality of divine goodness, the gist and essence of his stalwart reply to every critic is to be found in the following lines:

> "Nothing can be good in Him
> Which evil is in me."

God's will is mirrored in our human sense of righteousness, and as our mirrors grow clearer and clearer, we come to see more and more of divine order. It speaks well for President McKinley that his favorite hymn contains the words:

> "But we make His love too narrow by false limits of our own,
> And we magnify His strictness with a zeal He will not own."

It is noteworthy that those words came from the Roman Catholic priest, Faber, at a time when the harsher views of religion put forth by lesser lights, were in the ascendant, and the milder doctrines of the greater fathers of the church were being overclouded.

"Many are called but few are chosen" is a stumbling block, unless we open our eyes to its obviously practical meaning; then it becomes luminous. Joseph receives a long-sleeved coat of many colors from his father, Jacob, who has received the title of Israel. Joseph's brethern are

much incensed against him and also against their father, because of this act of seeming partiality displayed by their common father toward one of the lads. Envy, jealousy and all such hideous emotions make life wretched—destroy physical tissue and are behind more diseases than perhaps all other base emotions put together.

Envy and such abominable feelings as jealous dislike of our neighbors, are all products of senseless ignorance. They all spring from a false estimate of what constitutes and what makes for success. So long as we are dark enough to believe that one's downfall promotes another's rise, such emotions will stir in our bosoms as have from time immemorial disturbed the peace of the various sons of Jacob, who were enraged against Joseph because he was more highly endowed than they.

In the regenerated state of humanity depicted in prophecy as a condition to be reached, a goal yet to be won, we find twelve tribes sealed and twelve thousand sealed out of every tribe, so no tribe yields more nor less than any other. Here is equality, and here also is variety, but inequality has vanished. Still Israel, for a time, is distinct from all the rest of humanity; but eventually the multitude, innumerable by human calculation or mortal arithmetic, shares Israel's position, and stands a larger Israel including the smaller before the "throne" and before the "lamb." These wonderful correspondences open to us measureless continents of spiritual territory, inviting us to explore and explore and explore, till we have at last discovered enough to afford us a plan, a perfect model, for the upbuilding of a terrestrial city in harmony with a superterrestrial design.

Pain, sickness, sorrow and death are to be finally abolished. We are not told that they came into the world on any particular day in any calendar, but simply that they came in consequence of certain inharmonious relations between members of the human family, and that they must disappear whenever the causes which gave them birth are no longer operating. "The day and the hour knoweth no man." Chronological and geographical definitions are never interpretations, but becloudings of a sacred text. Zion is wherever holiness prevails; Jerusalem is wherever peace is regnant. These two cities are to be married; they are divinely appointed bride and bridegroom, and when their nuptials have been celebrated within our human consciousness, the result of this interior wedding will appear without in all that pertains to individual and communal welfare.

People speak of divine science, and spiritual science, and spiritual philosophy, as though it were all a matter of abstruse theory and bewildering technicality, when the very core of it all applies immediately to everyday needs and hourly necessities. Metaphysical hobby riders achieve few and poor results because they do not expand their ideas till they take in the universe. As we must synthesize before we can correctly analyze, so we must take a broad, deep, high, comprehensive view of life ere we can intelligently apply a theory in any branch of special local practice.

If you would be a skillful oculist or aurist you must first be a general anatomist and physiologist, for you cannot understand the mechanism of eye or ear or any other organ, save as that organ is related to other organs in the organism

we call the body. Leave out the brain and of what use is the eye? omit the heart and how is the ear to be supplied with blood? Local treatment is usually farcical, because based on fundamental ignorance. Take skin for example; what causes soft, healthy, beautiful skin but good, pure, wholesome blood? Absurd, then, is it not to seek to make perfect the outside of the personality except you are determined to do so as a result of first purifying the within. There is war within before there is war without; so there must be peace within ere there can be peace without, and by peace we do not mean compromise, but harmony. No truer or nobler words can well be spoken than those attributed to a truly valiant hero, "We will have peace at any *honorable* price." Where there is no honor there is no peace, though there is often found its crafty substitute.

The sword precedes the advent of the Prince of Peace, and when he comes, whose right it is to reign over all the nations of the earth, the new order of peace is established for the first time in the history of the planet. It is so with the individual also, for human experience in general is nothing other than an extension or enlargement of human experience in particular. Peacemakers are to be known as children of God, and to as many as receive truth into their affections and thence manifest it in external conduct, is the beatitude applicable, "Blessed are the peacemakers, for they shall be called the children of God."

It is the nature of light to shine and of salt to circulate, therefore are the words true, "Ye are the light of the world," and "Ye are the salt of the earth." Mark well the language,

for in both instances the phraseology is precise and cannot be altered without defacing the original conception or changing the root idea. It is a small thing comparatively to carry a light about with you, as it were, a kindled lamp that might at any time be extinguished by a gust of wind; it is also but a small thing to carry a bag of salt with you which may soon become empty or be knocked out of your hand. To *be* light and to *be* salt is intensely significant, for that which you *have* may be taken from you, but that which you *are* is yours by right of such possession as results solely from well-earned development.

As a cycle approaches its close (one is closing even now at the end of this present century) those who are the light and the salt are drawn mysteriously together; they are attracted to each other through the subtle agency of some compelling power, or better, some *impelling* force, which brings into the same assembly those who are especially fitted for each other's companionship. The many apartments in the one Father's house are revealed as distinct, but not as separated societies of souls. Distinctiveness is beautiful, but separation is the cause of all the jealousies, hatreds, and murders which have ever been committed or ever can be known.

Separateness is death. Distinctiveness is revelation of that marvelous fullness or copiousness of life which inheres in the great I AM and is manifested through all the entities, which are but expressions of the infinite eternal EGO.

We have, each one of us, all the twelve tribes in us. Yea, we even contain the number thirteen, and the still greater

dual number twenty-six. There are twelve tribes, but there are twenty-four elders, for male and female must be equally expressed by every individual before the Golden Era stands disclosed. Though we have all the tribes, male and female, (twenty-four) within us, and also the Master, who is both male and female (two) making the mystical twenty-six within our own economy, each one of us will be found in a perfected social and industrial state, in a specific place, engaged in a specific work. Therefore, there will be eleven tribes dormant and one active in each one of us at any time when any of us shall be found in the Israel state, which is the enlightened condition for all humanity.

All sorts of experiments will be tried, all sorts of nostrums will be administered through the quackery of so-called sociology and political economy; all sorts of plans and projects will be discussed and started, and people will rush hither and thither to find a small supposed Christ in a wilderness, on a hill-top, or in a secret chamber; but all these attempted constructions of an Ideal Commonwealth or Republic of Heaven will be vain in the sense that they will fail to accomplish what they set out to fulfill. But they will not be useless, because by means of them many people will gain a needed measure of experience required by them as they journey forward to a higher and far nobler realization of their hopeful dreams.

Everybody who is seeking to establish a republic of harmony on earth, will do some good and get some good, but the final ultimation of harmony will not take place till palliative measures are abandoned for radical reform. "Ye must

be born anew," or you cannot be healed, though in your old state you may be cured. There is a vast difference between these two—curing and healing, a difference sadly overlooked by the majority of practitioners, regardless of whether they are dealing with the body politic or only the corporeal frame of a solitary individual who applies for a mental treatment.

Though astrology, palmistry and such branches of occultism as sail under those names are not necessary to highly intuitive natures, we always advocate their intelligent consideration at the hands of the general public; because there are two distinct ways in which they can be made helpful in rendering individuals and communities healthier and happier than they now are.

First, let us consider that indications may reveal *destiny* without in any way suggesting *fate;* for, as Mrs. Gestefeld and other able teachers affirm, fate can be conquered as destiny is made known. Destiny is to be unfolded from within through the agency of faith and hope alone; but fate is to be conquered by the unfolding of destiny. The term "fate" properly covers everything circumstantial or incidental which would thwart the fulfillment of our destiny, but which, when rightly dealt with, is understood to constitute a portion of that which we are to employ in the building of the fabric of our personality.

The twelve tribes of Israel in the Apocalypse are as distinct, one from the others, as when they first appeared in Genesis, even though they have become regenerate. They are now like unto precious gems, cut and polished and

freed from all alloy. Sapphires do not lose their blue, nor rubies their red light by polishing. Emeralds are still green after the lapidary has expended his best skill upon them; so it is with the redemption of the tribes and all that this expression signifies.

In the Temple which is humanity, there are all manners of precious stones and they are enumerated to signify distinctiveness in individual work. If your light shines and you are like unto a sapphire, you will not shine with the particular glow which would be yours had you resembled an amethyst; but you are all equally precious in the sight of the wise, though the foolish will esteem some of you highly and treat others of you with disdain.

People who pose as teachers before the world to-day, say that there is no science of healing of the nations, or of healing of individuals, because they have not as yet discovered the science of health. Honest you may be and yet ignorant of science, as you may be a good man and yet not know how to solve a simple mathematical problem; and furthermore, there may be some problems which you can solve now and others which you cannot solve yet, but all are soluble, and not only are they soluble *per se*, but by yourself individually, as you grow into a knowledge of how to solve them.

Division of work is orderly, therefore ideal society is divided into groups, but not into factions. There ought to be only one church and only one political party; but there will surely be a number of churches and of parties which must continue until wisdom is sufficiently revealed to unite

the sundered, heal breaches and abolish dissentions of every kind.

Extraneous authority belongs to an earlier stage of human growth—as paternalism antedates fraternalism in the evolution of govermental order. So long as only a few are enlightened, it is but right that the enlightened few should rule and (kick against it as you may) it will be so in spite of all your protests, for rulers rule from the same cause that cream rises to the top of the milkpail.

Hereditary rulership is a farce. Put a weak man on the throne and a strong woman will be the ruler and he the figure-head. Place a weak woman in the place of authority and a strong man will hold the reins of government behind her, and though the people see her figure, they feel his hand of iron. Let a strong man and woman occupy a place of influence together and, as in the case of Queen Victoria and Prince Albert, a joint exercise of authority is felt for the good of the whole community. Weakness always betrays itself in fault finding, while strength is ever self-reliant.

Strong people need capable assistants and they get them, for they have the organizing power which first attracts, and then firmly holds what it has attracted. Great individuals know their own place and keep it; they are consequently never fussy, intrusive or meddlesome. They have neither time nor inclination for gossip, nor are they cast down nor rendered unhappy by the misery and sin around them. They are above sin; they overcome sorrow; being lights they shine into darkness and darkness exists no more; being salt they enter into tainted places and preserve the social

fabric from decay. Far too active are they in the accomplishment of good work to spend much time or many tears in bemoaning iniquities. Jesus weeps before the resurrection but never after it.

Ascension and glorification represent states beyond tears, for tears there cannot be save in those conditions of humiliation where the soul is for a while perplexed and bewildered and has not yet finished its victory over all that is meant by Golgotha and Calvary. There are tears on Olivet, but there are none on Tabor. Transfiguration is too bright to allow of sadness, thus when a life is seen transfigured, its glory is so dazzling that those who have not yet come to know the meaning of transfiguration are smitten down with wonder, so amazed are they at beholding not only another's glory, but a forecast of their own.

The twelve tribes in the Apocalypse have come up out of great tribulation (a word derived from the latin *tribula*, a thistle), or as the passage is otherwise translatable, out of continual friction, a process of long time irritation. How strangely are we reminded everywhere of the career of Job; we meet that ancient worthy at every turn and we find that he is us and we are he. Where are you in the book of Job? (you are going through it and you are somewhere in it) is a very pertinent enquiry.

Divine Science and spiritual philosophy are popular expressions; what do they mean? Divine Science is knowledge of how to live! it is biology, anthropology, psychology and theology and all the other ologies rolled into one. The theologian would study God outside of Man, and he

needs a Henry Ward Beecher to tell him that his creed probably begins at the wrong end; he must be an anthropologist or anthropologian, he must know Man before he can know Deity. Some physiologists ignore the physical body, and some psychologists ignore soul. Small fractionists, every one of them! Good meaning people, doubtless, and by no means altogether useless, provided some larger fractionist (lacking integrality) can select the pieces of the various cults and weave them into a beautiful mosaic.

The Pentateuch is still a mosaic, even though the "higher critics" should declare that no man named Moses ever wrote any portion of it. In their unillumined state, the twelve sons of Jacob are envious and contentious, and in their unregenerate degree the twelve specially chosen disciples of Jesus are rivalrous. There is a strife among them as to which shall be considered greatest, but so idiotic is the strifeful temper that the mother of the two sons of Zebedee positively requested (though she would have been horrified had she understood the import of her own words) that one of her sons should be numbered among the goats on the left, and the other among the sheep on the right hand of the King of the universe and Judge of all mankind. It is only ignorance that asks favors in such a way as to implore that one son should sit on the right side and the other son on the left side of a monarch; for the two sides of an earthly monarch are unequal—the right hand ranking higher than the left.

In the celestial state, there are no better and no poorer positions. The heavenly state is a condition of harmony,

wherein all are fellow-workers; and as but one spirit breathes through all, though there are diversities of gifts, all good gifts are equal. Health and harmony are everywhere inseparable. You are a healer exactly in so far as you are a harmonizer, and not a fraction of an inch further, and you are a harmonizer exactly to the extent that you are a comprehensionist and not the least step further.

You must then, if you would heal, study individual peculiarities and eccentricities, not to blame them or eradicate them, but to point to the highest use of all of them. Let there be no shadow of a mistake here; vices are not peculiarities, diseases are not eccentricities, therefore they may not be included in the list of normal differentiations. The cabbage differs from the cauliflower, but the worm in either is a blight. There must be no mildew on any character, no canker eating into any type of servant or service, and just as you are strong to perceive differences, you will be bold to rebuke iniquities.

All types are redeemable and in the regeneration the ass remains the ass, but it has become white, and the horse remaining a horse has become white also. There are four horses mentioned in the book of Revelations, but only the white horse is worthy to afford a seat for the Son of God. In the order of evolution the ass is redeemed first and the horse later, but both are finally regenerated. We can accomplish larger works and subdue stronger appetites only after we have done lesser things and controlled feebler appetites.

In the external or manifest order of the universe, there

must be an ingathering of tribes, one by one, till at length all are gathered; for some are elder and some are younger brethren, but no brother is a brother's superior, all are equal. The enumeration of the twelve tribes in the 7th chapter of Revelations is as follows: 1, Judah; 2, Reuben; 3, Gad; 4, Asher; 5, Nepthalim; 6, Manasses; 7, Simeon; 8, Levi; 9, Issachar; 10, Zebulun; 11, Joseph; 12, Benjamin. Mannasses is the new name for the twelfth tribe now that Dan has departed. There is a great secret in all this, and that secret is the secret of regeneration, even the redemption of the serpent and the restoration of Satan to the state of Lucifer.

Man falls through sensuality, but through transmuted sensuality he rises. Millions of addresses will be given and thousands of books will be written during the next few years on this very question. It cannot be balked or dodged, for the heart of health is in it, and the understanding thereof is the restoration of the "lost word" of the Master, which will heal universally when it is spoken with faith and understanding of its mighty import.

Regeneration must be complete even to the transformation of Dan into Mannasses, of Judas Iscariot into Matthias, and of Satan into Lucifer. Verily there is no evil in reality, but so long as discord exists evil will be present with us in appearance. Redemption is a new thing; the plan of it is to us a novelty. The scheme of salvation is a geometrical design; the plan of redemption is as a sum in mathematics. The example is set by the examplar, but each individual soul must work out its own self-contained salvation. Dis-

pute no longer over the mystery of atonement, for it is now being clearly revealed to all who have eyes to behold and ears to harken to the unveiling of an age-long mystery.

There must be demonstrative teaching of truth and there must be also dissemination of good through the agency of living influence. "How is it that ye do not understand" are words yet addressible to multitudes who claim to be teachers—not merely disciples in the school of truth. No intelligent observer can fail to see that, though there are myriads of smaller ways, there are but two really great methods through which humanity can be brought to a knowledge of the Law of Life. One of these methods appeals to understanding and the other to affection. One without the other will not work, because we are dual and our needs are correspondingly dual. We act *through* our *intellects*, but *from* our *wills*, consequently the love of right precedes right action, but the latter invariably follows close upon the former.

The mistake made by too many practitioners of something they elect to call divine, spiritual or mental healing is, that they look for the correspondences of disease instead of for the correspondences of health; and how can it be possible to find the cause of health in the dustbin of disease. It is as reasonable to analyze foul sputum swarming with bacilli, expecting to discover therein the remedy for tuberculosis or any other affliction of the lungs or chest, as to hunt amid the symptoms of disorder for the antidote to disease. Because we have transferred a false method from the objective or physical, to the subjective or psychical plane of action, does not render the search any less barren of desired result.

As so many people are more familiar with the astrological than with the Israelitish terminology, we will mention as we close this lesson the twelve kinds of people according to the Zodiacal classification in consecutive order as they are usually given:

First—Aries, the head. Special aptitude for headwork—liability to disease being found always in the region where sensitiveness and susceptibility are greatest, therefore head trouble is brought on in this type of person whenever undue excitement is permitted or disturbance of any mental variety occurs.

Second—Taurus, the neck. Executive ability, or "playing second fiddle," is the general aptitude of this sign. Throat more easily affected than rest of body.

Third—Gemini, shoulders, arms and hands. Chief characteristics manual dexterity and versatility. Parts of the body indicated by the sign weakest or strongest, according to use or abuse of the same.

Fourth—Cancer, the breast. Inclined to secret, silent, motherly occupation; conservative in temperament and apt to slowness in motion. Region of the breast most sensitive section of the organism.

Fifth—Leo, the heart. Strong love nature; emotional, adapted to reach the many or the few through geniality and sympathy. The literal heart in persons possessing such a temperament acts very quickly and is more easily thrown out of gear by excitement than any other organ.

Sixth—Virgo, the solar plexus. A synthetic and rational type of mind given to delight in the things of the under-

standing more than in the sentiments of the heart. Such natures have intellectual perplexities and for them *rational* mind cure is the only cure.

Seventh—Libra, the hips. Chief disposition in the direction of analyzing, weighing and measuring all things. When such people have become disturbed, equilibrium is most readily restored by looking at both sides of a subject presenting contrasts and showing unity where there cannot be uniformity.

Eighth—Scorpio, the reproductive system. Highly nervous and active temperament, given to passing judgment and standing more in need of caution than any other variety of mankind.

Ninth—Sagittarius, the thighs. Directness of aim and general decisiveness is the strength of this division of humanity; its weakness consists in liability to push ahead one's self regardless of the rights of others.

Tenth—Capricorn, the knees. Persevering, climbing; of ambitious nature, needing to transmute personal ambition into universal aspiration. Such people easily bend, but never break; they are natural burden bearers; their chief weakness is a too materialistic tendency.

Eleventh—Aquarius, the ankles. Capable of affording support to others; not so originative as disseminative; inclined to teach and to water the sown seed; chief liability to disorder through sense of cheerlessness and lack of appreciation of their own and others' efforts.

Twelfth—Pisces, the feet. Adapted by nature for the seemingly lowest services of life and capable of glorifying

little things and doing final things well. Chief tendency to disorder arises through fussiness and careful anxiety concerning petty details. Such people need to see through their actual work (which is often small) to the ideal which it is serving to externalize in an often humdrum, monotonous, and enigmatical manner.

You will find all these varieties of people among your patients. Remember they are all good, useful, necessary, yes equally so, but they need special words adapted to their particular functionings. The work of the wise teacher is always to discriminate and adapt the word of universal truth when dealing with an individual, to the specific needs of that individual.

LESSON V.

ENIGMAS CONFRONTED IN HEALING.

Though we can often very clearly trace the connection between an outward condition and its inward producing cause, there are many cases frequently presented to our notice where it seems incredible that any correspondence whatever can exist between the phase of disorder afflicting a chronic invalid and the mental disposition of the afflicted person. A frequent example is that supplied in cases of gout, rheumatism, stiff joints, etc., which are commonly attributed by correspondentialists to stubbornness and selfishness. "They are a stiff-necked and rebellious people" is a very old complaint made concerning Israel by Israel's greatest seers and prophets. Doubtless the originating cause of such ailments as these just enumerated, and many others of similar nature, is rightly defined as stubborn obstinacy and undue self-seeking in thought, if not in action; still there are many occasions to-day when we are beset with apparent contradictions of this general rule—contradictions so flagrant that we feel almost tempted to quote the old fallacy, "Exceptions prove the rule," and offer it in explanation of what is seemingly otherwise inexplicable.

Such a subterfuge, however, is thoroughly unscientific; for we know there are no exceptions to the rule in mathematics, and unless our metaphysics are in strict accord with mathematical reasoning, we are in a sorry plight; it will not therefore do to plead exception to the rule, for the true rule is undeviating. Another explanation offers itself which is far more worthy of sober consideration, viz., hereditary tendency; and still another yet worthier of our regard, viz., present susceptibility to surrounding influences.

Mrs. Gestefeld in her admirable book, "How We Master Our Fate," has a chapter on "The Power and the Powerlessness of Heredity," in which it is clearly shown, that on the sense plane of our existence, heredity holds us till we have overcome hereditary tendencies. The word tendency is a correct one, for there are no hereditary virtues, vices or diseases, but only tendency or bias toward a particular expression of strength or weakness in a given direction can be inherited. This inheritance is vanquishable; nothing being invincible except the divinity within us which is sure to assert itself triumphantly at some time and somewhere. Hereditary dispositions are seemingly unconquerable in many instances, because no effort is put forth to conquer them; it seems indeed that inherited weaknesses are tacitly admitted to hold sway, and the plea is made for them that they are inheritances, therefore we must give in to them, no matter how we may detest them or how earnestly we may long to be delivered from the burden of them.

Mistakes of the most radical and wide reaching character are made in connection with heredity, which is only "origi-

nal sin" in a pseudo-scientific instead of would-be religious dress. Inheritances can be thrown away! Because you have inherited property does not mean that you cannot get rid of it. If property has been left to you you are responsible for what you do with it, but you need not allow it to do anything with you. Here we come to revoking the inheritance,—cutting off the entail,—attaining to the commencement of the regenerate state,—breaking with our past and letting the dead past bury its dead.

Do not deny the fact of moral heredity when conversing with patients who are suffering through bondage to it, but explain to them the way of escape. It bewilders people most unnecessarily to deny the existence of what is, to them, self-evident, but no conversation is so helpful as an encouraging talk which shows a way out of the mire on to solid rock. When a special weakness oppresses the unselfish child of a selfish parent, remember that the son need not continue to bear affliction in consequence of the father's iniquity. Show as clearly as you possibly can how conditions are subjectively perpetuated and objectively revealed; and then at once proceed to apply your statements to the case immediately in hand.

Reason somewhat thus: your mother may have been obstinate and unyielding to conviction, a very trying person in more ways than one, but you have seen from early childhood the error of that way, so that instead of walking in her footsteps, so far as they were erroneous, you have resolved to be gentle, patient, considerate of others and generally unselfish. Your affliction springs from not having broken

loose from the subjective family bondage in which you are held. You have never freed yourself; you have not yet severed the cord which still binds you to your unhappy ancestry. You must free yourself, but the healer can help you to do it.

Here comes in the most vital gist and application of the law of healing science; and there is a healing *science*, not merely an art of healing, though in their ignorance of the law whereby healing is rendered scientific, many practitioners stop short with a half demonstrable theory.

In conquering hereditary tendencies it is absolutely necessary to affirm your own power over that which would continue to exercise sway in your organism did you not rise above it. Hereditary tendencies work secretly in many places where we least think of them as residing, and because of their deeply veiled character they render manifest conditions enigmatical, but not therefore insuperable. Our present access to the boundless reservoir of divine strength must be confidently and persistently affirmed till the limitations of ancestry drop away one by one, till at length they have all departed. But always remember they are not going to depart because you tell them to go; on the contrary, the more you think of them the more vigorous they are likely to become. Denials of the common sort resemble the shaving off of hair, which certainly is not its eradication, for everybody knows that the more frequently a beard or mustache is shaved off, the stronger the roots appear to become; therefore, shaving is often recommended for increasing the vigor of the hair.

As nature's law is the same on all planes and in all varieties of expression, disagreeable tendencies are aggravated and intensified in consequence of the attention called to them by mistaken formulas for treatment. "Whatsoever things are excellent and of good repute, think on these things," is indeed a wise counsel, and we need not longer wonder at the seemingly miraculous cures effected by Paul and his brother apostles in the first Christian century, as compared with the meagre results attending the practice of so many practitioners of a later day, when we consider the great insight into law displayed by the few really great healers of olden days, an insight which stands forth in glowing conspicuousness in such magnificent sentences as the one just quoted.

There is nothing excellent and nothing of good repute in asthma, catarrh and a host of other abominable ailments, with which no one would ever be afflicted if we did but learn and practice a correct system of breathing.

A wise healer might reason as follows: "I do not pronounce you free from bronchitis or any other malady when I give you a scientific treatment, for I never allow myself to dwell on a word which expresses an idea of which I desire to rid you. I know enough of the law of correspondences to turn the tables on the enemy by employing suggestion or suggestive therapeutics in such a way as to suggest to you that you can and do breathe freely and perfectly. I declare to you that your entire vocal anatomy is perfect." Exactly at this point comes in the necessity for enforcing the often neglected fact, that when one who is treating another sug-

gests to that other that he should breathe correctly, the two must breathe together who formerly breathed widely apart.

Whenever a company of musicians breathe together, they play far more correctly than when they fail thus to harmonize in breath. The patient does not inhale the healer's breath, nor does the healer inhale the patient's breath, which would be far worse; but the healer suggests to the patient that they two shall breathe together, and as the healer is already breathing in a far more wholesome and scientific manner than is the patient, it begins to come to pass that the invalid breathes away his invalided condition through commencing to inhale and exhale scientifically, *i. e.*, in harmony with universal order.

Some cases are harder to deal with and take longer time to cure than others, not because the type of disease is any more serious in those cases than in others, but because of the leech like tenacity with which many people clutch beliefs which they have inherited and of which they are personally unconscious. Unconsciousness of this sort is simply thoughtlessness.

It is surprising how much we take for granted, or as a matter of course, which we should never think of accepting as reasonable or true were it proposed to us as a new suggestion. New suggestions which are destined to take the place of old fallacious mental *substrata* must appeal directly to reason in the clearest and most convincing manner. New thoughts compel attention! new ideas command either respect or opposition; they never pass unchallenged. No preacher, lecturer, or author ever gives a new idea to the

world but he challenges attention which is friendly or unfriendly according to the nature of the idea presented, and the temper of the people to whom it is presented. Chronic invalids and all people suffering from hereditary distemper are sorely in need of new thoughts; and even if they are shocked and enraged at first, we should never be alarmed or disturbed, because excitement follows a stirring appeal to dormant consciousness.

Hereditary leanings show forth in the most trifling as well as in the more important groups of habits, and it is often difficult at first to trace any connection between so simple a habit as the obvious one of concession to prevailing customs and the deep seated weakness which is holding a victim in chains who might otherwise be free from all fetters. Some people have inherited a belief that they can eat only certain kinds of food; that they must rise at a certain hour, say seven o'clock every morning, and that they must be in bed at ten or eleven, or some other definitely prescribed hour, otherwise they will lose their "beauty sleep" or something else vainly imagined by people who are in total ignorance of the law of thought expression. Now these errors would be hardly worth challenging and refuting were it not for the fact that they cause untold misery to many honorable persons who, because they entertain them, are bound by them.

A night clerk at a hotel, or a printer, reporter, night editor or some other person who is obliged to be up all night and must therefore sleep during the day, need not be ill or any less well than his neighbor who works by day and sleeps by night. But many people will naturally enough inquire,

are there not fit times for active exercise and legitimate periods for repose? Certainly there are; but different people engaged in varying occupations can be equally healthy provided they conform their thoughts to the activities in which they are engaged; and further do we contend that if one kind of work and place is really better suited to some special individual than another, there is force or potency enough in well sustained silent affirmation to bring about the identical change in outward circumstances, which will render such most desirable from the standpoint of that particular individual.

Heredity is greatly overestimated and it is really a sign of the highest culture of the present age to largely discountenance any belief in it and turn toward the more liberal and wiser philosophy now happily increasing in vogue—of maintaining the right of the individual to choose his own career regardless of the position supplied by forefathers. Such hereditary names as Baker, Miller, Taylor and many others, prove that we have well-nigh outgrown that servility to heredity which formerly reigned almost supreme in every part of Europe and which still prevails in some sections of the East. We are introduced to a Mr. Brewer and then to a Mr. Butcher and we find that one is a clergyman and the other a district attorney, and we express no astonishment at the incongruity; but had we lived two hundred or three hundred years ago, we should have met with no Bakers except their occupation justified their title, and we should have taken it almost as a matter of course, that the son should

follow commercially, as well as otherwise, in the footsteps of his father.

If there were really such a thing as a *law of heredity* like unto that in which many people affect to believe, we should certainly see its operation exactly where we do not find it. Strongly individualized children are very apt to grow up so extremely unlike their parents and all their near relatives, that it is difficult to believe that they do indeed belong to the family into which they were born.

No theosophical tenet of reincarnation, or of the effects of Karma accumulated in a previous existence, is anything like so dumbfounding as the conventional belief in heredity, which voices itself in the stale platitude, "Like father, like son." A much wiser proverb reads, "The boy is father of the man"; this latter may be accepted and acted upon, as it affords a spur to exertion in youth under conviction that manhood will reveal the good results of noble preparation for maturity.

What passes for heredity in many cases is only the outcome of multiplied suggestions which take very great hold upon sensitive dispositions, though less susceptible natures are often but little affected by them. Here comes in a good word for "unruly" children, many of whom are only protesting instinctively against the unwisdom of blinded parents who are too bigoted, ignorant or domineering to respect the right of a child to individual expression. The most rebellious child in many a family is by far the healthiest and grows up the finest, most useful and successful man or woman, and why is this the case? We do not place a pre-

mium on rebelliousness, but we do maintain that when a system of training is anti-educational,—its effect being to repress instead of to unfold,—healthy children are neither naughty or lacking in natural affection, because they honor their native instinct of self-protection and try to show their elders the mistake they are making in trying to force children into unnatural grooves.

Selfishness frequently revenges itself upon the unselfish, provided these latter are weak and unresisting; and here comes in a much needed solution of many of our hardest problems. Selfish people exact services from the unselfish, which the unselfish have no right to render, and in the rendering of which equity is outraged, and no one can outrage equity without having to pay the penalty, even to the uttermost farthing. Society is benefited, the progress of the human race is assisted by justice and benevolence, therefore the universal law or order which ever makes steadily for righteousness necessarily opposes all weak truckling to error, and instead of rewarding the knock-kneed sycophant who bows to tyranny and practices extreme self-abnegation, this uncompromising law deals its heaviest blows on the poor, weak, trembling creatures who are ever ready to immolate themselves upon the altar of unrighteous concession to injustice.

Now we have a clue to the location of the selfishness expressed in unselfish Aunt Jemima's rheumatism, and self-sacrificing Sister Lucretia's stiff neck and unbendable finger joints. You dear, misguided women, you are reaping what you have encouraged others to sow, and though your inten-

tions were excellent, your judgment was lamentably at fault. You must remember in future that the selfishness you are catering to in your brother Tom or your niece Jane is quite as detrimental to the welfare of the social fabric as though you practiced it yourself. Remember, we implore you, that whoever assists another to develop any trait or encourage any tendency, is held responsible therefor, even as though he were himself the active, actual culprit.

Correspondences are not so difficult to trace when this torch light blazes the path of their discovery. In examining into any case that may come under your immediate notice and demand attention from you, it is always essential that you should carefully discriminate between embodied and reflected conditions. Because so little of this needed discrimination is commonly employed, much confusion obtains concerning the slow development of the process of healing in one case and the almost instantaneous relief effected in another, even when two cases are apparently of equal long standing and gravity, and equally faithful treatment is given in both instances.

Swedenborg has wisely told all who will listen to him that thought gives *presence*, but only love brings *conjunction*. Were people to discriminate closely between these two important words, *presence* and *conjunction*, they would see daylight where darkness now reigns. The presence of a disorder as to its symptoms is often due exclusively to one's participation in the thought of another, and we all know how many people in these nervous times are intensely susceptible to each other's mental states, to say nothing of

physical conditions also. Epidemics spread through the contagion of sympathy even where there is no conscious fear and where there is no other predisposition to attack, save the very prevalent one of yielding to the thoughts and beliefs and adopting the practices of one's neighbors unreasonably.

If people are conjoined with a state of discord, *i. e.,* if they are in the affection of an inharmony, they cannot possibly be substantially benefited unless or until they are emancipated from the clutch of that misguided affection. Positive, moral, educational work needs to be done in such an instance, while in the other group of cases referred to, where only reflected conditions are present, an emancipating word is all that needs to be spoken, and provided it is spoken it matters very little, if at all, how it is spoken, whether silently or aloud, or first aloud and then silently, or *vice versa.*

We should think that any reader of the foregoing pages who is disposed to give careful thought and earnest attention to the work of healing, will quickly be able to make use of the hints already given, but to emphasize the leading points as forcibly as possible, we shall throw the remainder of this lesson into the form of a brief catechism which will be found extremely convenient for ready reference.

The following questions are in substance such as are most frequently put to us by earnest students when inquiring along this particular line of study. The answers are in substance replies which have given much help to many questioners who have found themselves able to practically apply the suggestions therein contained.

(*Q.*) Do you teach that each separate phase of disorder, such as gout, rheumatism, sore throat, etc., etc., proceeds from some definite state of mental confusion or inharmony, and that there is a specific formula (if we only knew it) for the eradication of each distinct variety of disorder?

(*A.*) Such a conclusion is warranted by research and observation, but only as far as the first cause or origin of such distempers is concerned. It is often the case that the first cause of the disorder is far back of the person now suffering from it; therefore, though you are always right in giving affirmative treatments declaring the reality of the exact opposite of the manifest distemper, you are not just to your patient if you universally insist that the one who is now afflicted in a special manner, has brought that particular affliction upon himself by indulgence in the error of which the disease is a phenomenal outpicturing.

(*Q.*) But if what you have just declared be true, how do you account for the presence of a disorder in a person who has not begotten it from his own thought? how did he contract it,—from others?

(*A.*) Yes, and through weak susceptibility to their erroneous states of thought and action. The question becomes quite pathetic at this point, and still more so as we follow it to its logical conclusion; for having to face facts we are compelled to admit that persons who abhor sensuality are often victimized by what they detest, and persons whose own dispositions are toward temperance in all things are victimized by their grief in consequence of others' inebriety.

(*Q.*) But are not many cases, according to this view,

hopeless? how, for instance, can a wife, husband, child, or parent fail to be deeply concerned over the wrong doing of so near and well beloved a relative? Do you advocate callous indifference to those around us? is unconcern for others the only way of salvation?

(*A.*) We do not advocate callousness or indifferentism, but we do insist that there is a far higher way of dealing with people who are engulfed in error than the method usually adopted, which is to try to deal with the error, while our practice is to deal with the individual whom the error has temporarily overcome, in order that he may rise to a sense of his own innate nobility and voluntarily arise out of subserviency to lower desires to mastery over every lust or appetite which wars against the soul. You must heal yourself in so far as this, that you are no longer afflicted as you once were by the degradation of those about you, for not until you can truthfully say, "None of these things move me," will you be able to help others to move the things out of their path which are now moving them in wrong directions. Master and servant to the same thing at the same time you cannot be. It stands to reason that if you are being mastered by the errors with which you are surrounded, you are one of the victims of those errors. While you remain a victim, you cannot effectually pose as a conqueror, however brave the words may be which fall from your tongue, for they do not express the feelings of your inner nature.

(*Q.*) But what are people to do when they are forced by circumstances to live in an atmosphere of perpetual discord,

and are even bound to associate in the most intimate manner with persons whose lives are impure?

(*A.*) It is necessary to teach that the only inevitable circumstance which surrounds anybody is his own occult atmosphere or *aura*, and when this affords protection, he is safe no matter where he may be. The entire question of susceptibility and non-susceptibility is wrapped up in this single doctrine of theosophy. The neophyte who becomes a hierophant, becomes such exactly in proportion as he learns how to gain control over his personal emanations. A MASTER is one who has built for himself a wall of protection around his personality which shuts out all intruders. Whilst you are building your wall, you are of course less capable of resistance to adverse conditions than after you have fully constructed it, but if anyone sets to work in real earnest to build this psychic parapet, he is sure to eventually succeed, and though success is always gradually obtained, it is promoted by taking note of even the smallest victories and refusing to dwell upon even the largest defeats. Victories are real. Defeats are simply negative expressions, showing that triumphs though winable are not yet won. To give in to the thought that you must submit to anything, hinders progress and hampers growth, while to determinately affirm that the mastery is in your own power, and that you can and will rise superior to every limitation, is the sure road to final victory.

(*Q.*) But granting all you say concerning our own protection, how are we on such terms to help our brethren on to higher levels of attainment? Are we to selfishly protect

ourselves and leave those nearest and dearest to us to suffer the direful consequences of their transgressions?

(*A.*) There are two ways only whereby we can truly help others; one is by silent influence, the other by good example, and in both of these ways shall we prove inestimably useful to those around us, so soon as we have conquered our weakness which cannot uplift others and certainly does depress us. When you are strong in your own might, you are a tower of strength to those about you, for virtue goes forth from you, and as people who are easily led astray are highly susceptible, your quiet, persuasive influence in their vicinity causes them to feel a leading or prompting in a new and higher direction. Just as temptations to wrong doing are silent and insidious in many instances,—and the silent foe entraps the victim unawares by stealth,—so are temptations to righteousness stealthy and insidious also. As evil thoughts are insinuated, so are good thoughts insinuated through the medium of a common communicating atmosphere. Remember that the tremulous ether all about us is the unseen medium by means of which all conceivable varieties of mental impressions are conveyed from place to place, and it depends upon what you give the breezes to carry, as to what freight they will carry for you.

Then as to oral suggestion, outward example, and all that pertains to the objective theatre of existence, no good ever comes from raging or weeping, or as people say, "carrying on" and showing that you are "feeling badly." Strength, not weakness, imperviousness, not a state that succumbs, furnishes healing pabulum; therefore the words "heal thy-

self" and "when thou art converted strengthen thy brethern" call for much wider and wiser commentary than they usually receive. It is weakness and weakness only, in nine cases out of every ten, that is the cause of seemingly unmerited suffering; therefore the "sinful" theory of the origin of disease needs modification, or at least explanation, for though it is true at root, it is very often pitiably misapplied and a misapplication may do a cruel wrong to a tender sensitive nature. Discrimination sees the distinction between grieving over another's sin and thereby getting some of the effect of it yourself through dwelling upon it, and indulging in your own mind the error you condemn in another; also between living a selfish life for purposes of personal gratification, and a protest against weak yielding to the exactions of others and allowing yourself to become *particeps criminis* in their offence.

(*Q.*) But does it not seem hard and unfair that we should be punished for the sins of others, especially when we are self-denying enough to forego our own pleasure for others' happiness?

(*A.*) Just at that point the world makes the greatest of all its mistakes and falls into the most grievous of all its errors. The truth concerning this matter, hard though it may sound to unaccustomed ears, is that we richly deserve to pay in our own persons part of the penalty which inevitably falls upon those who are partners in guilt; for we cannot be guiltless when we encourage wrong in those about us. Truly we are not their judges, but we are our own; therefore, though we have no right to condemn them for doing

what they may not see to be wrong, we are culpable the very instant we participate in and minister to their blunders. The idle girl who wastes her time in the parlor while her mother is slaving in the kitchen ought not to be encouraged in such shameful indolence, and it is fully as much, if not *more*, the fault of the silly parent than of the stupid girl that the latter is in such an immoral condition of dependence upon the toil of another. Those who encourage wrongs are themselves wrongdoers, and though you are not called upon to condemn your neighbors because their standards of morality differ from your own, you cannot be other than negligent and crime-fostering if you yield to unrighteous demands upon your own time and energy. *Fearlessness is absolutely essential to health.*

LESSON VI.

OUR BODIES, WHAT ARE THEY AND HOW SHALL WE DEAL WITH THEM?

The general impression among those who are just beginning to look into any phase of mental healing, is that the physical body is sometimes in need of special treatment, and that in order to remove ailments which are manifested by means of it we must do something to the body in the way of directly treating it.

Such a position is utterly unsound and illogical from any metaphysical point of view, because it introduces into mental practice methods which rightly belong only in the field of physical medicine. We do not discountenance the honest efforts of the medical profession, because doctors of *materia medica* administer potions and powders in a physical manner which is consistent with their avowed claim that it is the physical structure which needs to be dealt with, because, according to their theory, the disease which needs overcoming is lodged there.

Mental healers, to be consistent, must take the opposite stand and declare that men and women, themselves, not their physical shapes, need treatment, consequently I give you a treatment or you give me a treatment, but I do not

treat your physical body nor do you treat mine if we are truly and intelligently engaged in the work of mental treatment.

A great deal of the opposition to mental suggestion with healing intent, which has long prevailed, and (though to a lesser degree than formerly) still prevails in the popular mind, is due to the fact that mental therapeutists themselves have not made sufficiently clear statements as to the nature of the work they are seeking to perform.

When some demurrer rises to object to my treating his physical body with my thought, what can I say to him? I answer that I should never attempt to do anything of the sort, but that were he to apply to me for a mental treatment and I saw fit to respond to his request and give him one to the best of my ability, I should treat him to a lesson in the exercise of self control over his own body.

Self-ownership is very imperfectly admitted and very poorly comprehended, most people seeming to think that all power is delegated to somebody or something other than themselves, and that they get all the benefits they receive through the action of external agencies, therefore if they are to recover or improve some outside agent must do the work on their behalf. This undevoleped theory of substitution is an error from the start and needs the most complete refutation ere we can reasonably hope to see rising up around us a new and healthier race of humanity. My body is my property, and your body is yours, therefore you have no right to run my organism for me nor have I any right to run yours for you.

When any one is suffering from physical decrepitude this is an evidence that his psychic force does not sufficiently permeate his physical frame. The sleeping soul needs awakening out of sleep. The call must be made to the dormant energy of the sleeper. Longfellow must have keenly realized this when he wrote those memorable words:

> "For the soul is dead that slumbers,
> And things are not what they seem."

This sleeping *psyche* is in a deathlike trance and needs to be awakened out of sleep. "The soul that sinneth it shall die," is to many readers and commentators one of the most difficult passages in the entire Bible, but it is not difficult at all when we take the hint from Columbia's representative bard and meditate upon the philosophy embodied in his "Psalm of Life."

The poet far oftener than the scholastic theologian throws light on dark sayings and mysterious parables, for the poet is apt to be a seer and seers are prophets, and prophets have the gift of interior discernment, and discernment is insight, and insight peers below the veil of the temporary letter and discloses the immortal spirit of all true teaching. The sleeping psyche is a "dead" or "lost" soul, but death and loss are only appearances; there are no real losses and no genuine deaths in the universe. Read thoughtfully Whittier's poem on "A Lost Soul" and remember Edna Lyall's definition of lost—*not yet found.*

When we realize that all disorders which are mapped out in the physical body are simply registrations of inward states, we shall see that to *arouse* is to *heal,* and that there

can be no healing where there is no arousing of dormant consciousness to intelligent activity. To vivify and to revive will stand correctly as descriptive of the two distinct portions of the work needed to be done. My physical organism has no power to say or do anything. I who own it must operate it, and if I am too ignorant or thoughtless to operate it aright I need lessons in the proper management of the machinery I hold in charge.

Healers who are not teachers are very shallow benefactors if benefactors they be, for they do but stave off a crisis which is sure to come sooner or later. As to those intellectually lazy people who want to get well and yet remain utterly ignorant of the science of health, can we be conscientious or sincere if we cater to their false wants, and go on encouraging them in their pet delusion that they are in no wise to blame for their sicknesses, while they go on believing that their ailments are all due to some force over which they can exercise no control but which controls them most effectually?

We must face the issue boldly and meet the adversary of false belief in hand to hand encounter wherever we discover it, but let no one say that this course of action means resistance to error by the employment of another kind of error. Such a doctrine is pernicious in the extreme and cannot be made to harmonize with any correct view of healing ministries. Truth and falsehood are contradictories; the one extinguishes the other, for they connot possibly occupy the same ground together, their very natures being diametrically opposed, the one being the child of light, the other a

creature of darkness. Let in the light and darkness is no more. There never was any such entity as darkness, as there never was any such entity as weakness or poverty or any other negation which is but a name given to a nonentity.

Now it ought not to be difficult for any rational child to understand the basic principle of mental healing, for it is quite as simple as A B C and its very simplicity makes it peculiarly acceptable to the unsophisticated child-consciousness from which there is no mass of established false belief or strongly intrenched error to be removed.

A child may complain of weakness which only means lack of strength, and directly a child does thus complain he is ready to receive not only a mental treatment but a practical lesson in self-healing which is only self-training, self-enlargement, self-improvement, self-elevation or whatever else of that sort you choose to call it. Weakness is manifested in the physical organism, but weaknes is an evident lack of conscious spiritual strength, and how shall we seek to arouse this weakling to a sense of power if not by an orderly course of suggestive treatment? Suggestions even though they are sometimes called *hypnotic* are by no means neccessarily connected either with natural or artificial sleep, therefore the word hypnotism (from the Greek *hypnos,* sleep) is not always a well-advised word. It is, however, very often used by people who are satisfied with simple suggestive treatment, but do not insist that sleep should be induced during treatment, though it must be confessed that natural sleep is not only a great aid to recovery of temporarily lost energy, but

s a gateway through which much knowledge can flow subjectively for subsequent objective externalization.

Sleep of the physical organism is often wakefulness of the soul, while sleep of the soul is contemporary with intense bodily wakefulness. There are two sides to every one of us, an outside and an inside, and we have all two kinds of sight, *outsight* and *insight,* but very rarely do we find a seer like unto Swedenborg who can see and hear subjectively and objectively at the same time. Our physical organisms are two-sided, and we all know from experience that internal disorders express themselves outwardly in course of evolutionary processes, unless they are overcome before they have progressed so far as to become visible on the surface of the physical structure.

The theatre of all vital activities is within, therefore internal remedies are admittedly superior to merely external applications. Not what you rub onto the skin but what you take into the stomach is of chief importance from the dietary standpoint, and all the benefit that can ever be derived from outward applications is this, that what is outwardly applied may soak in and eventually reach the vitals. Disorder being only the contradictory of order, proceeds into manifestation—just as its opposite order proceeds. Health is first an inward possession realized by the individual as his inherent birthright, then the entire external responds gradually to this indwelling force, and at length to the very surface of the skin is health made manifest. Disease also commences behind the physical scenes, on the other side of the screen we *call* the body, and eventually the body succumbs

to the undermining process which is kept up in secret till at length the secret is out and the body tells the tale of woe in its every lineament.

To many people there seems a breath of falsehood in the statement, "I can see even though I appear blind" or "I can hear even though I appear deaf," and many kindred sayings, but no deep reasoner can object to such affirmations when he realizes that there must first take place on the unseen plane that which is to be ultimately manifested on the physical or visible plane of operation. No one objects when he is told that roots of teeth must grow unseen before projecting molars pierce the gums, and no one denies that roots of hair must develop below the scalp before the head can be covered with hirsute adornment. If, then, the order of nature's working be thus far admitted, why not go still farther along the same line and allow that we must realize inwardly that which, later on, we shall express outwardly.

We limit nature's operations by our impertinent interferences with her beneficent activities. Every word of hope is an assistant, every iota of expectation on the right side of a question is a help. We can at least refrain from making discouraging statements, and even though some of us may be prepared to grant less than others on the score of a complete remodeling of a wasted physique by mental methods, we can all at least afford to consider the advantages which must certainly accrue from mental treatment, even though the exterior results be not immediately forthcoming.

How would you treat a person suffering from blindness when expert oculists have declared there is no chance of his

ever regaining sight? is a question often put to mental practitioners. Our answer is at least twofold. Our first concern would be to affirm spiritual sight, (clairvoyance if you like to call it so,) and adhere strongly to the declaration that sight is a spiritual power. The psychical side of the faculty of sight which does not depend on material orbs of vision is then instantly appealed to, and there is no opposition manifested on the part of the average patient to a statement which transcends all such phenomena to which oculists and opticians are accustomed to refer.

We need not disguise our real sentiments, and we are less than honest if we seek to evade issues we are in honor bound to face. One of these telling issues is the question of how far we are justified in insisting that *material* sight will necessarily be *gained* or *restored*, as the case may be, through mental treatment. We have known of cases where there was every reason to believe that the optic nerve was entirely destroyed, giving evidence of such remarkable clairvoyance that they could safely go about alone in the most crowded parts of busy cities, as this "second sight," as it is sometimes called, entirely made up for total absence of external vision. The very best conditions for recovering physical sight are afforded when the mind is at rest, the patient having ceased to feel anxiety, or to indulge in worry over exterior benefits or the lack of them. That wonderful force in nature, *Vis Medicatrix Naturæ*, which is always working in the direction of healing is a something we can never wholly define, but we know we are giving it the freest opportunity to operate

when we have ceased to interfere with its beneficent activities.

If personalities can only be led to discontinue all thought about their "poor eyes," "poor ears," "poor lungs," "poor stomachs," those poor members will soon grow richer. Though we cannot intellectually coincide with so absurd a statement as "you have no body," "you have no eyes," or any other unscientific jargon, which must appear ludicrous to the majority of moderately intelligent people, we can readily conceive that out of the experiences of a beneficial sort accruing (at least in seeming) from such strange denials, may be evolved a rational philosophy of at least a single department of healing practice. The physical body does not need the amount of *treatment* it ordinarily receives; it is indeed far better off when let alone and "left to nature," than when perpetually irritated by some one's excited mental action brought continually to bear upon it.

Some people are so peculiar in their mental make-up that they are only reached at first by extravagant statements which, later on, they come to regard as unscientific and absurd, and as a vast number of people who are capable of doing rudimentary work in the field of mental therapeutics are *feelers* rather than *knowers*, sentimentalists rather than rationalists, they are in no way deterred by incongruous expressions; on the contrary they revel in them, regarding them as the language of a noble cult altogether superior to the commonplaceness of accepted terminologies. Deliverance from fear concerning the physical organism is the object sought, and in order to gain this end recourse is

sometimes had to mirth-provoking language, a circumstance we are inclined to deprecate because it occasions needless confusion and arouses in the popular mind much preventable hostility.

To be redeemed from all fear of physical distemper it is necessary to take the thoughts off those organs which have heretofore been the affected parts; therefore, if one shall simply affirm "I am spiritual, my real body is spiritual," such a statement is of great help, and it certainly does not imply the absurdity contained in the denial of the existence of the physical body or of any part of it. We have specially remarked upon these aspects of the question, because not only the medical profession, which is now taking quite kindly to "hypnotic" treatment, but many outside the ranks of medicine are interesting themselves in showing up the fallacies and inconsistencies of a form of diction which some people actually think is an integral part of mental treatment, while it is only a vanishing idiosyncrasy.

Deafness is a very persistent malady and is almost inevitable in an age and in a community when and where stubborness is fostered and aggressive self-will is extolled. Deafness proceeds mentally from obstinacy and also from severe mental strain. The great musical composer Beethoven with all his excellencies was, according to his most friendly biographers, of a very stubborn disposition even from earliest childhood, and though he suffered from various other ailments in addition to deafness, it was his hardness of hearing which caused him his chief distress as it hampered most his career as a musician. To say that he

rose to sublime heights, despite this painful limitation, is not saying that the limitation itself was no defect, and when we look still closer into this great man's career and further analyze his character, we find that another of his grave defects was *indiscrimination*, as evidenced in his foolish spoiling of his youthful nephew upon whom he showered every advantage, and who turned out just as badly as over-indulged children are apt to do. It may seem to some of Beethoven's enthusiastic admirers, little short of sacrilege to thus daringly allude to weaknesses in the nature of so truly exemplary a man, but his innate nobleness of temper caused him to urge upon his dearest friend, that should his biography be written his weakness, as well as his strong points, should be exhibited. We ought not to censure or to harshly criticise the petty weaknesses, which cast small shadows across the great and noble lives of the world's illustrious heroes, at the same time we are guilty of no ingratitude or irreverence when we seek to learn needed lessons even from the frailties of those we most admire and love.

As conspicuous virtues are examples and inspirations, so are the limitations of others warnings to us that we may avoid what is unhandsome in our own behavior. Two rules should always be observed by those who seek to heal: one is that no error may ever be condoned, the other is that no weakness may ever be held up to ridicule or shame, so as to depress the very people we are most earnestly seeking to deliver out of darkness. Speak your word bravely on the side of the particular aspect or phase of strength which any manifest weakness opposes, but on no account allow the

weakness to form the subject of the treatment. We need to be very rigid in the use of words, remembering that the following noble texts contain no idle threats and no empty promises when they read: "For every idle word that men shall speak they must render an account in the day of judgment," and, "By thy words thou shalt be justified and by thy words thou shalt be condemned."

Nothing can be further from salutary than the mistaken theory that diseases are to be treated, yet we frequently hear persons of good average intelligence inquire, "How do you treat *catarrh*, *asthma*," or some other malady, as though it were neccessary, or even permissible, (which it is not) to treat a malady at all? Correct expressions are such as these: "I am treating Harry for perfect hearing, George for perfect sight, Charles for perfect digestion, James for perfect breathing," and so on through the entire list of legitimate and desirable special treatments, while beyond all specializations and specifications there is a general treatment applicable to everybody, which can be mentioned in such phrase as: "I am treating Hannah for perfect health."

Now the two sets of phrases above mentioned are both correct, but the latter is greater because more inclusive and universally appropriate than the former. Perfect health and its enjoyment must include sight, hearing, breathing and all else that goes to make up a satisfactory and harmonious condition, and we always dwell particularly upon this greater, fuller mode of treatment, not only because of its wide inclusiveness, but because it is often very difficult to determine what particular good thought needs sending out

to a special patient. Specific treatments are, of course, lawful, where the felt or manifest need is for the cultivation or enlargement of some special excellence, such as patience, gentleness, firmness or any other quality which may be insufficiently expressed.

Irritability of temper produces skin eruptions and gives a general burning, itching sensation on the surface of the body.

Moles, warts, corns, bunions and all sorts of annoying little disfigurements, which are sometimes painful as well as unsightly, show plainly the effects of worry over material trifles, which do not always, however, appear trifles by any means to the worrier, who has so exaggerated the importance of petty details that molehills have become mountains in his esteem. "Don't worry" is an excellent motto, but so fine a piece of advice is difficult to follow, because it is couched in negative language. The very words "don't worry" suggest worrying, for you are using the name of the very fault you are seeking to help yourselves and others to avoid when you organize a "Don't Worry" Club, useful as such an organization, in some respects, undoubtedly is, until the public grows to the employment of better language.

So long has the world been pestered with "don't" that it seems almost impossible at first to confine one's self to a *scientific*, which is an exclusively *affirmative*, vocabulary. "This is the way, walk ye in it." "This do and thou shalt live." "Wash seven times in Jordan," and all such commands (not prohibitions) are healing formulas because they point out the right road and do not suggest the wrong, though they clearly reveal error to be error by proving truth

to be truth. No one ever recites the Multiplication Table correctly without refuting every false statement that can be imagined in connection with multiplication, therefore the Multiplication Table is a universal healing formula and can be successfully introduced everywhere.

We are interested in the formation of Metaphysical Societies, the members of which recite the Multiplication Table with definite intentions. Very great good can accrue from so doing, because we find therein a common ground of agreement between Jews and Gentiles, Catholics and Protestants, Spiritualists and Materialists, and all denominations besides. When there is a way open to us for proving the power of benevolent thought we ought not to refuse to take advantage of it, and when it comes to the recitation of the Multiplication Table with a common intention and expectation combined, we can none of us object provided we are in sympathy with the end for which it is recited. Both public and private recitations are beneficial, and to test their efficiency it is only necessary to fix upon a laudable object and repeat the tables with the intention and expectation that good will result, not from a monotonous, parrot like repetition of words, but in consequence of united desire and expectation. With most people some tangible aid to concentration seems desirable, if not positively necessary, and as you may ransack the archives of the whole world's literature and fail to find any philosophical or religious sentences which everybody will agree upon, we have fallen back on mathematical certitudes.

As we are positively centered in our conviction that there

is a *science of health* and a purely scientific mode of mental healing, we are especially glad to introduce into our own work and recommend to others a set of statements belonging to what is universally acknowledged as exact science. We are not seeking to enforce a restricted method of working upon any of our readers; we only testify to what we have proved in our experience, and we have certainly noticed how remarkable are the benefits flowing from a purely concordant act. Disease is nothing but discord, no matter, therefore, where it may appear most prominently, it is but a molecular discord evidencing a prior mental discord. All discords are to be vanquished by the installation of harmony, and they can be vanquished in no other manner.

As the law of correspondence does work universally, and the outer must sooner or later come to fully correspond with the inner, it cannot be difficult to see that necessary diagnosis is not diagnosis of *disease* but of *necessity*. What do you stand most in need of? should be the query raised. Having decided that some particular phase of good is not being sufficiently expressed at a given point, you must set to work to acknowledge its potency and begin to declare that it will assuredly show forth where it has not yet shown forth.

As the subject matter of this lesson is susceptible of limitless expansion, and more words on our part would not necessarily add anything to the real value of the teaching, we here and now dismiss this particular branch of instruction, not because we have said any final word concerning correspondences, but because we think we have called atten-

tion to those necessary keynotes which intelligent readers will take up for themselves and expand into voluminous harmonies. The essential points to be kept in view are principally these:

First, always affirm the reality of your best and highest hope.

Second, seek the thing you most desire and summon it to you through the agency of persistent affirmation.

Third, seek to diagnose in your own case and in the case of others, *needs and how to supply them.*

When these considerations and meditations are taken into daily life, and constitute a substratum for daily conduct, it will soon appear that discords, troubles and vexations of every sort are growing less and less continually, even unto final total disappearance. Errors and discords cannot remain where truth is boldly and constantly affirmed, though they can continue to multiply (and often do increase rapidly) in defiance of all attempts to put them down by naming them and then decrying their existence.

We need to keep in closest touch with the realm of high ideals and spiritually embodied entities of the noblest types in order that we, by virtue of such fellowship, may correspond with celestial influences and continually speak and receive answers back in the course of heavenly conversation.

LESSON VII.

THE SPIRITUAL MAN—HIS POWERS AND PRIVILEGES.

In speaking of the Spiritual Man we do not wish to convey the idea of a human entity apart from the man or woman with whom we are accustomed to deal. Our object in using the term Spiritual Man being to call attention to that higher view of human nature in general which raises the thought of human kind above the plane, not only of mere sense but also of rational intellect. As the larger can and does always contain the lesser, while it is utterly impossible for the smaller to enfold the larger, it stands to reason that an exalted view of human powers and privileges can, and assuredly will, embrace all minor conceptions.

The theory of evolution can only be logically explained in the light of the previous involution of that which is subsequently evolved. The process of evolution marks degrees in expression culminating at length in perfect manifestation of all that the primal unit contains. Humanity standing at the apex of the pyramid of progressive existence contains all that has ever been expressed previous to the advent of the human race on earth. When we speak of the human race we are mentioning not one species or genus, as though we were describing some special type of bird or beast, but

we are confronting the sum of all lower manifestations of life on this planet *plus* that mysterions something, which the world has agreed to call the human soul, which in contra-distinction from mere animal consciousness of existence, which may be but mortal, is pre-eminently regarded as immortal.

The word soul is clearly derived from Sol, the Sun, which is the ruler of all the planets and satellites found in the system of which it it the parent, master and central luminary. No astronomer of ancient or modern time has been able, so far as we know, to discover a single element in the composition of any planet, moon, asteroid, meteor or aerolite which is not included in the constitution of the Sun.

We can imagine a time when the sun reigned alone in this vast field of space, which is now peopled with solar progeny, but we cannot conceive of any one of the several planets, which now revolve around the solar disk, having an existence before its birth from the parental orb.

In like manner we can conceive philosophically of the central germ of human life pre-existing ere yet it had begun to manifest through the agency of offspring. The Spiritual Man is the real abiding entity; all existent to this entity results therefrom and is dependent thereon. The ancient astrologers, who were also the most learned astronomers of their day anticipated Ralph Waldo Emerson in his immortal saying:

> "I am the owner of the sphere,
> The seven stars and the solar year,"

for they taught that the truly wise man, instead of being

under the stars rules within himself all the influences which the various planets and the moon are said by astrologers to exert over the average human being.

What is it, let us ask, to be a wise man in the sense in which Solomon among the Hebrews and Solon among the Greeks were considered wise? The answer is not far to seek. We are all unwise before we have grown wise; we must be children before we can be mature men and women in understanding. Children must be uneducated and inexperienced before they have embodied the lessons which they are called upon to learn in the many and varied schools of life's experience. We do not send children to school because we think them depraved or consider them naughty, but for the distinct purpose of training them in the exercise of dormant faculties.

We can readily imagine a sublime future period called poetically and prophetically a Golden Age, when there will be no sin, sickness, strife or any phase of discord upon earth, but even in those halcyon days we can picture to ourselves delightful school-houses, highly cultured and amiable teachers, and lovely children flocking gladly to the temples of learning which must certainly constitute some of the most charming palaces of those days. We have all read many times in the New Testament that the Holy Child increased in knowledge as he grew in age and stature. This statement has always been accepted as an authentic portion of the Gospel narrative by Christian thinkers of all denominations, proving that even the theological doctrine of a divine incarnation has in no way militated against the

reasonable admission that a perfect human life develops through successive stages from infancy to maturity on all planes of expression. Realizing that growth signifies development or expansion, but not radical alteration in nature, we may truly say that in the highest sense we do *unfold*, but we do not *alter*, by which we mean that though we enlarge as to our outward expression of life we undergo no alteration in the region of primal cause.

It is self-evidently absurd to endeavor to educate a child beyond his latent capacity or to force upon him work of any kind for the performance of which he is organically unfitted; but though this conclusion appears self-evident we have no right to assume that an individual is unfitted by nature for the fulfillment of any task congenial to his tastes. We have positively no right to call anybody incorrigible or to pronounce any condition absolutely incurable, for our knowledge of the latent ability and most interior disposition of those about us is often so superficial that it is the height of presumption on our part to judge finally from surface seemings. We are all so much greater within than we appear without, we can all perform so much more in imagination than we actually manufacture that every one of us, the moment he begins to reflect, becomes conscious of an ideal higher self. This higher self is the real man or woman, the abiding *ego*, that which persists in declaring to us our own immortality. Not infrequently do we hear learned professors discuss the pros and cons of life immortal. These wiseacres when they are at their best are ever ready to account for man's persistent declaration that he is

immortal on the ground of the voice of that which is immortal speaking within us.

At a Summer School of Philosophy, a few seasons ago, the writer was privileged to hear some very thoughtful remarks on this ever important question from a popular Professor of Ethics, who had in a previous lecture told the many fashionable ladies in his audience that their very conspicuous style of dress was due to the fact that they desired to enlarge their personalities. In much soberer vein, when descanting on immortality the same lecturer dealt with the problem of our belief in our continuous spiritual individuality, as we think very wisely calling attention to the underlying cause for that faithless doubt and miserable uncertainty which so frequently shrouds in almost impenetrable gloom the prospects of future individual being. "We are," said he, "both mortal and immortal; on our material side we die, but on our spiritual side we live forever. When we confine our thoughts to that personality of ours, which is just as perishable as the raiment which covers it, we can catch no glimpses of a life beyond the confines of the tomb; but when we are engaged in meditation upon our higher side, we discover the truth that that plane of our consciousness can, does, and must endure forever."

When so good an illustration or so wise a reflection is thoughtfully analyzed, it will soon appear that the so-called higher side of humanity is the whole of humanity strictly speaking, for whatever is below or external to this can be but an offshoot from it, a mere instrument formed by the soul for its temporary use, endowed for a brief span of fleet-

ing time with delegated life, a life which must sooner or later be indrawn and re-absorbed in the source whence it proceeded, unless the instrument be so perpetually remodeled that it can be transformed and eventually transfigured without palpable dissolution. This conjecture we shall consider later.

It can never be either wise or reasonable to estimate anything below its highest conceivable possibilities, but while we invariably do well to gaze steadfastly upon our loftiest ideals, we must guard against impatience when we discover that though they can be gradually, they cannot be instantaneously, actualized in all their fulness. Back of all plurals lies the one unalterable singular. Our *powers* are but variant expressions of our *power*; our privileges are but manifold varieties of our essential unitary prerogative as children of the Highest. Whatever one human being has already done, that every other human being who truly desires to do likewise can certainly accomplish. Our desires proceed from within us, the aspirations which burst forth and well up from the inmost of our being are just so many partial revelations of what we virtually contain, our full containment always exceeding its fullest expression.

It is a very great step forward for the race and for the individual to accept the truism that "out of nothing nothing comes," therefore there must be a something within us which is fully adequate to account for all that issues from us in the shape of prayer, determination, resolution, ambition, etc., etc. Having used the word ambition we desire to contrast it with the much higher term aspiration, by which it is com-

pletely supplanted as moral evolution proceeds. The ambitious person is usually very egotistical, having not yet grown to appreciate the gospel of mutualism, but the aspirational hero has become elevated to the rank of a philanthropist who, interested in the welfare of all humankind, rises consciously as one among many brethern, knowing and rejoicing in the knowledge that as he climbs and soars he becomes an increasing channel of inspiration and illumination to myriads of fellow travelers.

It has long been a tenet of Oriental philosophy, and also a doctrine of Esoteric Christianity, that all private personal ambition must be merged in active, efficient search after the common good. No one whose horizon is so limited that he considers self *only*, can do other than work injury to the very self he seeks exclusively to benefit, for so intimate are our mutual relations and so inter-dependent are we at all times and in all ways, that the quality of thought we entertain concerning others is unconsciously absorbed by them and reflected back upon ourselves. A thoughtful consideration of all that is implied in this proposition will, and necessarily *must*, open the way for a completely scientific, as well as purely philosophic and broadly religious, explanation of the working of the law whereby all things which come to us, come through the operation of the omnipresent force of attraction.

Nothing can be fairer than the affirmation that all people and all things should be sampled at their best, for it is only the finest and fullest expression which in any adequate way proves the real nature of that which is manifest. The

interest attaching not only to horse shows, dog shows, and flower shows, but also to public exhibitions of beautiful human infants, proves that the popular mind is always delighted to witness a display of more than ordinary excellence in any department of life or industry. This beautiful, normal, and altogether reasonable preference for beauty over deformity, intelligence over ignorance, and perfect health in place of any symptom of disease, clearly evinces the innate appreciation of symmetry and deep seated desire for perfection which underlies the entire fabric of human emotion. There is indeed a morbid curiosity which delights to inspect the pathological, but let us hope there is within this morbid tendency a real desire on the part of the multitude to find a lasting remedy for those mysterious and perplexing ailments, the exhibition of which, for the time being, seems to gratify a perverted taste. No one is ever heard to express that delight at viewing imperfection which spontaneously results from beholding the sublime, the majestic, or the exquisite. The esthetic faculty, which has sometimes been ridiculed because curiously manifested in some persons, is nothing less than a bursting forth of a native impulse toward the love of righteousness.

When Matthew Arnold wrote so much of "sweet reasonableness," of "sweetness and light," and often very powerfully concerning the eternal force which ever makes for righteousness, the high moral influence which his essays exerted over a large company of more or less sceptical readers, was due to the primal fact that in all the literary productions of that very scholarly man there ran a deep vein

of true optimism, despite the seeming pessimism of some of his conclusions.

We cannot make progress in any direction until we are firmly grounded in the faith that such progress is completely possible as well as intensely desirable; the importance, therefore, of a radically optimistic theory of human nature cannot be overestimated.

That there are difficulties in the way of immediately and completely justifying the grandest conceivable view of human life we frankly and willingly admit, but these difficulties vanish as we pursue our mental journey from the surface of the ocean of human expression by continually diving deeper and deeper into the calm waters beneath, to which the stormy surface offers no resemblance. Such frequent expressions as "good at heart" and many of like import are general tributes paid to the deeper, higher, and holier self of those very individuals whose outer personalities are at present extremely disagreeable and whose actual conduct is often disgraceful in the extreme.

The very fact that you can appeal to a person's sense of honor, thereby making him ashamed of his own fault, proves that there is within him something which rebukes his own wrongdoing, and no rebuke can ever be successfully administered except by that which points a nobler way. We are essentially and potentially exactly as strong, as wise, as beautiful, as pure, and as gifted as we ever wish to be even in our most exalted hours of felt communion with the absolutely divine. There is no adequate explanation for human ideals and aspirations save that which is contained within

that sublime theory of human nature, which pronounces human nature one with divine nature. The highest of which we can conceive is already ours, seeing that we have apprehended it, our apprehension affording proof of our ability to embody. When Thomas a'Kempis wrote his masterly work "On the Imitation of Christ" he gave to the world in a priceless gem of literature a connecting link between the doctrinal theology of the early Christian church, and the so-called new metaphysical opinions, which are at present greatly agitating modern Christendom.

There is not so much difference as we have been sometimes falsely led to suppose between Alexandrian philosophy, Hebrew ideas of righteousness, and Oriental mysticism, even though the Hebrew, the Hindoo, and the Greek, do not always seem to assimilate easily. It is really absurd to call the metaphysical thought of Europe and America to-day "*new*" when it is a re-vivification on a greatly extending scale of the highest philosophical conceptions united with the purest moral teachings of all the greatest seers and sages whose presence in the world has most greatly blessed humanity. Though the foregoing conclusion seems inevitable it is but just, and at the same time highly encouraging, to trace the ever widening circuit in which these noble thoughts are moving.

We can scarcely compare, except by way of contrast, our present social state with that of Egypt, Greece, Rome, India, or Palestine in the long ago. Brilliant gems of thought of priceless worth have come down to us through milleniums of time, but these choice spiritual jewels are to be attributed

not to the average condition of the people in those lands, at those times, but only to the exceptional genius of the prophets of those countries and periods. To-day we are universalizing, we are daily becoming increasingly cosmopolitan both in theory and practice, and, thanks to the widespread influence of common education, what one person really knows is easily communicated to all others who are willing to share the knowledge. Though our present civilization has many drawbacks,—among which the extremely artificial mode of living adopted by a large percentage of those who make up society with a big S is perhaps the most lamentable feature,—it is not wise, nor is it just to dwell too largely upon the evils of this artifical condition, for the seeds of its own death are in it, while the growing intelligence of the hour is ever leading even the most slavish devotees of fashion in constantly growing numbers to abandon a position, which when tried to its uttermost proves itself entirely unsatisfactory. It is only fair to the great multitude of the unchurched in these days to regard disaffection toward ecclesiastical institutions as a not altogether unhealthy reaction from the blind religious formalism which went before and led up to the present departure from time-honored standards of orthodoxy.

The words of an agnostic orator may be often harsh, repellant, and at times ridiculous, but had it not been for the utterly spurious view of human nature promulgated from Christian pulpits in the ears of generation after generation, representing man as too vile to live, and God as an implacable tyrant, these very assailants upon Christianity

would never have gained a hearing, and we very much doubt whether they would have wished to say anything at all resembling what they are now saying.

However much we may cherish a noble conception of Supreme Benevolence, and however tenaciously we may cling to a consoling and exhilarating view of our own spiritual immortality, we cannot pretend that we are sorry when we preceive that many talented people are engaged in the work of demolishing the clouds and screens, which have long concealed the essential verities, for which true religion vouches. Therefore while the method of the reconstructionist differs entirely from that of the iconoclast, the idol-breaker, — should he succeed in destroying every image he assails,—could not logically disturb the position of those who rest their confidence neither in man-made creeds nor in pretentious institutions, but solely in the realm where intuitive preception of truth does away with the necessity for external authority.

It is deeply encouraging to note that the lowest views of human nature, not the highest, are those which are being most ruthlessly assailed. Modern literature abounds with diatribe levelled at shams, frauds, hypocrisies, and all else that is mean, contemptible, and unworthy, while the popular mind takes kindly to all the praise that is heartily bestowed upon genuine merit and real nobility. The great newspapers of to-day are sadly prone to give disproportionate publicity to the evils which afflict our times, but the proprietors, editors, and reporters connected with these journals all disclaim any admiration for the iniquities they describe and

declare that their chief object (aside from making money) in exposing iniquities is to create popular sentiment in exactly the opposite direction. It is also very pleasing to observe that however fiercely a really good book may be attacked by spiteful critics, no criticism however malignant can permanently prevent the author of such a work from wearing the well-earned laurels of popular esteem and affection.

Concerning great paintings, noble plays, and all else that appeals to the multitude, real worth does actually—and in these days not very slowly—make its way to very general recognition. The occupants of the upper gallery in a low class theatre are the very readiest of all people in the community to vociferously applaud heroism and decry villainy whenever depicted on their favorite melo-dramatic stage. This is, in itself, a convincing proof that the evangelists have told the unvarnished truth when they have informed us that the common people heard Jesus gladly, though the scheming ecclesiastical and civil politicians located in the Roman Empire many centuries ago determined to extirpate, if possible, all teachers and all teaching which militated against their own corrupt interests.

No great philanthropist has ever been rejected by popular vote, unless that vote has been unfairly obtained by the misrepresentations of unscrupulous demagogues. The uneducated populace may be misled by falsehood and cunning, but the great popular heart is never wrong even when its head is most demented. The love of righteousness rests in so secure a depth of human feeling that it is absolutely

impossible to overthrow it, and there it is that we find abiding ground for confidence in the ultimate resurrection and glorification of the entire body of our great human family. Ineffectual may prove the most carefully devised and earnestly propagated "reforms," for not one of them can prove ultimately successful in accomplishing intended good, until all the measures adopted shall agree with the underlying motives of the enterprise. To take it for granted that there is awakenable good in every human being, and then proceed to devise means for its awakenment is wise, logical and kindly, and, in the long run, sure to succeed.

The true scientist has ever at hand the only sure remedy for public as well as for private ills. The next great step taken by practitioners of divine healing, will be to apply the teaching so loudly praised as a healer of sick bodies, to the great body politic which sorely needs healing at present.

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IN

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By S. C. Clark,
In the Office of the Librarian of Congress at Washington, D. C.

Electrotyped and printed by R. H. Blodgett,
30 Bromfield Street, Boston.

SHORT LESSONS IN THEOSOPHY.

Ques. — What is true Theosophy?

Ans. — Theosophy is the master-key of eternity to the understanding of God and man. True Theosophy is a question of spiritual development, of soul revelation, of finding the Christ within, listening to the Divine Logos — the Word. When we can find God within, where both Jesus and Buddha say God resides, we realize our divine nature. Genuine Theosophy is the Christ of this truth rising out of the tomb of error, it is the doctrine of self-control, the crucifixion of the senses, the liberation of the spirit from passion, the resurrection of all that is divine within us. Theosophy is a spiritual science, it is a knowledge of the eternal true science, to know the Christ, the living Word which speaks from the Infinite Divine Being. The spirit is resurrected, there is henceforth no more death. The true Theosophist drinks his inspiration from the spiritual air, and knowledge of the universe becomes to him an open book. We outgrow sacerdotalism, we become true priests, our daily sacrifice the daily surrender of the lower to the higher nature.

Ques. — What is the Theosophical doctrine as a religion?

Ans. — The doctrine of Theosophy is Love, Wisdom, and Truth, the absolute purity and perfection of the divine nature. Theosophical truth is universal truth and universal religion — a demonstrated science; it holds the key to all the sciences and religions of the world. In Theosophy we approach the unity

of all religions, for Theosophy studies all religions, but teaches none. What does religion really mean? Religio — to bind together — implies a condition of bondage; it is a bondage in which the lower nature is held by the higher, it is the at-one-ment, the reconciliation, the harmonization of all the elements in human nature, for it is not a *belief* in immortality, or in God, that saves any one, a mere intellectual assent given to a certain dogma. One can believe in religion and be a devil. The devils also believe and tremble. We can be intellectually unfolded enough to believe in God, but what does the resurrection mean to our individual lives? It must result in the death of the lower nature that the higher may triumph. Nothing dies in reality, only in seeming. The seed is not quickened unless there is the appearance of death, and there is no quickening of the spirit unless there is the appearance of the death of the lower nature, until from the supulchre the rock is rolled away, in symbol of the birth of Truth. Theosophy is the science of right living rather than a sacerdotal system. A hidden wisdom is the world's religion.

Ques. — What is the Theosophical idea of Deity?

Ans. — The Divine Being is simply beyond the comprehension of the soul in man. If I am not equal to God, or to an angel, there is a mystery about God or the angel as far as I am concerned. That which is on my level of belief I may explain, whatever is beyond that level remains an unsolved problem. It takes God to understand God, as well as a man to comprehend man, or a bird to understand the life of a bird. If Deity is above us, then Deity is beyond our definition. We find the soundest metaphysicians never undertake to limit Deity. Agnosticism is merely the confession of honest men that intellect

alone is unable to solve the problem of Deity. We have no conflict with Huxley or Spencer. All divine things *are* unknowable by the senses, but there is a spiritual sense which we call intuition, by which we discover a knowledge of the Spirit, to whose researches there is no end. Intellectually we find, not God, but Energy, Power, Force. The word God means the All-Good, the Good One, nothing more, nothing less. Plato, in his immortal assertion, "God geometrizes," does not imply anything more than a mathematical Mind, not a kind, loving God. The infinite power might be a cruel, capricious one. It may seem a singular thing to say, and yet many people know nothing about God because they *believe* in God; as soon as they give up believing in Him, they *find* Him. Belief implies that some one is the custodian of direct intelligence regarding the Deity, whose testimony is accepted as final authority. A Testament is something one leaves behind him when he is gone; while the testator liveth, the word is of no effect, therefore those people who know nothing about God save from the Bible (of which we would say nothing disrespectful, we speak only regarding its false rendering) believe in a dead God who has left His Testament. Practically it is so. All Christians believe in a God who, as far as this world is concerned, is dead. There was a time when God spoke to the world, but he does so no longer. God on earth has finished His book. How utterly incongruous with the teachings of Jesus: "He has been with you and shall be *in* you. It is expedient that I go away, for then the Comforter will come nearer than ever before, and lead you into all truth." They were not to receive it through revelation, but through the ever-living presence of the Holy Spirit within themselves, which places every individual on the great rock on which

pure Theosophy is built. We must build our Theosophical temple on divine justice, and we can never find it until we discover it in ourselves; it is a matter of spiritual unfoldment. God is Love and Wisdom, as well as Justice. If we act divinely we shall have a revelation of divine wisdom in our own lives as our wisdom proceeds from divine love, for only when we act from a divinely human love can our acts be those of wisdom. If love does not direct the impulse, it cannot be wise. How many of us act from the pure love of humanity, and for the welfare of the human race? The supremest conception of Deity is Love. Love is the highest goal and is inseparable from charity, for charity is love in motion. Love is the principle, charity the expression. Henry James declared that in studying the problem of Life, he came to see more and more distinctly the only possible cause of creation. God being Love could not love Himself, He must have an object to love, and we see in humanity the result of the Divine Love seeking object and expression. Remember by humanity we do not mean the inhabitants of this little planet, earth; the earth is not the universe, it is not even the solar system, we mean all the intelligent inhabitants of all worlds which constitute the form of the Divine Man, that constitute the children of God, without beginning and without end.

Ques. — What text-books are the repositories of this hidden wisdom?

Ans. — The hidden wisdom is wrapped up in our inner selves, not in books, or scrolls, but in God's living Word. Man is the highest expression of nature; God's divine Word is in its highest and noblest expression in human nature. The hidden wisdom which will well up from our own souls must come through

development of our inner nature, and in no other way. Theosophical truth does not depend on legend, or historic personality, or the truth contained in sacred books, but on its intrinsic value and appeal to our moral nature. If Buddha and Jesus had never lived, Theosophical teaching would be none the less valuable to man. The precious stone has a value, here and now. All teachings are demonstrated in the holy influence they exert on human life. Judge the tree by its fruits. Bring it to the touch-stone of expediency. If we find the teachings of the Vedas, when lived out, cause war and hatred to be swept from the earth, we know the source from whence this stream sprang is the water of life that slakest the thirst of mankind; and there is nothing in the Vedas that is not found in the New Testament. The teachings are identical, some of the precepts of the Vedas are as good, many more deeply veiled. In Theosophy we can well dispense with controversy if we drink from inspiration. Whether it were Buddha, the historic avatar of India, or Jesus, the historic light of Palestine, or Osiris of Egypt, remember that neither Osiris, Christ, nor Buddha are dead and buried. In spirit Jesus worketh now, the truth Buddha and Osiris brought is now working in the world. Why seek ye the living among the dead? Why go to the sepulchre when you can meet the living spirit on the highways of life? When opened in our spiritual intuition the sun within sheds its bright beams, and appreciable light, heat, and electricity stream from it. Those who bathe in the sunlight appropriate to-day its rays. It is not those who have analyzed the water, or tested the depth of the well, but those who *drink* the water that receive its benefits; it is not our historic knowledge of the Truth, but our assimilation of the same which profits us much.

Ye must eat and drink and appropriate the sweet spirit of Truth now in the universe. The past is translated into the future. We live to-day, not in the days of Palestine. It is our present at-one-ment with the living Christ of the Spirit that necessarily brings us into the knowledge of the Truth. The truths of the soul are not apprehended by the intellect. Be guided entirely by your own intuition; be honest and earnest in your search after Truth.

QUES. — Is there not a brother-hood who sacredly guard these occult truths?

ANS. — The race of Mahatmas have spent ages in ferreting out the truths of the universe. Their existence is not widely known even by Buddhists themselves, only by those who are in a condition to know them. There is no reluctance on the part of the Mahatmas to reveal themselves, but they cannot create eyes in our heads to see them when they visit us. When Edwin Arnold re-visited India, he went to see the Buddhists of the Isle of Ceylon, receiving from them a complimentary address representing him as a great interpreter of their Sanscrit philosophy, a work they remembered with affection. Conversing with them of the Mahatmas he was told that they knew nothing of the existence of such people, who could not be found, while they were so famous. At the same time they affirmed that there were teachings in the Sanscrit which, if followed out, would develop the chela into the state of Mahatma. They think Arnold's faithful and magnificent portrayal of Buddha did more than anything else could to call the attention of the Indian Empire to a knowledge of the beauties that lay enshrined in their religion, and made a powerful incentive to live up to them. We hear a great deal of Indian thralldom, and of wom-

an's degraded condition. It cannot be doubted that there are women in India in gross degradation, but this state exists in *spite* of the teachings of their philosophy (which should lead to the purest elevation of mankind), not in consequence of their religion. All the vices of Christendom are rebuked in Scripture, and yet tolerated in a Christian community. There is no charge that can be brought against the Buddhist religion for the vices of Asia that cannot be brought against any other on earth, but the religion of India as interpreted in its sacred books is a religion of greatest purity and noble intelligence. No one who compares the religions of the world can fail to find in Buddhism the most humanitarian system, in Brahmanism the most metaphysical. Buddha taught that nothing and no one can come between us and God. We are our own high priests, mediators, and intercessors, free to discover truth for ourselves, following the path marked out by our own intuition which gives, "Thus saith the Spirit," as final authority. Many people are not content without some lord or master to obey, they want some one else to do their thinking for them instead of going directly to the God within their own hearts, receiving Truth from the source of all Truth. It is only to awaken thought that we study Theosophy, not to render allegiance to some hierarchy of India.

QUES. — Will you kindly explain the difference between Buddhism and Brahmanism?

ANS. — The great difference between them is this, that Brahmanism deals with abstract metaphysics, Buddhism with practical philanthropy. The Brahminical system as taught is the oldest in the East, and profoundly metaphysical. When Mrs. Eddy makes her statement, "All is mind, there is no mat-

ter," she uses a trite phrase in harmony with a spiritual understanding of the universe, but it did not originate with her, nor with the Greek philosophers of two thousand years ago, but sprang from the oldest system on earth — ancient Brahmanism, which recognized spirit as the incorporeal Brahm, the only Real, the all-in-all of Being; matter, Maya, as nothing, an illusion, a reflection of the All. The material world had no existence but as a reflection of the spiritual world which is the only real world, as spirit is the only reality. This doctrine of the reality of spirit and the illusive character of matter can be traced back thousands of years to the Vedas, the profoundest system of thought in the East. But this system of abstract and unapplied metaphysics addresses itself to the intellect alone, not to the affections, and frequently develops personal spiritual pride and self-righteousness, a system of caste, of ceremonial and priesthood. Any attempt to convert the world to absolute Brahmanism to-day would be futile. Those people who love to revel in abstract ideas are not as a rule benevolent. Buddhism is an entirely different kind of religion, is ethical more than creedal, and delights in benevolence. While Brahmanism looks to the salvation of one's own soul, Buddhism holds the higher thought, "What can I do to save others?" The usual question of the individual in the world, to-day, is, "What can I do to advance my own prospects, how rise to some higher condition in this world, or another?" This selfish consideration destroys all that is noblest and best in human nature. Buddha renounced everything, became a mendicant friar, and gave to the world a religion so near like Christ's that you cannot contrast them, for there is no contrast between them; you can only compare and harmonize them. Buddha did not invent

his teachings, he found them in the sacred Vedas and Puranas. Buddha was simply a Brahminical reformer as Jesus was a reformer of the Jews. Jesus never protested against the law or the prophets, but against the aristocratic element that had crept into Judaism and destroyed the teachings of the Talmud. One taught, five and a half centuries after the other, the same truth, that all religion must be made practical. Buddha disputed some articles of the Brahman creed, and devoted himself so entirely to a life of loving kindness, that he exalted moral perfection above intellectual accuracy, reduced the purely metaphysical to practice, and founded a theory of pure ethics, of pure religion, carrying into effect some of the grandest teachings in the world. Buddha had attained in his earliest youth, when eight years of age, to the understanding of all philosophy, and all through his life he understood in his heart the religion of the East, but not until he reduced it to daily, hourly practice did he attain to the state of essential blessedness. Under the sacred tree he saw all his past embodiments, reviewed every link in the chain of existence as it had been forged, and found in this moment of divine revelation that everything which had prepared him for Nirvana was the good he had done, not the intellectual position he had attained. An intellectual comprehension of Theosophy is not a road to salvation, but it is the practical exemplification of our idea of it in our own existence. Our progress along the road is not to be judged by intellectual accomplishment, but by our spiritual growth. We cannot estimate real progress by the mere amount of knowledge stored up in the mind. We do not always find saints in professors' chairs, or sinners clothed in rags. Spiritual good is always our essential good.

QUES. — Is the world ready to receive esoteric truths?

ANS. — Every one is not prepared for the interior teaching in its most intricate form. Jesus condensed in his teachings the wisdom of the age: they were both sublime and simple. The veil is rent in ourselves that hitherto hid the inner meaning of truth from the world, the veil of mystery is torn to shreds, the spiritual mysteries of all religions revealed, although the materiality of the present day tends to dwarf the spirit of those who enter into the consciousness of Being. When man really knows himself he knows God. He who cannot find divinity in himself has only developed his fourth principle, life being to him a certain round of eating and drinking. We see many people who are animated shells and nothing more, they have their better moments, but their souls have not yet shone through to any great extent; and there are those that have no consciousness of a spiritual existence, who are often actuated by a pure benevolence that puts to shame professed sanctity. They have a spirituality which they are as yet unable to express through their lower principle. Many people are not prepared for occult study, or theosophical investigation, which does really comprise religion, philosophy, and science. Theosophy is not intended for children but for men and women in understanding, the only people really qualified to deal with those great problems Theosophy presents to the world, which call for earnest and persistent study. We should not give that which is holy to dogs, and we ought not to enforce advanced ideas upon unprepared minds. Whatever we learn in a Theosophical school we never have to unlearn; all true teaching is progress. You must impart these esoteric truths to the public by degrees, but teach in accordance with the foundation

principles. They must be pure in order to be good. Give milk and water if people are not ready for undiluted truth, but never prevaricate if you withhold, nor adulterate if you omit. The needs of human nature are so varied; each mind requires that phase of truth adapted to its understanding. A Theosophist should be all things to all men to save all. Bring the student from scales and exercises to the works of the great masters. If we apply our divine wisdom as it was given on the day of Pentecost when all spoke in divers tongues, we should divide the Word to the comprehension and edification of all hearers. If we continue in this age the gift of tongues we will have one gospel as we have one arithmetic, or one chemistry, but provide different degrees of these sciences as pupils are prepared to receive them; so this one law and one gospel can be adapted to all. Many speak of the unintelligibility of Theosophical literature, the language is so condensed, the thought so concrete, the ideas and forms of expression so unusual that the idle reader cannot understand it; but, if everything difficult were laid aside, these timid pupils might never learn anything in their lives. The study of Theosophy is the study of a new science of which they know nothing, an art with which they are unfamiliar. We come to the expression of thought in a new language. The thoughts are exceedingly ancient yet new to the thought of to-day. The nomenclature may seem new and startling, but Kama loca is only purgatory, Devachan the spirit world or paradise, Nirvana, heaven; Buddha is nothing more than Christ if so much, and there is nothing in Buddhism that there is not in Christianity. The value of Theosophy is that it shows the absolute unity of all divine philosophy. The general tendency of modern thought

is toward the rise of the individual, that of Theosophy toward the rise of the race, in forgetfulness of self which kills out all signs of separateness. We must feel that we are living the one true life, and that is the life of the race, the only life with which we should concern ourselves. Self-forgetfulness is not antithetical to self-preservation. There are laws and Law, there are no end of lower earthly laws included in the one universal Law of Spirit.

QUES. — Is there not a rapidly growing desire on the part of humanity for higher spiritual revelation?

ANS. — Everywhere to-day there is a great and increasing interest in all that savors of occultism, which only means a secret science. Theosophy means divine wisdom, and do we not have to look or search for divine wisdom as for a secret or hidden treasure? Without wisdom we cannot understand life in the past or the future. Theosophy unlocks the mysteries of Being. It does not deal with the individual as separate from mankind, but with all mankind everywhere, since the Eternal Being is Father and Mother of us all. The demonstration of Theosophical truth to the individual depends on the mental calibre of the individual and the effort made to solve the problem. All sciences are the various manifestations of this one true science; there are various departments of knowledge but knowledge itself is One. All religious systems are the endeavor on the part of humanity to express its highest idea in sign and symbol. Theosophy has a unitizing and not a separative influence on those who study it, its adherents becoming friends who were hitherto strangers. Theosophy does not endeavor to overturn all creeds, but on the contrary, without taking any form of religion, symbol, or book, it interprets all

symbols, creeds, and books esoterically, not exoterically, recognizing that the letter killeth but the spirit giveth life ; therefore the true Theosophist is the universal religionist.

QUES. — What is the Theosophical idea of death?

ANS. — Death in Theosophy means death to old conditions, death to the animal nature, a resurrection for the spiritual, which like a glorious Phœnix bursts its bonds, therefore this death is always personified by the butterfly emerging from the chrysalis, or by the emblem of the Easter egg, the casting off of the shell, the deliverance from all the trammels of the cage, through the dominant life-principle working its way upward, the triumph of spirit over the thraldom of sense. There is a great deal of us that has to die. On the human plane of existence we die and never rise again; our lower clothing is cast aside, we, the real selves, go higher. Death when understood, in all allegories, means spiritual elevation, not physical dissolution. The Apostle rightly exclaims, " O death, where is thy sting? O grave, where is thy victory? " meaning that death is only the casting aside of the shell, as the imprisoned bird breaks from its environment and rejoices in deliverance from it. There would be no fear of death if a person did not depend on the body for love and happiness. We should be willing to wear it and use it, but ready to lose it, with no doubt that the spirit world is a better state than this. Make it a matter of perfect indifference whether you remain here, or go hence. You are always at work in the spiritual universe. There is no difference in birth or death, we deny that you ever were born or ever can die; simply realize that you always forever *were*. Feel that you have nothing to do with death and you will overcome it in all belief. Those who live in

Truth will pass into the spiritual state without any preparation, gradually dismissing physical environment, until the ultimate condition will be a passing through the beautiful gateway of transition as did those great adepts, Enoch and Elijah. Is it necessary that the house should tumble down because we are going to move out of it, or should the body we are to vacate first become foul and loathsome? The entire philosophy of Being is expressed in Longfellow's "Dust thou art to dust returneth was not spoken of the *soul.*" It had a prior existence and returns to God who gave it. The experience of a spirit on this earth is like that of a child who goes out to boarding school, or a youth put out as an apprentice. He remembers his home with love and enjoys it on his return, as he never would have done if he had not left it. The brother of the Prodigal Son, though *un*fallen was not superior, he had not the true lowly spirit of him who had fallen and risen, who had fought the battle and won the prize. (Man can develop from manhood into angelhood as a child develops into maturity.) The freedom of the angel is nothing to that of the archangel, and yet the archangel was once a man, the man was once an infant. All spiritual studies that will lead us into intelligent recognition of pure Theosophy will bring us to a point of larger knowledge and teach us the relation of spirit to body.

Ques. — You regard the body as the necessary tool of the spiritual workman?

Ans. — Our bodies are created or evolved for a definite purpose, they are our tools to work with, our dress to wear, our primer to learn our lessons from. They are brought into existence for a necessity. The spirit makes its body as the workman his tool. If the question arises: "Why do we not

then all have the bodies we would like," remember we cannot always externalize our thought to suit us in making a dress, bonnet, or coat. You have not the perfect power over the material with the pattern before you. People are often dissatisfied with their own efforts and prefer the workmanship of others. The ideal always comes before the actual, the perfection of the ideal is reserved for that condition in this world, or some other, when we have gained the ascendency over the material, when we shall be clothed upon with other bodies, — a glorious spiritual form. There is no such thing as creation of substance, only creation of form. Forms come and go, substance does not. When we are formed, nothing comes into *being*, and when we die nothing goes out of *being:* there is only a change in the appearance. Therefore creation is only organization, expression; seeming death is simply dematerialization, a disappearance from the realm of moral perception. From the standpoint of the Eternal there can be no change. There is no change of divine law but change in our conception of it; there is no change in truth, but in our ideas of truth. So all outward things change, as outward things are the manifestation of our idea; all intelligence is incessant and ever-varying activity. How is it the worlds differ, advancing from infancy to old age, and passing to their decay? The change from first to last is in the condition of the mind working upon them. An organ is in the same condition during all the year you study music, but you are capable of playing at the end more intricate harmonies upon it than you could at the beginning, yet the capacity of the organ has not changed; the musician changes, the organ does not, it has never been educated. The world and our bodies, as we behold them outwardly, are being

acted upon by intellectual elements that are always advancing. The legend of Pygmalion and Galatea, where the statue comes to life and is made to speak, is illustrative of the truth concerning spiritual evolution. Man produces a marble form through his mind and affections, he breathes his life into the work of his own hands. It never was himself, still the statue breathed, so our outward form can have no life in itself but it is the animated statue of the soul, the will and the affections manifested in the form. We might even fancy this soul's statue to have a wavering, wandering will of its own which *knew* better than it *did*. Everything you call objective form in mineral or vegetable organism is nothing more than the expression of an eternal impress, the embodiment of your breath but not of you who breathe. The human life, doubtless, lived for ages before expressing itself in human forms, it has been the creator of everything below it. It is more possible that the action of your mind *made* a monkey than that you ever *were* a monkey. Man as a spiritual entity was always in the spirit world. If we have passed through the animal and vegetable kingdoms it is because they have proceeded from the mind of man as the act of his thought previous to his building a form, in which his own conscious thought could express itself. We can understand involution in the light of evolution. We never are embodied; we ourselves live now and ever in the spirit world, but the soul gives forth an impulse, produces a form, and endows it with more or less perfection. If we can conceive of ourselves as we really are, we have never been on earth at all, our real selves have created human forms and endowed those human forms with life as the sculptor created the statue. Then the question arises, "do we really know

each other in spirit? Have we admired the outward form and that only, or do we judge man by his soul-life, and not by that manifest to sense?" Do we really know ourselves, does the lower know the higher nature? The majority live in the lower nature and do not know themselves. The fall of man is the losing sight of our own spiritual nature in the busy scenes of external life. The lower-you has to find the higher-you. Consequently in the higher sense you never had a mother and never were born. Your spiritual being did not commence in mortal birth, your spirit entity was the cause of the conception, it made your mother a mother, without it she never could have given birth to a child. We believe in a super-personal Deity and a super-personal man. Man must come to understand himself and the principle of spiritual truth before finding his own soul, before he can walk in the light of the Spirit within him.

QUES. — How can we unfold our spiritual powers?

ANS. — Our powers, whatever they may be, are capable of stimulation in every direction. To feel that we have a certain endowment to begin with, that we are born gifted, does not imply we should not set to work to diligently employ and cultivate the gift. Is it not possible to put these talents out at interest, to make the one talent two, the two increase to four, the ten become twenty as easily as the one become two? Unto those who have shall more be given continually. Spiritual growth has a value here and now, as well as in the life beyond the grave. It is not necessary, however, that we should isolate ourselves from mankind to develop our spiritual gifts, we should feel ourselves living now the spirit life in the spiritual universe, we should speak and think now as we would in

a supernal state of existence. Theosophy claims that we can cultivate and exercise *now* all the powers of the spirit, they are within the reach of us all, they are already in our possession. We can have spiritual illumination, vigor of intellect, insight, or clearness of perception. Practice makes perfect, we can develop spiritual muscle, can cultivate the latent spiritual powers within us, now lying dormant. Man can use his sixth sense, can accustom himself to employ it. We are not so diverse as we suppose; we often think if we were constituted like other people we should shine more than they shine. Theosophy teaches us that genius is, after all, only applied energy, a capacity and determination to take possession of our own. We all possess powers within ourselves that characterize the most renowned people who ever stood on the platform of the globe. We need not ask "have I this or that gift," for when our gift is appealed to, it responds, and is used as a means of further development and higher culture. Every one really possesses the gift they wish for, if they did not possess it they would not care for it. The power within the breast struggles for expression, it says: "I have chosen you" (not "you have chosen me"), "I am in you already and want to be used." Our spiritual powers are continually asking to be exercised. This is the real, not fancied, condition of the spirit of man, as we unfold the law of Karma, or sequence.

QUES. — Then you believe in the plurality of existences?

ANS. — Most certainly we do. What is re-embodiment but this — the higher principle having expressed itself imperfectly through the lower principle, allows that lower to fade away and develop, again and again, all forms of expression till at the last development, in the perfected form of expression, the soul

shines out in all its glory. The spirit is always in the spirit world, is never embodied into matter. The astral body is nothing more than an appearance, merely a shell or sack ; the spiritual body is as independent of the astral as the astral is of the physical. Our spirit in its essence is good, but needs experience to unfold it, even though born of the eternal soul. The expression of the soul before embodiment is like a seed unplanted. The physical form is its opportunity. Many think the spirit comes to earth merely for expression, but if, after the struggle of one or many existences, the soul was only to be converted into its first state, all the effort of human discipline would be of no avail whatever. Every soul may be as pure in a certain sense, but is not as powerful as God, has not knowledge as God. If our power is finite and His is infinite, and there is infinite difference between an infinite and finite power, then we can understand eternal progression, an unending advancement in power and knowledge. God is the only infinite, powerful Love and Wisdom. It is the eternal good will, the pure beneficence of the Infinite which brings all human beings into existence and endows them with the power and privilege of perpetually drawing nearer to Him, with eternity before them. We can constantly advance one step nearer to the Infinite knowledge and power which is always beyond us. The soul of man *is* as pure as the soul of God, but capable of infinite advancement in power and knowledge ; we are here on earth to acquire, to unfold, and express both. The effort of the soul thus to develop its power brings the world and the body into existence. When we have developed all that is possible in this present life, when there is no longer need of further embodiment, we advance to a higher plane, we

outgrow the love of earth and yearning for it, and we go to live in spirit, no longer to grovel in the dust. As long as we have earthly leanings and attractions they draw us into earthly experiences. The earth is a magnet until we have exhausted the sense drawing, have outgrown and put away all childish things with higher development of understanding. We are drawn here just as long as desire for embodiment lurks within us; we are brought involuntarily into the state which corresponds to our mental condition. When we reach to the perfect state of being, of which eye and ear or heart cannot conceive, we reach the home of the soul, the eternal world, the kingdom of Heaven, the pure Nirvana of bliss. So far as we can travel in our finite thought we have then reached the end of our journey. What further hills there may be to climb, in conditions beyond our present conception, beyond time and sense, we cannot dogmatically declare.

QUES. — Does the soul create its theatre of action?

ANS. — In the Kabala the statement is made that all worlds and forms are brought into existence, not by Ensoph, the supreme principle, but through subordinate deities, the Eloihim. There is only one supreme life, one infinite good. In the one there is the multitude. We have always existed and always shall exist. In the eternal world it is always NOW. Of our individual soul we can say, "I am what I am in *being*, not existence." Existence is only an external manifestation of Being. The soul is perfectly pure and divine as a direct offshoot from the Eternal Soul. In our highest conception of ourselves we are perfectly pure, but must distinguish between this divine soul and the human spirit. Our idea of the universe is that the soul creates the individual human spirit, the soul is

the atom which the physical scientist has never discovered. He discovers the molecule, the monad, which is an aggregation of atoms, but he does not find the atom. The absolute atom itself is entirely beyond the recognition of the bodily senses, can only be apprehended by spirit. This divine ultimate atom, in its endeavor to unfold power and knowledge, creates the spiritual monad (this is the second creation); the divine soul belongs to the Eloihim, being itself the work of God — Ensoph. The human spirit needs an earthly discipline and experience, we must begin at the top of the ladder. Everything begins in spirit, matter is the last outermost vibration of pure spirit. People see on earth as through a telescope whose lenses are inverted, they see where the effect ends instead of seeing the beginning. Jacob's ladder is the embodiment of all life and experience, representing the descent of spirit into matter and rising again to its source. There is no self-existent matter; there is only one atom, one primate, one homeogenous substance, heterogenously expressed. Matter is the lowest expression of this one substance, non-existent in the realm of cause, for in the realm of absolute reality all is spirit. The esoteric doctrine admits matter as an accident of time and sense: it comes between the spirit that is Alpha and the spirit that is Omega. The spiritual soul, the human soul, and the animal soul form a trinity of expression; the *Atma* within is the origin of everything. The spiritual soul represents itself in intuition, the human soul in reason, the animal in instinct. We have found these three principles in us. Intuition is the moral sense; reason, the intellectual sense; the instinct, the animal perception. We lose the animal perception as we lose hope in certainty, faith in knowledge, the shell in the bird, as we lose

the bud when we get the flower, we lose our limitation. Theosophists have placed the human soul, the intellectual principle, between the animal soul which tends to earth and the spiritual soul which soars above; the intellect may aspire to reach higher but is constantly vibrating, falters in its allegiance between the spirit and the animal. It is for the individual to decide whether he will voluntarily unite himself with the spiritual universe, or remain susceptible to lower conditions which must result in moral suicide and death. The true point of Christian living is to decide the question: "will we live in the flesh or in the spirit?" Here comes all the allegory of the temptation and fall of man. If we had not been in the lower state we could not reach the higher. Intellectual culture alone is not the best for mankind, for many intellectual people give themselves over to vices. The spiritual soul, the intuition, like a good genius, is ever urging us onward and upward, our evil genius is ever leading us downward toward the animal plane. The fourth principle must be the servant of the fifth and sixth, otherwise comes chaos and discord. This subordination of the higher to the lower is the old question of good and evil, the glory and the shadow, the foreground and background of existence, but the light reigns forever, the shadow does its work and is then absorbed. In the truth of re-embodiment the punishment idea is both true and false. Expiation enters largely into Allan Kardec's theory; we do not mean retaliation, but unfoldment, education, expansion. We must first understand what we are, before we can understand our mission, and why we are embodied at all, before we can understand our relation either to the eternity of the past, or to that of the future. Man is a perfect unit, but a trinity in unity, the outer

triangle representing the physical, the astral, and the spiritual, while within shines the central sun, the Atma, the Ego, one individual principle, forever and ever the child of God.

QUES. — Do the varying degrees of unfoldment account for the differences in people?

ANS. — If the divine soul in man is the child of God, then it never varies in its goodness and holiness. The soul of man being infinite in purity, it is only while here on earth that we do not live in this divine principle. All that we recognize of ourselves ordinarily is very much less than ourselves, we have never made a full discovery of what we are, or of our own powers. Sons of men have to come to know that they are sons of God. Some have come to a better understanding of this divine truth than others. As we have been speaking on the previous embodiment of the spirit, we endeavor to show that in harmony with God's perfect law of justice there can be no respecter of persons. The Buddhist doctrine of Karma is simply the Oriental mode of representing divine justice impartially, its entire philosophy being a vindication of divine justice and application of the law of spiritual involution, and physical evolution, in individual cases; the doctrine of evolution must teach a false doctrine if not interpreted spiritually. How often we hear of a man's being superlatively gifted, when, in reality, his gifts are only those powers acquired in a previous expression of the soul, as others are now acquiring them. There is no other way of explaining the difference between people but by this law of Karma, or sequence. If we all had equal knowledge of the truth, all would be perfectly well; if we knew the right and did the right, we should be entirely free from pain and anguish, but do we all have equal opportunities of knowing

the truth? Are there not multitudes of people on earth to-day, who have no opportunity of getting this knowledge? The reason is found in this law of Karma, which the Theosophical doctrine explains. It is our Karma that makes our opportunities. In the use we make of them we utilize, or in the non-use we fail to utilize our Karma. I may have the opportunity to learn certain things; I have a friend so situated that they are never put within his reach, because his Karma did not give him this opportunity. Two persons may advertise for a position, one obtains it, another does not. Thus does our Karma operate in daily life. Some persons have power, others have not, but remember we are not stagnant, we are making Karma all along. Our past has made our present, and our present makes our future — a succession of heritages. It is only one life after all, divided into many sub-divisions, and although our present is the result of our past, still our next minute is the result of this minute, in which we are manufacturing Karma. We are creatures of past Karma, so far as opportunity goes, up to this moment, then creatures of the Karma we are making now; so our present endeavor is by no means valueless. Whatever gifts we possess, whatever favorable advancement is now ours, it is something we have learned in the past, we have laid up treasure which is now ours. Everything rests with the individual. The doctrine of Karma is most encouraging, hopeful, inspiring, and not the most fatalistic, as so many people have understood it to be. What is our fate? Not something which is arbitrarily imposed upon us, for our fate up to this time is the result of everything gone before up to this minute; whether we remember making it or not, it is our own manufacture. Our fate is our limitation. We rise beyond this fate

when we begin to work. The spirit in its first embodiment has no fate, in completing all expressions ends without fate. When we have conquered fate we are the controllers, not the creatures, of circumstances.

QUES. — Is it our Karma that brings us good luck?

ANS. — Some people are called lucky — the darlings of fortune — while others are unlucky, but the theory that it is God's will that some should have all the blessings and others only hardships is altogether erroneous. In regard to our failures where we desire to win, or of events occurring which we do not like, we must feel we are not yet grown to the condition where we can attract, or be benefited by what we desire, but the very fact of our undergoing this trial is a preparation to the state where we shall receive what we crave. There is some good and adequate reason why we have not succeeded hitherto, but past failure is no evidence of future misfortune. That failure has done something for us, it has been a development, we are not the same person who failed, and there is no reason why we should not succeed in the future. It is necessary we should have had this experience as part of our birth. Bunyan, in prison, watched a spider fail in spinning his web six times, and succeed on the seventh; the six failures made the success possible. The spider was the embodied illustration of the principle of our growth; it had not gained the experience and strength after the fifth attempt that it acquired after the sixth; the spider had then developed the condition that brought about the success. Thus in all our lives and endeavors we win the golden medal after humiliation and defeat. The doctrine of success embodies the supposition that some people have grown beyond the state of others; all

will have the same to conquer, but at the present moment all are not equally far advanced. We should take all humiliations of our experience as part of our education. There is no luck, or fortune, merely one path for all — the path of growth. Through the line of growth runs the ladder of effect. Whatever comes is the result of our position on the ladder, and our position on the ladder is the result of all steps taken hitherto. The law of Karma urges us never to suppose we shall not succeed, never look forward with forebodings as if doomed to failure. Go hopefully onward to such opportunities as are born of past accomplishment. Without prophetic power we can see the growth of the previous state in the condition of the present. If we can bear fame and riches without haughtiness, or use a high position well, we will not need to sweep crossings in a future embodiment. The *good* ruler does not return as a slave; despots must necessarily acquire the knowledge of service, learn the blessedness of ministration in the lowest position. Whatever good one has earned one holds forever and goes on to higher states. As everything is the direct effect of some past cause, every one can feel, "I have only to make the effort to succeed, I have all assurance of ultimate success, I have been through expressions others may not have experienced." It is so with the globe and the race, for the globe is man on a large scale. The globe undergoes what man undergoes in his final conflict over all material things, the growing out of a previous imperfect existence and preparing for a higher one. We do not look reprovingly on the past, but acknowledge the great apparent fulness of design and great unity of purpose. Instead of the world's being destroyed, the world will become advanced. The spirit that has operated

upon it withdraws from it, then it is again brought forward by other minds until they also recede from it. These are the days and nights of Brahm which will succeed each other, not for the same individuals, but for those who came before you and for the countless hosts who will come after you. Not for the individual is there ever a going back. The world is always a school, with days of action and nights of sleep, but the nature that once graduates never goes back again into the infant school as a learner, it steadily progresses until it reaches Nirvana, the highest state conceivable. We shall have to become Karma-less, outgrow our destiny, or fate, and rise above everything we call accident. Our life here is a qualification for a higher life, this life is the chrysalis, the next state that of the butterfly. The poet says: "here in the body *pent*." This is our limitation, but the butterfly dies as well as the chrysalis; all resurrections die again, naturally speaking. The soul however belongs to eternity; divine love is forever and forever the same.

QUES. — Does the law of Karma make no provision for the forgiveness of sin?

ANS. — The doctrine of Karma is founded on the eternal principle of justice, beneath which there can only be abiding rock. The essential proof of the value of any theory is that it harmonizes with divine justice. Having a sense of justice in ourselves, we know that whatever is just must be true, and whatever is unjust cannot be true. Justice is the universal solvent, the interpretation of all the parables of existence. Is Karma just, or not? It is said: "to err is human, to forgive divine." We are told that Karma makes no place for forgiveness. Now why is it not divine to forgive? Can your highest

idea of God be of one who forgets and forgives? Can we believe him capable of anger, wrath, or resentment? So long as the idea of God was semi-barbaric, just so long was the Divine Being endowed with human limitations. God is, after all, only human if He forgives and not human in the highest sense. Forgiveness implies an alteration in the mind of the one who forgives. God can never change His state, for He is never less than perfect; He never changes His attitude toward His children, though they may change their attitude toward Him. God is never angry though He may look so to us when we have anger in our hearts. What a lesson for humanity is the "neither do I condemn thee, go and sin no more." It is true that Jesus, when on the cross, said: "Father, forgive them," not as an example, or to tell God what to do, but in tender pity for man's imperfect needs, to teach him forgiveness. It is our duty to forgive because we are imperfect. God is perfect, never gets angry with any one, and therefore has nothing to forgive, He is never anything but Infinite Love. It is carnally human to err, it is humanly divine to forgive. It was once thought that in the thunderclap God revealed His anger, the lightning flash was interpreted as the fury of imperial Jove, when storms are only the footprints of Divine Love. We see only infinite love and wisdom in everything; all is good even if incomprehensible. All of God's acts are based on infinite goodness, and ours are not. Theosophy gives us the idea of God in its highest conception, which is not that of a changeable Deity. Now if God and Law and Nature are one, and Law is the law of the Divine Mind, the law is the expression of God and we thus get rid of God's rival, or adversary, get rid of everything but God, we reach a pure theism.

God is the Eternal Cause, present in the effect; the effect partakes of the nature of the cause. What then is this inexorable, immutable law, but the unvarying manifestation of Divine Benevolence?

QUES. — Does the operation of Karma bring us our bereavements?

ANS. — There is no bereavement except to sense. So long as we place our affections on the plane of sense, we need the discipline of losing their object. Every experience is a stepping-stone to a higher condition. Our happiness does not consist in external things, but in peace of mind. A bereaved mother might have a love so pure and unselfish for the child that was taken from her, a love so full of comprehension of God's will, and what was really best for her child, knowing that she was forever ensphered in the real child presence, that there would be no loss or bereavement. She would be just as conscious of the spirit world as of this, and more absolutely certain the child was with her and loving her. The animal soul in us continually wars against the spirit; the lower elements, which occasion all our personal grief, have to be overcome. Christian Science tells us death is a belief, but who has the belief? Not the one who dies, but you who pass through the belief of death. Your child, who is supposed to have died, has not passed through the belief of death at all. If he could speak to you he would say, "I am alive, I am conscious, and with you just the same;" he would persist in being alive, the belief in death is on your side, he *knows* he has not died. How can he believe in death, how can God know anything of death when all live unto Him, how can He sympathize with your loss when there is no loss? God sees everything in its true light, how can He

sympathize with that which has never occurred? We fancy it, but that is our error, our limitation, and we continually ask God to recognize it. If God is infinitely true, how can He recognize what has no reality, what never took place and never can take place? If we knew the why and wherefore of all our experience, if we could take the point of view in all its broad sweep that a celestial visitant would take, we should see that *all is good*, we should know that evil is good in disguise, and would say with Job: "shall we not receive from the hand of God what *seemeth* evil?" We only give two names to the dispensation of divine purpose. That which we call good at one time might be evil at another. At the highest point of our development all is good, there is no evil. There is nothing more to grumble about, all things are for the best. When we arrive at this point, it will blot out from our vision the idea that there is any need of tears, or pangs, in our development. The eternal purpose is fulfilled in everything from the greatest to the least. There must come this period in our development when we shall know that whatever we have undergone is the plan of divine unfoldment, as the flower is the outgrowth of the perfect plant, foreseen when the seed is planted. The flower is there in the seed. Externally speaking, the seed comes before the flower and slowly develops into the flower; in the spiritual idea the flower is there in perfection already. The external world is to be the portrait of the thought of the Divine Artist — the photograph of the spiritual idea. In the present condition of the world, the photograph is not finished. Ideas are sitting for their portrait; when all these ideas are perfected the millennium will have come, the period of the finishing of the picture, when ideas that have existed in the

mind of God shall be reflected in the mind of man and his surroundings. When we have God's idea perfectly reflected in us we shall know what it really is to be perfectly contented and happy, to know no care or annoyance. We hear geologists say that the earth struggles by its convulsions to settle itself. The earth is still young, these are the signs of its imperfections, by which it is paving the way for a more perfect condition; by means of cyclone and earthquake, all which is best fitted to survive passes from juvenility to a higher state. While the world refines about us, there is a correspondence found in the refinement of man, there is a reciprocal action between earth and man, so may we not say that physical and spiritual science teach us the same thing? When all mysterious prophecies are interpreted in the light of science and experience, when spiritual illumination gilds the page, we find that not only everything *will* turn out right, but everything *is* right *now*, we feel that we have lost all evil, and everything that has occasioned our sorrow, humiliation, or pain. If we could only feel that any calamity was the best thing that could possibly occur, it would cease to be a calamity any longer. There is always an under-current of thought that submission is not noble, that the world would have been better without the storm, that if something could have averted the earthquake what a blessing it would have been, when it was a necessity in the evolution of the earth, it was harmful only from a superficial point of view. If those who suffered from it could have understood this, they would have been sufferers no longer in mind, have felt no anguish in spirit, as if deserted by the divine power. The pessimist thinks all these things are occasioned through blind force, without intelligence or mercy. Does not this feeling

cause much of the misery there is in the world? If our house is burnt down, should we not say, "well, this is one of the experiences that we must go through in our development, it must result in some good, there was a divine purpose in the fire." Even if it leave us paupers it was a necessity, without which we should have lost a part of our education, and thus we can maintain an active, cheerful spirit in our poverty. If we could realize that everything which occurs is really for the best, we should be able to meet all the difficulties in our way and not let them crush us to the earth; we would not feel down-trodden and overwhelmed as the sport and plaything of some blind force. How could we henceforth suffer? Humiliation for us is forever past. The point to be reached is to be unaffected by external things. Gaining this point, we have then completed our journey as far as this planet is concerned. However the result may be obtained, in this result we have the completion of this life's discipline. The question for each individual is, how much result have I, and that result is superiority to whatever is capable of making us unhappy, or ashamed.

QUES. — Can we exhaust all past bad Karma in one life-time?

ANS. — Our Karma is that whereof our thoughts, words, or deeds are borne in effect. We have been making Karma through a life of thirty or forty years perhaps, and have in it the concentrated result of all the actions and thoughts of that life. Now the question arises, can we change all those conditions in the remaining years of our earthly life, can we see a light ahead strong enough to obliterate all past Karma? Yes, if we make a very hard struggle indeed, we can, but, if we go

on in a dilettant fashion, we cannot enter the future world in a state of perfect happiness, Remember, however, that what is perfectly true of the future world is not true of the eternal world. They are not identical, the forever which you call forever is not eternity. In this law of Karma, the sequence of human involution, the steady and certain development of individual merit, we get rid of that infernal doctrine of everlasting punishment, founded on the Greek adjective which means long-enduring; sulphur and brimstone being only symbols of purification. Karma makes of this life, a probation. Where churches have made a mistake is to limit probation to one life-time, to regard as eternity the period which follows one life, and antedates another. It is utterly impossible that a just God should make an eternity depend on our acts in this one life, but a temporary probation follows on a temporary life. With eternity we have nothing to do, but with the spirit life which immediately follows this life, which we must prepare for, here and now. Our whole future career depends on the use we make of this school, the duties that come to us in this world have to be done here or nowhere, a theory that endows this life with importance, makes this world an important world, gives us zest and energy to live well now, by which we shall gain temporal reward for temporal good, and temporal punishment for temporal error. Eternal reward for temporal good would be unjust. When a beautiful soul goes into the spiritual world bright, pure, and happy, it has nothing to outgrow, it goes on learning, if it has developed the power to learn spiritually in this world. If that particular talent has not been improved here it will be taken away ("even that which he hath"), not lost in the sense of annihilation, but held till the

next embodiment, when the spirit shall again have the talent to use. But we cannot be happy, here or there, until we have destroyed all evil Karma, that which brings us suffering and distress. The way of its destruction is to do the very good that counteracts the evil. All can judge of their progress by noting the development of perfect charity; when we have conquered some particular vice there is proof of it when we ignore vice in others. All the good you think is so much material to build up the spirit; all your bad thoughts, or deeds, have just the same kind of effect on your spirit that bad air, or tainted food, has on your body. The question is, have you eaten enough good food to more than counterbalance the bad, otherwise there is no advance, no progress; you may build up with one hand but you pull down with the other, your whole life being an oscillation, or a see-sawing, you neither retrogade, nor advance; if you speak kind words you step forward, when you are unkind, you go backward, although if in going back you have learned something, then there is progression through retrogression. Good Karma in its effect lives forever, bad Karma only for the single state, it relates only to time, it makes us suffer and we get our advance through it. The law of Karma points as a discipline for our good, everything that comes, takes from us all repining over any grief, care, or misery which we know we have brought upon ourselves. We suffer only when we see no reason below it. The idea of Karma teaches that what befalls us now is the consequence of what we have done already. We reap our past and create our future; whatever we do, say, or think makes Karma. The study of Karma is a most practical one, for, as we can destroy evil Karma by creating good, the creation of good Karma is the

work of to-day. Make the very best of past consequences, convert the failure and folly of the past into pure gold of higher thought for future days. There is no arbitrary allotted time through which we must look for such result. There is a work for us to do, when we have done it we receive the consequences of that work, independent of time.

QUES. — Should we not eliminate from our effort all anxiety as to the result?

ANS. — The reward is always given to work and not to anxiety. If we worry we are almost certain to turn the scales against ourselves. Right must prevail because it is right; truth conquers because it is truth. In a calm state of mind we have the ability to do what we could not otherwise do, or see how to do. All worry disqualifies us for work, disables us for individual, intelligent action. When we feel our success to be uncertain we fail, when we do not worry we have a light, the light of intuition for our guidance. We are too prone to pray the prayer of doubt and uncertainty. There is a higher principle in our nature. Intuition is an infallible judge, and we cannot know anything about intuition until the higher principle is developed. The highest degree of advancement is through self-forgetfulness. If we become indifferent concerning ourselves, we rise to consider the welfare of the race. When we are in our spiritual infancy we may be cold, haughty, imperious, proving we have never grown superior to the tempter; when grown, self is superseded, Jesus, as the incarnation of Truth, as the Light of the world, was perfectly in harmony with divine law. Both Jesus and Buddha were ripe fruits of the tree of life where others are simply green. If we are sour and acid now, remember Jesus and Buddha gathered

also from the tree of earthly discipline. We see in those matchless lives the perfection of the wearisome stages we are now passing through. Jesus, "perfected through suffering," ascended to his glory, but he first went through with these very experiences, the utility of which we are prone to discard, before he became identified with all perfection. The very sufferings we most object to, as hardest to bear, are part and parcel of that which works out the perfection. One of the most bitter of Jesus' experiences was the infidelity of his friends, the betrayal of Judas, which he did not deserve, but, through the alchemy of the universal plan, it proved the very means by which he was perfected. In being faithful under trial you are creating good Karma, without which you would not have had such opportunity. Every time you meet with trial or annoyance you have chance to make good Karma; it will be a loss to you if you do not take advantage of it. In this sum of our existence, the many links of the one chain, we receive whatever that which we have done qualifies us for. There are scratches left on our spiritual nature by everything that we have said, or done. The law of Karma is the law of consequence.

QUES. — What do you understand by Devachan?

ANS. — Simply the night between two days, the Sabbath between two periods of activity. Devachan, the Buddhist paradise, solves one of the problems of the human mind. It is natural, perhaps, that many should look forward to a state of perfect happiness and rest, but the period is capable of an entirely better explanation. No one could greatly anticipate the enjoyment of going to bed and never getting out again to activity. The theory of sleeping in the grave is a corruption

of the ancient idea of Devachan, a state where work will be perfect rest, and perfect rest will be work. The spirit has its period of repose, of satisfaction, before waking up into more active consciousness in another state of being, but there is no state of idleness. Perpetual motion is the law of every created existence. Rest does not mean idleness, or stagnation, but a putting aside the mental energies for a vacation holiday. The spirit no longer has its occupation on earth, the material world, the outward activities of life are no longer necessary. In Devachan, or the spirit world, we shall remain until we have exhausted the Karma made during our earthly life, and we begin our next existence in the condition we are in through the exhaustion of that Karma. The spirit world is for us the fruitage of the life we are now living, we have just as much to reap there as we have sown here, then we begin afresh in a new embodiment, but we cannot therein be wise and noble, and of very great use and beneficence to the world, if we have hitherto sown evil seed. The consequence runs from one life to another and then works itself out. God cannot forgive because we outgrow past errors. When we have outgrown the evil, when we are all good, we become Karma-less. The tree of life is at last the tree of knowledge of good and evil, the tree of our discipline on which our Karma grows; they grow together, the reward and the penalty. The simple fact that we can have our feelings hurt shows we are not perfect. Everything that comes to us must redound for our good, it cannot possibly do anything else. If some of us had fewer difficulties and trials, then we would have fewer opportunities for progress, and why should we not say: "does God give more opportunities for unfoldment to others than to me?" Therefore count

it all joy when ye fall into temptation; it is only some old principle in our nature not overcome. The animal soul is the tempter, the only devil there is; something in us wants something, which something else in us does not want. In resisting the tempter we develop our strength and character. No one is ever great who has not made the effort to become great, either in this or in some past embodiment. All past experience is locked up in the mind but we are not always aware of it, we have more accumulation of experience than we know anything about, we do not express on earth more than we now need. Wendell Phillips was, naturally, a man of great capacity, but he never would have so distinguished himself had not the great need of the age made such demand upon his oratory. He would always have been a graceful platform orator, but not the great and thrilling speaker he was in the days when the anti-slavery conflict was at its height. The great cause appealed to the latent greatness within him. We are not all equally imbued with power, because only a few, in past experience, have gone through such discipline as has stored within the latent capacity. In the next embodiment you do not begin where you left off in the last life but where you end in the spiritual world, higher in the scale of human development. If living impurely now it will leave you in a condition of exhaustion, you have a small chance to progress, but will have to work for it, you will struggle with tremendous odds but may win a great deal. No condition is hopeless, no child was ever born for punishment. This world is not a hell, it is simply a school where we have the opportunity to learn, and no fate hangs over any head that ordains a failure, though some have to struggle very hard to make it a success. The doctrine of

Karma teaches hope, it does not encourage reconciliation to the inevitable because nothing is inevitable, we all have opportunity to make good Karma and secure a happy life in the next embodiment. If you succeed in developing character here you send the spirit out into the spirit world, or Devachan, bright and beautiful to prepare for the next embodiment. A martyr's crown shines always brightest in the life beyond. For such lives there is compensation whose glory no words can portray.

QUES. — Then our heaven is always what we make it?

ANS. — Whatever is your idea of heaven you will have. Leave everything to the working out of eternal purpose and natural law. Every one, according to his effort, deserves the very best. We have all conceived of perfect happiness, but some of us are capable of enjoying far more than others, it would take more to satisfy one than it would another, but if our life is faithful we shall reach all the happiness we can attain. Some can apprehend beauty in music and art that common people know nothing about, can drink more inspiration from a landscape than they can describe. This difference in people is so great, that, if you could measure the actual amount of their enjoyment, one person would be in capacity like a pipe-butt, the other a gallon vessel. The Indian of the North American prairies has no higher idea of the future state than of the happy hunting ground, his sole ambition to reach that desired goal, which might not, with your higher development, satisfy you, but the Indian would exclaim, "Great Spirit so good to give me all I want;" he could not enjoy anything more. If you have lived a higher life, you might imagine, or picture, a beautiful city, with scenery of gorgeous description, where treasures of intellect are outpoured. You can go and

receive your happiness in the ideal world which you have pictured. The man in his study is no happier with his books than the child in the nursery with his toys; the child has to grow into the stature of the man before he can enjoy the books. We go on multiplying our opportunities and possibilities, we labor and strive for the highest growth, awaking from surrender at death to all the glories we can conceive. There is an absolutely perfect reward for an absolutely perfect, brave, industrious life. The more advanced the soul, the higher the possibilities for enjoyment.

QUES. — How can we meet our friends in heaven if they have re-embodied?

ANS. — There is a very, very long period of time between embodiments, these interregnums between embodiments being referred to in the New Testament as ages, as the world coming to an end, a new heaven and a new earth, and similar expressions, but do not fear that, if your friends are re-embodied, you will not meet them in spirit when you go to the spirit world. You do not realize the life you are now living. This is the reason you cannot get along without sleep. This world is not man's native element, we are at times obliged to retire from it; this life is a workshop from which we need a temporary retreat, we have to go into our natural element to find our rest beyond the realm of dreams. From unbroken slumbers we awake built up afresh, strong, and full of peace. In the realm of spirit, our spirit has dwelt with a higher fellowship, we come back with happier aspirations, the results of renewal in spiritual states of life. We are like amphibious animals that live in two elements. We come up out of the material element of this life into the ocean of spirit. We could not be prepared for our

work on the dry land, if we did not occasionally slip off into the water. We must realize that we should know each other, not only after the flesh but after the spirit. When we go into a higher state of being we shall not know or care what external form our friends may wear, since the form does not contain the spirit. The earthly embodiment is the garment it wears now, the external projection of the spirit element, but the substance must not be confounded with the shadow it casts. We always were, we always are in the spirit realm, now and forever, we must know each other in spirit if we would know and understand what, in spirit, we really are. The soul lives its own life individually in the spirit world, independent of external expression. When people speak of their desire to meet their friends in the life beyond the grave they fail to realize in what spirit union really consists. We should very soon grow tired of the outer personalities. Nothing external could forever satisfy us. We live forever in the life immortal.

Ques. — Do Theosophists admit communion with the spirit world?

Ans. — There is a decided misapprehension as to what Theosophists really teach on the point of spiritual communion. Theosophy abhors so-called business mediumship, in the ordinary sense, or communion with the spirit world for mundane advantage. It holds that mere passive mediumship ought to be superseded by individual spiritual illumination, which is very different from automatic mediumship. Mediumistic power is not necessarily associated with intellectual vigor or moral excellence, it is often nothing more than mesmeric sensitiveness, the medium serving as a weather vane to register the condition of the passing hour, living in the animal soul with

no conception of God, or Spirit, at all. We have to advance a degree higher and cultivate the spiritual soul. If we cultivate our spiritual nature we cannot help seeing the spirit world, cannot help getting spiritual revelation. When we try to drag a spirit down to a money-making business, or to gratify curiosity, the knowledge of communion with the spirit world is detrimental to both sides of the house, for the spirit is hindered in its progression and is therefore deprived of the rights of a human being. Theosophy tells Spiritualists to go higher, and the best writers on Spiritualism teach the same thing. We must make an effort to cultivate and spiritualize ourselves, instead of bringing the spirit world down to this and materializing it. While our own spiritual development remains on a sensuous, phenomenal plane we are subject to astrals of every description. We do not want to be materialists with another name. The more the spirit is delivered from earthly affections and interest in earthly affairs and dreams of sense, the more the spirit is satisfied with living in a spiritual state and holding communion, through affinity, with our higher spiritual principle rather than through expression in spirit phenomena. I know a widow who has no desire for material communication, for, she says, "whenever I enjoy an unbroken night's sleep I feel myself going out into the boundless realm of the spirit world, though I cannot remember that superior state in mortal consciousness, but I feel on waking that I have only just come from my husband and children, I often hear myself saying, 'good-by, I shall be back again very soon.'" This is true spirit communion which allows of no deception, no intermission, nothing to break the reunion with any number of embodiments. Theosophy is only a higher phase of Spiritualism,

there is no contradiction, no discrepancy between them. When you see a little of Theosophy it looks hostile to Spiritualism, when you study it more thoroughly they both unite. Spiritualism should mean that we commune with the spirit world through the unfoldment of our spiritual nature. The ordinary idea of mediums is that for all information, for all they see, say, or do, they are dependent on other intelligences. Theosophy claims that we are to develop independent clairvoyance, and psychometric powers. We do not want another spirit to show us the spiritual world, we can use our astral eyes and see in the astral light if we develop our sixth principle. We endorse mediumistic power as supplementary, not as substitutionary; rightly understood, it means voluntary spiritual co-operation, not arbitrary coercive control. Mediums should live what they teach. True Theosophy acknowledges we can get from the spirit world what we can get in no other way, but we must depend on ourselves also. We are living to-day as astral beings in an astral world; while with our physical eyes we behold nature, with our astral eyes we are able to look on the spiritual condition of the universe. The astral interpenetrates the physical. If we see a dog's footprint on the floor, it would not be necessary to see a dog enter or leave the room to decide that a dog had been there; by seeing a human footprint you could judge how large was the person who made it. So in the astral atmosphere every thought-condition makes an impression, our thoughts and desires all leave footprints on the astral sand. An astral seer can see these thoughts and impressions as you with physical eyes can see footprints across the snow. An individual who is clairvoyant is merely one who can look out on the astral atmosphere and see its conditions and

reflections. All material things are due to astral vibrations, these in turn are due to spiritual vibrations, and that is force and life, *per se*. As in a descending chromatic scale, we can come down from soul itself to spirit, from spirit to astral, from astral to material, the astral being the intermediary between the spiritual and the physical. Both Spiritualists and Theosophists have grasped the fact that the disembodied can commune with man and produce all kinds of spiritual and psychic phenomena. The occultist can command a table to move and it will move by his will power. People often attribute certain wonderful powers and wisdom to spirits, which they possess themselves. We want to know what psychical powers are embodied in us, we must not imagine that death is going to give them to us, neither will it deprive us of them. The odic force in the universe, which we must discover and understand, is not unknowable. People have not demonstrated all the powers which they themselves possess that can produce these phenomena. There is a great difference between the illumination of the adept and the passivity of the medium; the latter is the lower condition. If, through this passivity, we receive spiritual tidings, the message cannot be verified, we have to take another's word for it, the words may be beautiful and helpful, if not true they ought to be, but farther than this we cannot go. If we develop our own powers there can be no doubt, because, while still in the body, we look into and go into the spirit world. If we could only understand the excursions we make every night, and remember our nocturnal rambles, for every time we go sound asleep we go to our spirit home, we travel in our astral body, here and there, and one who has developed the higher principle can consciously pass

the natural barrier and go at will, into the spirit world. We must get into the position of spiritual receptivity, then we should hear from our spirit friends as we now do from one another, we should see them as plainly, the tidings no longer hypothetical, because we have taken a higher step, adding to our belief, faith, to our faith, spiritual knowledge.

QUES. — What is your opinion of spiritualistic phenomena?

ANS. — The phenomena, if genuine, are for the most part unsatisfactory and ambiguous. Human conditions are such that the astral light in which the clairvoyant sees is so tossed and perturbed that they cannot see things clearly, and get only a confused conglomeration of varied shapes. Societies for spiritual culture and unfoldment of psychic powers should be formed in private homes. A large percentage of the entire human family can develop such psychic power to a wonderful degree. Let every one allow their spiritual nature full scope, put away prejudice and misconception, and allow the soul to declare itself. We do not repudiate mediumistic phenomena, but would develop them to the plane of a higher class of intelligences. The astral world is full of cemeteries as this is, for in the astral world, as the spirit passes on into a higher life, the astral body is left behind in the astral atmosphere, as the physical body is left behind in this sphere, and the astral body *gradually* disintegrates, dying slowly as the higher principle advances from it. Our physical vital fluid emanates from the astral body; it is the astral body that suffers in amputation, the spiritual body is intact. Our higher spiritual principle is in the spirit world to-day. Phenomena is only valuable as demonstrative of principle. Theosophical science is a method of bringing people into higher relation with the spiritual forces

in the universe that exist within ourselves and all around us. The proper study of mankind is man. Theosophy really aims at the elevation of man to a spiritual plane.

QUES. — What are elemental spirits?

ANS. — All elements are peopled with elemental spirits, there is nothing without its spirit. There is no fire without the presiding salimandi, no water without its undine, no earth without gnomes, or air without sylphs. Now man has these four orders of elemental spirits within himself. The salimandi correspond to his affections, the undines to his reason, the sylphs control his imagination, and the gnomes his animal passions or material power. If men gratify their lower instincts they attract these lower powers, and here lies the philosophy of ghosts and material attractions. The miser has united himself with the spirits of earth, for by the worship of gold in thought, or perpetual striving for wealth, we come under the dominion of those elements on the plane invoked. If we live on the ordinary animal plane, we cannot absorb or respond to spiritual truth. What do you know of life that keep the spiritual in the background, the physical in the ascendant? When you pass out of the physical form you are entirely out of your sphere, and find yourself in one you are not prepared to enter. Theosophy points out two paths, as Jesus also taught the broad way and many entering upon it, the narrow way and few going in thereat. Jesus was, undoubtedly, a Theosophist. Between the ages of twelve and thirty, he travelled extensively, visiting in Egypt, Persia, and India, the most powerful lodges on earth, becoming one of the greatest and most glorious teachers. Christians accept Jesus and reject Buddha, when no comparison can be attempted between the two religions,

because they teach exactly the same thing. If any person has an idea he would like to become a Buddhist, he makes a great mistake, because the religions are alike in all essential respects. One great importance of the Oriental aspect of Theosophy is that it breaks down the wall of prejudice existing between the East and the West. Christianity has held the thought that the poor East would have no gospel unless the West carried it there, so the East has turned round and brought you its truth. The East is more privileged than the West, for, during several thousands of years, the East has represented the highest development of civilization. In the ensuing epochs the West will be the great center of spiritual activity. Theosophy is not an exotic here that belongs to another clime, but an indigenous plant, religion being the same in every age, but we are dependent on the East to teach us, in the way that children are dependent on those already educated, but every one is prepared to become a teacher in his turn, when competent. If the Mahatmas, chelas, and other mystics are our instructors in occult wisdom they have no prerogative that others do not possess, only to help others to become educated like themselves, to prepare pupils to handle these mysteries and use this occult power aright, but only a few go in at this narrow gate, while many enter the ordinary gate of fashion. There is no reason why you should not find out all mysteries for yourselves, the only hindrance thereto being that it requires a kind of life many do not wish to live. They would not take so much time and trouble, or make so many sacrifices to attain this spiritual good, as did Kepler, Copernicus, or Galileo, to demonstrate any problem of nature, and yet they would not live an unhappy life in the acquisition of divine wisdom. The Light that ever

shines shows all the ways of wisdom to be ways of pleasantness and all her paths of peace. Whatever you have to give up is that which is really not worth having; the pleasures of earth are counterfeit, the gold that glitters mere tinsel. Its acquisition is the outcome of human selfishness which is a vice. Self-culture can be consecrated to the highest ends. Subordinate all love of self to love of neighbor and of God. Work for the sake of Truth and for humanity.

QUES. — How do the pure in heart see God?

ANS. — "Blessed are the pure in heart for they shall see God," said the Master, this sight of God meaning spiritual perception, or the discovery of the Divine Existence. Man is as invisible as God is, in whose image and likeness he is made; the true man is the invisible man. What is God? There must, necessarily, be a great deal of mystery concerning the Divine Indwelling Presence. All we know about God is in the higher realms of life, it is the higher consciousness that realizes there is an Infinite Good Being that controls and rules over all. Supposing every one who doubted concerning the existence of God could enter into that state of mind in which he was absolutely certain that everything was for the best, without a ripple of doubt passing through his mind, would he not be in a condition to actually see God with the eye of the soul, as an all-satisfying, all-consolatory reality, feeling sure everything was in the hand of infinite love and goodness, all vessels worked into port, piloted by a perfectly skillful and loving commander? If this trust were perfect, how the mind would rest in it, and be free from misery of every kind. The soul would find realization of God. Reason, in a higher state of existence, develops as it never does here, it sees above and

below as never before. Our horizon widens and our reason confirms and comprehends what our intuition previously apprehended. When we find God in ourselves we shall be satisfied in His reflection in our own being; when we find ourselves in Him then we shall be at peace because realizing our close relation to Deity. When we have positively found the soul, we find God, knowledge of a soul coming from the spiritual influx, of a power within us. There is more proof of the soul's immortality than there is proof on the side of any demonstrated science.

Ques. — Will not Theosophical truth have a unitizing influence on the nations of the earth?

Ans. — Theosophy meets one great need of the world to-day, that all nations should recognize their brotherhood, which unfortunately they do not; they still follow in the track of ancient barbarians and look upon those, from whom they are separated by natural barriers, as foreigners, outside the order of soul and democracy of spirit, and thus the peace of the world and the unity of humanity is delayed. Nations contend with one another for territory or worldly possessions, for intellectual ideas and divers theologies, but avowedly spiritual struggles are not confined to the inhabitants alone, for, as Paul says, "we do not war with flesh and blood, but with principalities and powers," with unseen hosts. Christianity has far outgrown the recognition of a variety of spiritual influences continuously attending individuals and nations, according to all old theories that every one has his attending influences, his household lares and penates; not only so, but every form in nature had its representative in the unseen world, and every nation had its peculiar divinity. Jehovah was not the God of

the world, but the God of Israel, as Zeus was the God of the Greeks, and Jupiter of the Romans; all early nations had their own spiritual hierarch devoted to their cause, and the people sacrificed oblations in their sanctuaries that this unseen power might fight their battles, their idea being of gods many and lords many. Therefore all earth religions were in a sense a form of Spiritualism, and with the recognition of spirits around them, higher or lower, to serve or to bless, there was also the conception of the Infinite in-dwelling and over-ruling Spirit, who most of all found His abiding place in the hearts and minds of humanity. While the Aryan race made much of spiritual communion, the peculiar trait of all Semitic people was the turning to the still small Voice of God that controlled them more than all the guiding spirits. The Assyrian religion blended both Aryan and Semitic characteristics, recognizing individual spiritual communion that *attracted* the interior recognition of the God of the soul, this dualism in religion producing the thought we find to-day, and the conception of God as purely authoritative. If any one in true Theosophy seeks for divine wisdom, he must arrive at the conclusion that all the nations of the earth have reached on the relation of God indwelling in humanity. There can be no prosperity till all nations outgrow their differences in one common harmony. Theosophy is a moral, ethical movement; as soon as we feel that we are one in spirit, we shall speak of one another as brothers, and feel in the department of soul as really one, we shall not then behave as if we were not all children of God. Ethical culture and moral reform must build the structure of universal freedom.

QUES. — What is mortal and immortal mind?

Ans. — The animal impulse, or animal soul, is the mortal mind. We cannot imagine a sensuous person to be very intellectual, or, if so, he is not intellectual in consequence of animality, but in spite of it. The animal impulse does not naturally seek expression in literature or art. The fifth and sixth principles however do harmonize. A person can, at one and the same time, have moral and intellectual nobility, or be equally engaged in benevoleuce, literature, and art, a dual expression of the soul, the human spirit manifesting itself as love and wisdom. The majority have only developed their fifth principle; if they have no conception of the seventh, and only a glimmering consciousness of the sixth, they have not the understanding of the Truth, they may have creed, belief, or theory, yet all the ideas and opinions, when compared with knowledge, are as twilight to sunshine, they may be pure and ennobling but are not demonstrable. When the sixth principle is developed, through which the seventh can shine, we shall have no need that one shall teach us, we receive unction from the Holy One. What is our true immortal mind? Our rational, intellectual principle, that vigor of mind which enables us to solve the great problems of life. The true Christ, as the true Buddha, is one equally developed in his intellectual and moral nature, the highest intellect and purest morality are jointly enshrined and infinitely unfolded. There is no true expression of the soul without this masculine and feminine development, the intellectual and the moral so perfectly one that they constitute the true spiritual marriage. The Buddha occupied in India the same relation to mankind that Jesus occupied 2000 years later in Palestine. While at long intervals vast cyclic periods intervene, you will find in about 600 years

great revivals come to an end, a greater revival in 2000 years, and the still grander cycle in 25,000 years. About 600 years after Jesus, Mahomet inaugurated the faith of Islam, one of the great religious systems of the world to-day; 600 years later the Waldenses and others proclaim a more spiritual form of Christianity. At the present time, there are indications of a cycle of a new life, a new dispensation on the earth. We can safely say that every 600 or 700 years some remarkable change takes place somewhere on the earth. The great ruler of the planet, the archangel, changes at that time.

Ques. — What connection has Theosophy with metaphysical healing?

Ans. — Metaphysical teaching is really Theosophy applied, in this respect, that it utilizes occult power for the beneficent interests of mankind. This metaphysical movement has come before the world through the direct action of those masters of the most secret order on earth. All principles of metaphysics are in the possession of Eastern wisdom, and it is only just to Theosophy and the wisdom of the East to make this statement. Mrs. Eddy says she got it from a study of the Bible. How did Dr. Quimby and others get it? It matters not. These flashes of light that have come to different minds have proceeded directly from the current of thought that always held these truths, which gives them to mankind as it is able to receive them. Those who get it from intuition, get it from God. Metaphysics and Theosophy are perfectly one; Spiritualism has been, hitherto, an erratic manifestation of this power, which in its highest phases is Theosophy, in its lowest is nothing more than the grey magic of the East. No one can be a successful healer unless he lives a pure life, in conformity

with the teachings of Christ. By perfect devotion to spiritual truth and the good of humanity, all can exercise the power Christ taught to his children. Every healer, like the true Theosophist, endeavors to turn the attention of the patient from things natural to things spiritual, to the culture of the spirit, and the formation of higher relations with the psychic world, enabling him to inherit all things worth inheriting. Our external forms are imprinted with all the sand-grains of thought, they mirror the person's mind within as a faithful record, a true doomsday book, and we believe in the perfect regeneration of this body through psychical means, and that it can only be accomplished under the highest thought; when the higher nature is appealed to, the higher nature drives out what the lower nature has secreted. The elixir of life is not a drug, but the life that springs from the interior principle, the Logos, the divine Ego, the Life of the God in us. In the highest condition of society you will *set out* to heal no one, but as the sun radiates light and heat through all the universe, so will you, as every soul is eternal, perceive only good, be receptive to, and express only good, shedding your blessing everywhere. Then you can go nowhere without healing the sick, wherever you go you carry with you a beneficent influence, dispensed as freely as the song of the bird or the perfume of the flower. We shall only develop into higher conditions as we do good, we can approximate healing another by being more in truth ourselves; those in truth carry peace with them. Cultivate the higher principle for the good you can do; all power is yours only when under the dominion of the Atma, in perfect harmony with the Divine Understanding. A metaphysical life is a battle and it is those who fight the battle that

win the prize. There is such a thing as soul-cure; mind-cure is an adequate expression. It is spiritual illumination not physical healing which you practice. A metaphysical treatment closes the door that contacts with hell, and opens the door of heaven, it opens the window of a room, full of close, foul air and allows a fresh, cool, sweet breeze to flow in, to tranquilize and harmonize the apartment. This is what the thought does. When you affirm: "I am spirit, one with God, I am well in my interior, immortal being," when you thus relate yourself with the Infinite, you open a window you can never close. Sometimes there is a window open on to a most disagreeable place, then a metaphysical treatment shuts that window and opens another upon a bed of roses, upon thoughts of peace and harmony, with the celestial plains in sight. So metaphysical truth opens the avenues of the mind to the study of *being*, of living, studying, travelling in the right way, overcoming all discordant thought and entering upon our rightful heritage to eternal life and blessedness. So make your treatment an educator, develop a spiritual atmosphere by benevolent impulse, trust in God, rest in the Spirit, without perplexity. In giving yourself up to the spiritual tide, or influx, you are yielding to the Holy Ghost, which is better than to use your own mentality. When one treats in personal will he does himself harm and becomes exhausted. Treatment coupled with doubt is worse than none at all, if agitated you do not leave all to God, you are giving wrong medicine, *your* thought, not *God's* thought. You cannot possibly fail, for it is God's will that every one should be well and happy. The true Theosophist has seven senses; Spiritual Science undertakes to develop the sixth and seventh senses, through which you come

into relation with the astral and the spiritual world. We should consider that in dealing with Spiritual Science we are studying everything there is, the only solvent of life's mystery.

QUES. — Does Theosophy recognize astrology?

ANS. — Astrology and alchemy are distinct sciences and the spiritual correspondence of astronomy and chemistry, Theosophy teaches that you were born when certain influences were in the ascendant, because of the all that your Karma brought with you from past experience, which caused you to be conceived just when you were. Our "brooding stars" are our relation with all past Karma. The perfectly unfolded being is represented astrologically in the twelfth chapter of Revelations, as the woman clothed with the sun, in contrast to Adam and Eve who were represented in the garden as naked, being ignorant and at the same time innocent, a state of earliest infancy. Their adoption of clothing signified growth in knowledge and experience. Eve, of innocent, perfect beauty, wore no crown; chaste as marble, pure as ice, with beauty unparalleled, she was still no queen, no conqueror. She was the representative woman, in perfect and infantile innocence, but one to whom you could not go for advice or instruction. She had no knowledge of the world, or its trials. While fair and pure she was at the same time a child, she could not serve as teacher, counsellor, or guide. Now look at the other picture — a woman standing in regal glory, clothed with the sun, the moon beneath her feet, a woman with all the chastity and perfection that could be imagined of the pure Edenic virgin, yet combined with all commanding knowledge, intelligence joined with purity, love with wisdom. Between the two, a great gulf is fixed. The Edenic woman has developed into the

radiant creature of the Apocalypse. Eve represents the susceptible person always taking on conditions, when stung by the serpent she was utterly unprotected, while the light that surrounds the Apocalyptic woman, the armor of the Spirit which clothed her from head to foot would paralyze the serpent. Jesus placed before us, as our goal, the glorious condition that is still beyond us, the conjunction of the dove's harmlessness with the serpent's wisdom. Now what is the esoteric significance of this astronomical figure? The sun corresponds to the spiritual nature, the moon to the physical or animal nature, and the planets to the different intellectual powers. Why is it astrology tells us in terse phrase: "the wise man rules his stars?" The true Theosophist, in whom Sophia, or divine wisdom, is regnant, rules his own intellectual powers, or compels them as servants to the sun, or soul — the Atma — as the visible solar sun rules the planets which revolve about him. Your soul is the sun *in you*, and the *you* is the *sun*. The moon represents the animal nature, a mere satellite to a planet, which is subject to the intellect, while both mind and sense are governed by the spiritual nature. This is the true planetary correspondence of certain powers within one's self. While the planets revolve in space, they continually discharge electricity into the atmosphere, their recent perihelion has had a great deal to do with the tumult and unrest of human society, all over the world, but, all these influences being mortal, they afflict only those on the mortal plane. When we cultivate our soul power, when we are clad in armor from head to foot, there are no arrows, or bullets, that can pierce our armor. When we live in the spirit, and by constant at-one-ment with the interior life, we clothe ourself with the sun, subjugate the moon (all

carnal passions) beneath our feet, and wear a diadem of twelve stars, signifying the perfect development of all our powers, the twelve stars referring to all zodiacal influences, a rounded development which the perfect being wears as a crown, while encased in a sheen of perfect light. When we live in the light of spiritual truth we become more and more invulnerable, no matter what hydra-headed monster makes war upon us, our heel being cased in perfect armor blunts the serpent's fangs, and the spiritual armor with which we are clothed upon, not only protects us but radiates an atmosphere which purifies the air for every one else to breathe, generates a counter-influence of good that destroys evil, as light dispels darkness.

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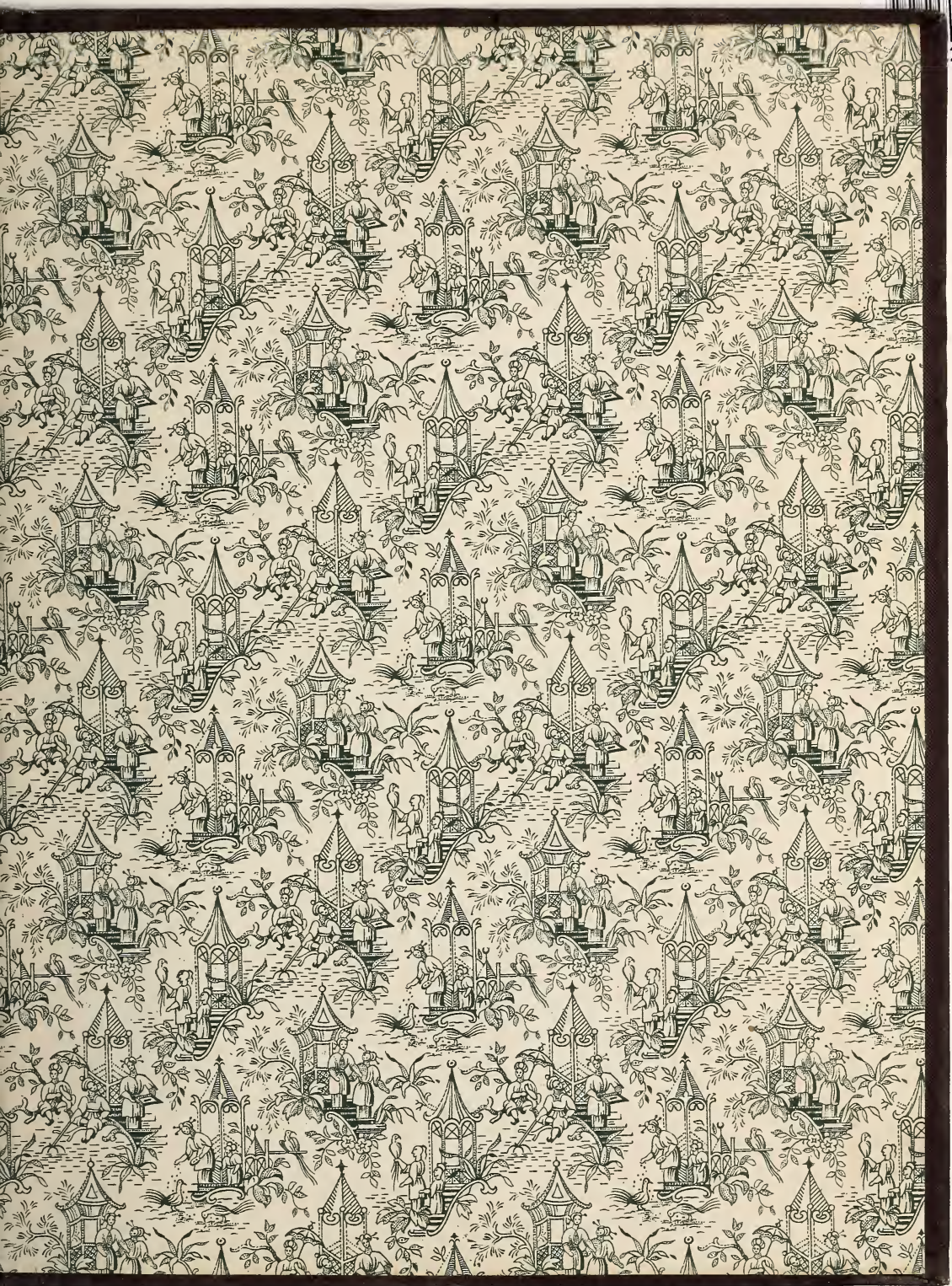

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UNIVERSAL SPIRITUALISM

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Spirit-Communion in All Ages Among All Nations

By *W. J. COLVILLE*

Author of "Old and New Psychology," "Spiritual Science of Health and Healing," "Life and Power From Health Within," Etc., Etc., Etc.

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18 East Seventeenth Street : New York

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Contents

CHAP.		PAGE
	INTRODUCTION	7
	AUTOBIOGRAPHY OF W. J. COLVILLE . .	15
I.	THE QUESTION OF SPIRIT IDENTITY . .	39
II.	BIRD'S-EYE VIEW OF ANCIENT AND MODERN SPIRITUAL PHILOSOPHY	57
III.	DIFFERING ASPECTS OF SPIRITUAL PHILOSOPHY —THE RIGHTEOUS CLAIMS OF EGOISM AND OF ALTRUISM	67
IV.	THE SPIRITUAL FAITH OF ANCIENT EGYPT .	78
V.	INFLUENCE OF EGYPTIAN THOUGHT ON JEWISH VIEWS OF IMMORTALITY	86
VI.	THE JEWISH KABALA—ITS TEACHINGS CONCERNING IMMORTALITY	95
VII.	PERSIAN THEORIES OF THE SOUL AND ITS DESTINATION	106
VIII.	GREEK AND ROMAN VIEWS OF A FUTURE LIFE .	123
IX.	HINDU CONCEPTIONS OF THE SOUL AND ITS IMMORTALITY	139
X.	VEDANTA PHILOSOPHY	157
XI.	SCANDINAVIAN BELIEFS CONCERNING THE SPIRITUAL UNIVERSE	178
XII.	ETRUSCAN VIEWS OF THE FUTURE LIFE . .	187
XIII.	SPIRITUAL CONCEPTIONS IN CHINA AND JAPAN .	192
XIV.	MOHAMMEDAN VIEWS OF THE SOUL AND ITS DESTINY	203

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of rational philosophic Spiritualism can in these days be upreared.

Much that passes for religion may be hypocrisy, much that is dignified with the name of science may be but transitory speculation, yet science and religion live, thrive and grow despite all mistakes and errors. Likewise does Spiritualism outlive and triumph over every outward attack and every inward weakness, so much so that though the very word has often been considered a reproach, not a year passes but a fresh list of noble and influential names have to be added to the illustrious company of Spiritualists.

There are in reality but three conceivable philosophies, viz.: Spiritualism, Materialism, Agnosticism. Concerning the latter, it may well be said in the words of the learned and thoughtful Prof. Felix Adler, of Ethical Culture fame, "Agnosticism is no finality." Materialism is practically dead in scientific circles, and it has never been able to claim such renowned philosophers as Herbert Spencer, Thos. Huxley or any others among the exceptionally brilliant men of science and of letters who made the 19th century illustrious.

Spiritualism, broadly interpreted and divested of all abnormal excrescences, is the only philosophy which has stood and still continues to stand the searching test of impartial scrutiny. Idle is it to point to the farces and follies perpetrated in its name, these, deplorable though they may be, detract nothing from the philosophy itself but only serve to exhibit the pitiable weaknesses of undeveloped types of human character. No sensible person rejects gold or any precious metal because it is taken out of the earth mixed with alloy. Even as gold is sifted from all which accompanies it before being transferred to the mint for coinage or employed in the manufacture of articles of worth and

beauty, so must the grandest, noblest, most inspiring and consoling educative system of philosophy of which the human race has ever conceived, be stripped of all foreign matter that accompanies it before being transferred to its mint for coinage or employed in the manufacture of articles of mental worth and beauty, so must this grandest, noblest, most inspiring and educating system of philosophy of which the human race has ever conceived, be stripped of all accretions and unbeautiful surroundings and accepted only in so far as it commends itself to reason and to intuition, the two chief guides of humanity.

As the reader journeys in the following chapters from period to period, and from clime to clime, from ancient Egypt and India to modern Britain and America, one dominating conviction must lay hold upon the mind of every impartial student and that a conviction no less than the stupendous thought that the human race has sought and found convincing evidences of its immortality.

The great importance of the modern Spiritualistic movement, even though it be dated only from 1848, is too vast to be estimated, and it is beyond dispute that in consequence of marvelous and utterly unexpected occurrences at Hydesville in New York State and elsewhere in America during that memorable year, and in the momentous years which immediately followed, a complete revolution was started in the minds, not only of the American, but very shortly after, of European populations.

Liberal religious views were indeed prevalent in many distinguished circles before the world was thrilled by the audacious declaration that the gates were not only ajar, but in many instances wide open, between the two states of existence we are still accustomed to call two worlds.

This tremendous affirmation ought not to have surprised Bible students or professing Christians of any denomination, for nothing is more self-evident than that the Hebrew and Greek, in common with all other venerated Scriptures, distinctly proclaim the constant fact of the intercommunion of earth with spirit-spheres. But every one who is the least acquainted with the sad tale of ecclesiastical bigotry and blindness knows that organized religious parties fought desperately against the new revelation, thereby greatly weakening their own hold upon the masses and laying the foundation for vigorous iconoclastic onslaughts upon creeds and churches and diverting the tide of inspiration very largely away from all recognized denominational institutions.

The early history of modern Spiritualism has been copiously recorded in the standard works of Emma Hardinge Britten and other faithful chroniclers of the trials, hardships, defeats and victories of the stalwart pioneers who often literally took their lives in their hands to proclaim the new gospel which was to them more precious than their earthly all. The work of the magnificently courageous men and women who stood in the front rank of the Spiritualistic propaganda during its earlier decades on both sides of the Atlantic and also at the Antipodes, can never be overestimated. Some of those zealous champions of spiritual free thought may have been at times over intrepid and occasionally indiscreet, but they did their work heroically, and the light they braved everything to kindle and to sustain will not easily be extinguished.

In later years other movements, not Spiritualistic in name, have attained and received much attention and have unquestionably succeeded to a large extent in enlist-

ing the sympathy and arousing the interest of many intelligent persons to whom the name of Spiritualism was not attractive.

The Theosophical Society founded in New York in 1875 and started by prominent Spiritualists,—for such Col. Olcott and Mme. Blavatsky undoubtedly were—drifted at one time into seeming antagonism to the central doctrine of Spirit communion, but has always been in reality an upholder of spiritual philosophy against materialism and is now, in the persons of its most representative leaders, throwing much light, through study and practice of clairvoyance in particular, upon the actual condition of the Spirit world which interpenetrates as well as encircles this material globe.

The popular New Thought movement, though not avowedly Spiritualistic in any pronounced degree, has always numbered among its leading exponents distinguished men and women whose public writings leave no doubt as to their knowledge of the main facts for which all Spiritualists are steadfastly contending. The chequered history of the Spiritualistic movement all over the world has presented many bright and more than a few dark features and it is not seemingly possible to unify all Spiritualists or to bring them into substantial accord any further than to acknowledge the one great essential of spiritual intercommunion.

It is not necessarily regrettable that no uniformity seems possible on anything like an extensive scale because it is the obvious mission of the great modern spiritual revelation to break the fetters of assumed authority and set the individual spirit free. The idiosyncrasies of many individuals and the dubious character of much alleged phe-

nomena, together with the unsatisfactory nature of many purported spirit communications, continues to present a series of serious difficulties in the path of many conscientious enquirers and investigators, and with the rapidly spreading acknowledgment of limitless telepathy the old simple confidence in direct communion with our departed friends and kindred has been in many quarters greatly shaken.

The writings of the noted Prof. T. J. Hudson, whose name will always be associated with the "Two minds" theory, have been erroneously construed by many readers as undermining the fact of Spirit communion when in reality no evidences of telepathy can possibly do other than strengthen reasonable confidence therein. The enormous interest taken at present in what is termed Psychical Research is only interest in Spiritualism under a slightly different name, this every impartial student must admit, especially after perusing that monumental work by the famous F. W. H. Myers entitled "Human Personality—its survival of bodily death." A still more recent work by Prof. Hyslop of Columbia University, entitled "Science and a Future Life," and indeed a perfect host of volumes by more or less distinguished authors, written in many different languages and all testifying to the constantly accumulating proofs of spirit intercourse demonstrated in a great variety of ways and under a vast variety of conditions, but serve to further illustrate our main position.

Though the old theory of the Satanic origin of spirit communications is no longer preached as formerly, there are still those among us who see the devil in everything which seems supernormal that does not conform with antiquated, and indeed barbaric, notions of the unseen uni-

verse, and apart from old school theologians who continue to employ old-fashioned terminology there are quite a considerable number of modern writers who do not hesitate to descant upon the perils attending mediumship and the dangerous ground upon which all are treading who venture to seek to lift up the veil which divides mundane from supra-mundane existence.

Tennyson's warning in his beautiful lines entitled "The Angel Guest," a choice excerpt from "In Memoriam," are indeed applicable to all who would seek to peer behind the mystic curtain and commune with beings ordinarily invisible from the earthly standpoint. The poet truly sings:

> "How pure in heart and sound in head
> With what divine affections bold
> Should be the man whose thoughts would hold
> An hour's communion with the dead."

These stirring lines, and the three verses which follow, were sung at a great meeting in Brighton, England's most famous seaside resort, on the evening of May 24, 1874, when the writer of these pages, then an inquisitive child, was attracted to an "inspirational oration" delivered by Mrs. Cora L. V. Richmond (then Mrs. Tappan) at a time when Spiritualism was exciting great attention in Great Britain.

That wonderfully gifted speaker in some mysterious way, while addressing an audience of 1,500 people, was an instrument in the hands of the unseen for opening the floodgates of illumination for this curious child, who was immediately fascinated by the grace and dignity of the orator and deeply impressed with the mighty import of the inspired and inspiring message delivered so impressively in so unique a manner. Years have come and gone and the

wondering child has grown to be a widely traveled lecturer and author, but never unmindful of the impetus received on that ever-to-be-remembered evening.

In the autobiographical narrative which the writer has been importuned to incorporate in this volume, personal experiences are necessarily introduced to illustrate the propositions which it is desired to elucidate and to unfold. It has been almost impossible to refer the reader in all cases to authorities which would further sustain the facts related in the successive chapters of this book, but *moderation* as well as *accuracy* of statement has been the author's constant aim, and though conscious of many defects in style and limitations in subject matter, it is confidently hoped, and indeed expected, that this comparatively humble contribution to the voluminous literature of Spiritualism will serve at least the useful purpose of providing at reasonable price, in not excessive compass, a textbook for enquirers and a work of ready reference for those who have neither time nor opportunity for searching massive records when desirous of taking a bird's-eye view of the spiritual conceptions and experiences of widely-scattered members of the human race.

Lights and shadows have alike been dealt with, but the tone of this work is avowedly and intentionally optimistic. To liberalize thought, to increase fraternal feeling, to relieve the depression which overhangs the thought of passing into the mysterious "unknown," and most of all to show how reasonable it is to have confidence in human immortality, have been among the prominent objects the author has held constantly in view.

W. J. COLVILLE.

New York, 1906.

Autobiography of W. J. Colville

If I am to relate faithfully, even in barest outline, my experiences with "unseen helpers," I must go back to my very early childhood, when my "mediumship" originally declared itself. I was practically an orphan from birth. My mother passed to spirit life in my infancy and my father was called by important business to travel in lands remote from England, where I was left in charge of a guardian. My childhood was singularly unchildlike, as I was separated from children altogether, and compelled to associate exclusively with persons of thoroughly mature age.

How I first came to see my mother clairvoyantly I do not know, but I distinctly remember becoming vividly conscious at frequent intervals of the gentle, loving presence of a beautiful young woman, who invariably appeared to my vision gracefully attired in light garments of singular beauty. The head of this charming lady was adorned with golden ringlets; her eyes were intensely blue; she was tall and of rather slender build, and manifested many attributes of almost ideal womanhood. I cannot recall to mind any occasion when this lady spoke to me as one ordinary human being on earth converses with another, but I distinctly recollect that when I saw her most plainly and felt her presence most distinctly, I was intensely conscious of information flowing into me. I can only liken my ex-

perience to some memorable statements of Swedenborg concerning influx of knowledge into the interiors of human understanding.

I should probably never in those early days have thought of such a problem as clairvoyance, had it not been for the surprising fact that what I saw perfectly other people did not see at all. I was first led to realize the unusual character of my vision when I mentioned the presence of the "beautiful lady in white" to two persons who were with me when I saw her very distinctly, and they declared that we three were the only occupants of the apartment. The mystery of the fourth inmate was for me greatly intensified when it appeared to me that the other two persons, besides her and myself, could pass through her and she through them, while they appeared completely unconscious of each other's presence. An elderly lady, with whom I was living, who was a devoted Churchwoman, summed up all my singular visions, when I related them to her, in the following words: "Well, I can't account for it, but it must be the work of either God or Satan." Though not many months over five years of age at the time to which I am now referring, I had already heard Satan called the "father of lies" and had also been taught that truth belonged to God and came from heaven; so my youthful intellect was not perturbed with dread of any power of darkness, as I found that all the information which flowed into me when this beautiful spiritual being manifested to me was correct in every particular. I was, therefore, quite content to believe, with simple faith supported by reasoning, that my dear mother was watching over me as a guardian spirit. I often heard of guardian angels, and I was sometimes taken to a children's service in a church where a favorite

hymn before the catechising began with the following invocation:

"Dear angel ever at my side!
How loving must thou be
To leave thy home in heaven to guard
A little child like me."

Instead of conjecturing angels as well-nigh incomprehensible beings belonging to an order in the creation entirely different from ourselves, I rested satisfied with the simple, reasonable conviction that the messenger from unseen spheres who watched over me most intimately, was the dear mother whose physical presence had been withdrawn from earth long before I had reached an age when I could have consciously appreciated it. I do not forget the strange shock I felt when some one said to me: "It is impossible that you should see your mother; you have no mother; she is dead." Such vulgar, brutal words made no other impression on me than to set me thinking along psychic lines, far more often pursued by little children than adults generally suppose.

It must be borne in mind that I was an isolated and often a lonely child, thrown very largely upon my resources for amusement and enjoyment. This circumstance may suffice to suggest instructive thoughts regarding conditions singularly favorable to mediumistic development. Is mediumship a gift or a natural endowment? is a query often raised. To answer this inquiry it is surely necessary to recall the two distinct senses in which the word "gift" is commonly employed. We speak of natural gifts, of the universal gifts of God to humanity, as well as of particular bestowments vouchsafed to those who are sometimes segre-

gated in our philosophy from the "common herd," and designated a "chosen few." Having used the term "clairvoyance" in connection with my own earliest spiritual experiences, I wish to define it in my own case as applying to extended vision of three distinctly different, though closely allied, varieties. The first evidence of my own clear vision, which came to me so spontaneously and unexpectedly that for a considerable season it caused me no astonishment whatever, related to beholding a form of real, consistent substantiality, existing on another plane of being than the one usually termed terrestrial. This form was completely and symmetrically human in every detail of outline, and was attired in artistic dress, not foreign to ordinary worldly convention, but vastly more beautiful and graceful than the customary mortal dress fashionable in the sixties of the nineteenth century, which included the crinoline and the chignon. The second evidence of clairvoyance did not refer to sight, even on the psychic or astral plane, as sight is ordinarily understood, but to mental enlightenment or intellectual illumination, and this, not only of a general but also of a particular character, as the knowledge which entered into my understanding related not only to topics of usual information, but went deeply and precisely into manifold details of private family history, and included many revelations which brought great consternation to the hearers when I reported my experiences, seeing that the people among whom I was being reared were very desirous of hiding from me many facts connected with my parents of which my spirit mother undoubtedly wished me to become aware. The third feature in my clairvoyance was the actual predicting of coming events, and I use the term "coming" in the precisest possible manner for the very

events I was led to foretell had, in many instances, actually occurred in one sense, and were on their way to occurring in yet another. A single example will illustrate.

My grandmother's sister in Lincolnshire had decided to visit Sussex, but had not communicated her intention to any one, though her mind was fully made up. Though I had never seen my great-aunt, and had rarely heard her mentioned, I distinctly saw her in the house where I was then living, and accurately described her appearance, even to the strings of the cap which she actually wore a few weeks later when paying her sister a visit. Two questions naturally arise at this point: First, how is it that we can see people who may be thinking of us, or perhaps only of a place we are inhabiting, when they are not consciously or deliberately projecting their thought, or an astral likeness of themselves, to us? Second, how is it that we see articles of wearing apparel which those persons may not be actually wearing at the time when we behold them? The following reply may serve to elucidate, at least in part, the foregoing mystery. When Herbert Spencer many years ago criticised somewhat adversely the notion of clothing as pertaining to the spirit world, he evidently overlooked a very important consideration, to the effect that our clothing is all mentally designed before it can be physically confected. A new fashion in dress is impossible except as an outcome of a new mental concept of apparel. Not only Swedenborg, but Shakespeare also, clearly illustrates the close connection which must ever logically exist between the wearer and the garment worn; and in no case do we find the suggestive doctrine more clearly taught by inference than in the play of "Hamlet," where the father of the Prince of Denmark appears in spirit, clad in armor, at the very time

when he is seeking to inspire his son to make war against an uncle who has incurred the fierce displeasure of the discarnate king. Not only do we clothe ourselves physically in such raiment as becomes our immediate mental state, but we often unconsciously supply, gratuitously, portraits of ourselves doing things we intend to do, things, indeed, which we have spiritually already done, and which we shall certainly ultimate materially unless our plans are unexpectedly frustrated. It generally simplifies the mystery of prognostication if we do but consider that seership is a faculty which enables a seer or seeress to actually behold what exists on a plane of ultimation prior to the physical.

As I grew from childhood to rather riper age, and in the meantime attended schools and became interested in many external pursuits and objects, my singularly spontaneous mediumship became less prominent, and with the exception of an occasional prophetic dream of rare lucidity, which always came as a needed warning, I gradually drifted into a more prosaic state of life, from which I was suddenly aroused by the presence of the world-renowned Cora L. V. Richmond (then Mrs. Tappan) in England during the seventies of the last century. When I was nearly fourteen years of age, and a member of a church choir, Mrs. Tappan greatly excited the population of Brighton, where I was then residing, by her marvelous discourses and poems, and singularly erudite replies to all kinds of questions, which she claimed were not due to her own erudition, of which she made no boast and to which she laid no claim, but to the action through her instrumentality of a band of guides who were ready to speak through her whenever their services were in demand. May 24th, 1874, was, indeed, an eventful day in my history, for though my public

career as a lecturer and globe-trotter did not begin till nearly three years later, it was on the evening of that beautiful Whit-Sunday that I experienced the first thrill of consciousness that it was my principal lifework to travel nearly all over the earth, guided by unseen but not unknown inspirers, who would carry me safely over all tempestuous oceans and protect me from all dangers by land if I would but be faithful to the mission entrusted to me by wise and kindly helpers. I have always greatly disliked the word "control," and I dislike it still, for in my ears it savors of coercion, and I have never been coerced by my inspirers, who have ever proved themselves faithful teachers, counselors, and guides—veritable "invisible helpers," to use Leadbeater's felicitous expression, a title we may well apply to those numberless assistants who render multifold services to us of which we are often quite unconscious, but from which we derive inestimable benefit.

The record of my original introduction to the work of inspirational speaking is now an oft-told tale; in brief, I may sum it up as follows: When I was walking home after greatly enjoying Mrs. Tappan's wonderful eloquence, I registered a vow that if any good and wise intelligences in the unseen state would inspire me as they were wont to inspire the marvelous lady who styled herself their "instrument," I would most gladly take service with them and go whithersoever their counsels led me. I earnestly desired and confidently expected that inspiration would come to me if it were genuine at all, and come it did that very evening and within an hour from the time when I invoked it. Had no obstacles been placed in my way, I should have darted forth meteorically as a speaker before my fourteenth birth anniversary, but my legal guardian refused to

grant permission until I was at least two years older, though she did not prevent my occasionally appearing at private gatherings, nor was she able to deprive me of some wonderful experiences of mesmeric or hypnotic character, which opened my eyes in my early teens to many of the marvels of psychology which are now demanding and receiving attention from distinguished savants the wide world over.

Hypnotism and its dangers, like Spiritualism and its dangers, is now being discussed at every turn, and I am often greatly interested to hear discussions on these recondite themes, when the debaters are people of experience, but whose experiences have been largely unlike my own. I do not presume to settle any question for my neighbors, I merely speak in the first person singular when I declare that I was never hypnotized against or even without the full consent of my own will; and as spiritualistic literature abounds with references to the virtual identity of hypnotic influence with spirit control, I deem it advisable to bear personal testimony in this connection. Shortly after my discovery that I could speak inspirationally, and even be spoken through by an unseen intelligence, to whose words, uttered through my lips, I could attend as a quiet, interested listener, I made the acquaintance of a brilliant young nobleman who was both an operatic singer and a practicing psychologist. This young "star" was introduced to me as desiring to conduct some delicate mesmeric experiments for which he needed the services of a lucide, or natural clairvoyant; or failing to discover any one who would entirely answer to the above description, he considered it highly probable that his experimentation would be successful if he could meet a sensitive

young person who was thoroughly willing to yield to his suggestive influence. My first ejaculation when the subject was broached to me that I might serve for the experiments, was "I should be delighted, and feel sure they will be successful." Though all the experiments were conducted in strict privacy, so far as the general public were concerned, many distinguished persons high in the learned professions took active part in many of the most satisfactory of them. It is not usually supposed, at least by the uninitiated into psychic mysteries, that the words passive and negative are quite as correctly qualified by the terms wilfully and willingly as are positive and active. We are frequently told that mediumship is impossible without passivity, and such is doubtless the case, but voluntary rather than involuntary passivity or negativity conduces to the most reliable results. Operator and subject are terms of double import, but such terms as sender and receiver or transmitter and recipient are clearly not open to valid objection, seeing that they in no way imply enforced surrender of one individual to another. During the nearly three years which intervened between my first insight into my capabilities as an inspired lecturer and my debut before a London audience, I had many opportunities for witnessing extraordinary phenomena, as I became well acquainted with many prominent Spiritualists, who treated me with great kindness and consideration and placed many exceptional advantages at my disposal for witnessing manifestations of all varieties. Some of these appealed strongly to me, others did not. I had many opportunities for sitting in circles with Williams, Herne, Monck, Eglinton, and other extraordinary mediums, who, at about that time, were either in the inception or at the

zenith of their fame. Though I was told repeatedly that I was a physical medium, and though I sat in many seances where tables moved and furniture in general behaved grotesquely, I never knowingly officiated as a physical medium, though planchette has worked for me repeatedly and automatic writing has been often with me quite an every-day occurrence. During the greater part of 1877–8, I was privileged to investigate the evidences of phenomenal Spiritualism all over England. The most private gatherings were open to me, and I was times without number privileged to sit with the most distinguished mediums under thoroughly satisfactory test conditions; but though I saw enough to convince me a thousand times over that some mysterious occult force was operating, and the spiritualistic hypothesis always seemed to me more reasonable than any other, I do not think, with my peculiar and naturally sceptical cast of mind, that I could ever have been completely convinced of the truth of spirit-communion had it not been for experiences of my own which absolutely forced me as a rational individual to accept the only sane conclusion.

When I first took the platform I felt very much as I had often felt in more private places when voluntarily obeying the silently expressed dictation of the talented psychologist who could transmit to and through me any information he desired to convey when I was in a susceptible condition; but though he declared that I was perfectly his "subject," and I was quite willing to be such, I could not be induced by any professional mesmerist, or practicing physician, who was engaged in the conduct of hypnotic experiments, to receive or transmit anything, simply because I did not choose to make myself passive or sus-

ceptible. I remember well sitting on the platform in old Doughty Hall (a Masonic edifice no longer in existence) on Sunday evening, March 4th, 1877, and gazing out upon a large concourse of people gathered to hear the "kitten orator," as I had been called because of my youth, discourse on a subject to be selected by their own vote. A hymn was sung to open a semi-religious service, and then I rose and offered a prayer, the words of which formed themselves in my mouth without forethought or conscious volition of my own. After a second hymn the presiding officer—the long celebrated James Burns, editor of the *Medium and Daybreak*—announced in my hearing that the youthful occupant of the platform was prepared to discourse under inspiration on any theme the audience might think proper to select. I heard this without the slightest internal trepidation. I had become tense, callous, self-assured, but completely confident that an intelligence beyond my normal own would certainly render me entirely equal to the occasion. A subject was quickly decided upon by show of hands, and I rose to lecture. I spoke unfalteringly for fully an hour, and resumed my seat unexcited and unfatigued. A third hymn was sung, and then Mr. Burns called upon the audience to mention topics for an impromptu poem. Three or four subjects were given, and no sooner was a decision reached by the chairman as to which topic had received the greatest show of hands, than I rose for the third and last time that evening, and heard myself reel off a number of verses as easily and fluently as though I had them well committed to memory, though I am certain they were nowhere in print, and I was listening to them for the first time. The report of that memorable meeting created a great sensation those many

years ago; but events crowd thickly upon each other in these days, and a new generation has risen since I was a "youthful prodigy," "one of the marvels of the nineteenth century," and much else, according to the newspapers, which I have long since forgotten.

Immediately after my appearance in London I was called to all parts of England. I went as an inexperienced child to places rough and smooth, aristocratic and uncouth, clean and dirty, refined and vulgar, religious and atheistic; and wherever I went I found my unseen prompters ready to help me in all emergencies and to pilot me safely over many difficult and unpleasant places from which I should certainly have shrunk had I seen beforehand what awaited me. During the nineteen months of my touring as a lecturer in England, between March, 1877, and October, 1878, I certainly saw the world in a large number of its varied phases, and though many episodes in my career during that eventful period were extremely enjoyable, as I met kind and true friends almost everywhere, I could, without the slightest difficulty or exaggeration, unfold many a tale which might amuse or startle more than it would edify the listeners. My constitution was not considered naturally robust and I had to encounter many hardships from which many a stronger person would have fled in dismay, but though I cannot say that I quite enjoyed all the harsher features of my travels in all weathers to all sorts of places, instead of succumbing I grew steadily stronger physically as well as mentally, so that when I left England for America near the close of October, 1878, my constitution was quite equal to endure the strain of a singularly tempestuous, though not dangerous, ocean passage and the rigors of a New England winter, to the severity

of which the fickle climate of Albion had never subjected me. I well remember my departure from Liverpool for unknown Boston across the wide Atlantic, whither I was journeying entirely alone save for the clearly distinguished presence of those faithful unseen helpers who never deserted me.

One of the clearest visions of my life attended me during the night prior to my departure from Liverpool. I fell asleep about 3 A. M., apparently as a result of fatigue following upon intense excitement, but my seership asserted itself triumphantly in a manner which I was soon able to verify, even to the minutest detail. I saw myself standing on a wide platform which was covered with thick red carpet, in a great hall, with high windows on either side. There was an organ in a choir gallery over the entrance to this audience room, and surmounting the rostrum on which I stood was a fine bust of the great New England preacher, the famous Theodore Parker. In that hall I saw a very fine audience numbering from 600 to 800 persons; and in the midst of the assembly the dignified figure of Dr. J. M. Peebles, whom I had met in London some months previously, loomed large before me. The vision impressed itself indelibly on the tablet of my memory; then I fell into a dreamless slumber, which continued until I was called to partake of my last breakfast in England for many a year to come. On reaching America I found that not only had my advent been heralded in the columns of the *Banner of Light*, the oldest spiritualistic paper in the world, but the friend who met me at the landing stage (Robert Cooper, of Eastbourne, England, who was then a prominent worker in America) informed me that Dr. Peebles had just completed a lecture engagement in Parker

Memorial Hall, and that he had announced me as his successor, the committee having accepted me for that large and prominent position on the good doctor's kindly recommendation, though I was only eighteen years of age and entirely unknown to the directors of the Parker Hall lectureship. No sooner had I landed in America than I was quite at home on what was in no sense to me a foreign soil, for there I heard the same language spoken, and, with minor exceptions of no definite importance, soon discovered that England and America are at least first cousins, if not still nearer relatives. In Boston my work quickly grew apace; then I was called to New York, Philadelphia, and other mighty cities, not excepting Chicago, where I filled Mrs. Cora L. V. Richmond's platform for an extended period, while she was filling an engagement in Boston. Nearly five busy years had sped their course when, in 1883, I found myself again in England, taking up afresh the work which I never laid down, but only temporarily suspended when I was led to cross the ocean and become a prominent worker in America. In 1884 I returned to the United States, and in 1885 again revisited England. During those years I accomplished a large amount of literary work in addition to extensive traveling and constant lecturing. In 1886 I visited California for the first time, and spent five delightful months on the sunny Pacific slope, in which charming country I addressed daily audiences often numbering many hundred persons, and saw wonderful results from the practice of mental healing, of which I had by that time become, and of which I still am, an uncompromising, though I trust not a fanatical, advocate and exponent.

At the close of a lecture which I delivered on a camp

ground bordering on Lake Merritt, adjacent to the city of Oakland, California, a lady who had long been a cripple handed her crutches to her husband, walked home, and did not resume the use of artificial support subsequently. This "miracle" of healing took place unconsciously to me, for I did not know there was a crippled woman in the assembly. I do not claim any part in the accomplishment of this marvel further than to declare that I was led to say before I concluded my exposition of the philosophy of healing, "You can use your limbs if you determine to use them, no matter how long they may have failed to serve you." I had no idea that I was addressing anybody in particular, and no member of the audience was more greatly astonished than myself when the "miracle" occurred. My explanation of it is twofold; I firmly believe that there was an influence at work with that afflicted woman beyond my consciousness, and I feel also convinced that through her own auto-suggestive act she greatly facilitated her recovery. This case is thoroughly authenticated, and is now in print in the supplement to my old standard work, "The Spiritual Science of Health and Healing," under the heading, "Testimony of Mrs. Lily Bothwell."

During that marvelous summer of 1886, which was in some respects the most astounding in my whole career, I received pressing invitations to visit Australia, from which far-distant land cablegrams came to me in quick succession. Nine years previously, at the very outset of my public work, I had been assured by my unseen preceptors that there was a great work for me to accomplish at the Antipodes after I had crossed America, and I may here mention that I had daringly announced in a London paper, in 1885, that I

was going to California in consequence of a communication to that effect having been written through my hand when I had no earthly prospect of pursuing my westward way further than New York and Boston. My disappointment was singularly keen when obstacles arose, mountain high, to forbid my leaving America on the completion of my first season in California. Duty called me back to Boston, and reluctantly I obeyed its call, with heavy heart and doubtful mind, for I was beginning to suspect that my unseen directors had been in some way thwarted in their plans for me, I having been solemnly assured by them that I had a mission to fulfil in Australasia; and now after a way had plainly opened, the door had been ruthlessly closed and by no voluntary act of mine. On the way back across the American continent, when I paused to lecture in St. Louis, a message came to me with unmistakable clearness, "You are going to Australia and New Zealand but not just yet! plans are ripening but not yet matured; have perfect confidence in your inspirers, for though there is a seeming delay there has been no hitch in the arrangements." "But when shall I go?" I inquired eagerly. "We cannot tell you just now; you would think the time too long did you foreknow its duration; but rest content; you are going, and you will fill a large place while you reside there." With that assurance I had to remain content, for I could receive nothing further concerning the Southern Hemisphere though many directions were given me concerning my continuous work in the Northern. For ten years I saw nothing of England, and it was through the joint instrumentality of Lady Caithness, Duchesse de Pomar, in Paris, and the special excursion of the World's Women's Christian Temperance Union from New York, in June, 1895,

that I revisited Europe after ten years' unbroken residence in America. Those ten years had been very busy and highly eventful ones; my singular experiences during their highly checkered course would fill many a bulky volume. I had scoured America from Canada to the Gulf of Mexico, and had met with warm receptions and enthusiastic audiences everywhere, though let no one imagine that a prominent public life means constant resting on a bed of roses; roses abound but thorns are often their intimate neighbors. I had produced a number of books, edited several periodicals, and contributed many hundreds of articles to magazines, besides having written thousands of letters to newspapers, in addition to musical work, before I again set foot in England after my departure in 1885.

What first led me to turn my attention back to Europe during the winter of 1894 was a psychic or telepathic incident well worth repeating, though it has been previously recorded. I well remember December 8th, 1894. On that day, between 2:30 fair and 3 P. M., I was seated at a desk in New York writing an article for a periodical which demanded copy at short notice. I was scribbling away at full speed, writing "against time" as literary hacks describe the process, when I was suddenly arrested by a vision of Lady Caithness, whom I had not seen for over nine years, seated at an escritoire in a sumptuously furnished boudoir, the most conspicuous feature of which was a magnificent painting covering nearly the whole of one side of the wall. This painting, which I saw distinctly in my vision, represented "Jacob's Ladder," and I remember being particularly impressed with the singular beauty of the faces of the angels. Lady Caithness was elaborately dressed, and engaged in writing to me; it

seemed as though I could see ink falling from her pen on to the paper, while she informed me of many interesting events connected with the erection of her ducal palace, "Holyrood," to which she had recently moved from the fine old house in an older quarter of Paris, where she had hospitably entertained me and where I had held several conferences during 1884–5. The letter she was then writing embodied the request that I should without delay contribute an article for a periodical she was then editing, and it also expressed a fervent hope that I should see my way clear to accept her offer of an engagement to deliver a course of lectures at "Holyrood" during the ensuing June. For nearly thirty minutes this vision continued with me, and then, before the letter appeared finished, it suddenly vanished, and I resumed my interrupted article. I went to Boston for Christmas, and while there, on December 24th, I received, among other letters from New York, the identical letter from Lady Caithness, dated "Paris, December 8th," which I had beheld in my extremely vivid vision. In the course of the letter I learned that it was indited between 7:30 and 8:00 P. M., Paris time, which is five hours ahead of New York, and therefore the time coincidence was as nearly exact as it well could be.

I have been repeatedly asked to describe the difference between telepathic and spiritual messages, and I frankly confess that I have rarely been able to clearly distinguish between them. And this statement suffices to introduce a consideration which is in my opinion a matter of great importance. Take, for example, Thomson Jay Hudson's much-discussed theory of two minds and two memories. Hudson avers that the subjective mind is the sole seat of the telepathic faculty, and in his three celebrated books,

"The Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," and "The Divine Pedigree of Man," he industriously undertakes to prove that, though the objective mind with its memory may perish with the decease of the physical organism, the subjective mind with its memory continues to live on in the life of immortality. If this premiss is sound, then Hudson's conclusion, as put forth in his curious article (February, 1902) in the *Era*, a well-known American monthly, is quite unwarranted; and it is the height of absurdity on his part to declare that Spiritualists are "fighting in the last ditch," because recent experiments in the ample field of psychical discovery have abundantly proved the reliability of just such telepathy as Hudson and many others intelligently vouch for. My own experiences in numberless instances have completely satisfied me that in nine out of any average ten instances when psychic communion between friends can be clearly demonstrated, it is almost impossible to discriminate exactly between a message received from a communicant on earth and from one who has passed to the other side of existence. What, indeed, is that "other side" but the side to which telepathy is indigenous? And can we afford to be sure that when we are functioning telepathically we are not behaving just as we should continue to behave were we suddenly divested of our material envelopes? If the physical frame be but a sheath or vehicle of the abiding entity, which is the true individual, then all these fascinating evidences of thought transference, or mental telegraphy or telephony, accumulating everywhere, are but so many convincing proofs of the reality of our spiritual nature in the here and now, which will prove continuous in the hereafter and the future. Evidences of

psychic presence and spiritual guidance having attended my steps from infancy, I cannot specialize any particular season when I have enjoyed the greatest number of distinct proofs of super-terrestrial guidance, but such have always been most distinct and multiple when the need for them has been greatest.

I will now select, almost at random, a few notably striking instances of warning, guidance, and simply interesting seership, which stand forth prominently in my recollection as my thoughts revert to days gone by.

Once in California, when I had arranged to lecture in a theatre in Los Angeles while I was yet in San Francisco, I purchased a ticket and secured a berth on a steamer leaving on a Thursday, and due at San Pedro, the port of Los Angeles, by noon next Saturday. It was summer weather and the coast steamers were almost invariably punctual to schedule time. Feeling perfectly sure that I should reach Los Angeles at least twenty-four hours before I needed to appear in the theatre, I felt no apprehension, after securing my tickets, as to fulfilling my engagement, and therefore I was greatly surprised when, while walking up Market Street, I heard a voice saying distinctly beside me, "Change your ticket; go by train: boat will not arrive till Monday." At first I paid no attention to this strange admonition, and was simply perplexed to account for its origin; but after it had been twice repeated I resolved to run no risk of disregarding a valuable counsel, and I therefore returned to the office where I had secured my passage and changed my tickets from boat to rail, despite the positive declaration of the booking agent that the boats were always on time, and that I could rely on meeting my engagement if I adhered to my first intention.

Having procured a railway ticket in compliance with the urgent request of the unseen monitor, I mentally asked, "What will cause the delay?" to which I received an answer, clairaudiently, with great distinctness, "Accident to propeller; no danger, but vessel will have to return for repairs; it will arrive safely on Monday." On arrival in Los Angeles on the Saturday morning, friends remonstrated with me for having forfeited a pleasant water journey at a season when boats were far preferable to trains in that vicinity; but I insisted that as I was announced to deliver two lectures on the following day it was imperatively necessary for me to arrive before the steamer, which I was certain would be belated. Saturday and Sunday both passed and no steamer arrived. I addressed two great audiences before the boat finally got in on the Monday morning, telling a tale of broken propeller and return to port of departure for repairs.

Another incident of quite a different character, but none the less phenomenal, even though less practically useful, concerned an acquaintance I formed in London in 1897, during a course of private midnight seances I was privileged to attend at which conditions were exceptionally fine. To accommodate the several professionals who were members of the circle, we assembled twice a week at midnight and continued our sittings till from 2 to 3 A. M. Our chief focus of attraction was a huge crystal placed in the centre of a large library table. The crystal was as large as an ordinary globe for containing goldfish, and into this brilliant object we all quietly but intently gazed, with a view to increasing concentratedness of thought and vision. After we had become susceptible to psychic vision we let our eyes close if they seemed so disposed, and we described

whatever came before us. Among a multiplicity of telling incidents connected with that circle, I remember describing accurately scenes then being enacted in a house in Brighton occupied by the parents and other relatives of a young army officer whose regiment was soon afterwards ordered to India. Some months later, when this gentleman was in Calcutta and I in New York, I saw him as plainly as though he were physically beside me, and on the occasion of his birthday, when some friends presented him with a handsome pair of ivory-backed military hair brushes on which his monogram was richly chased in blue and gold, I saw those articles as plainly as though he and I had been actually in a room together, inspecting the birthday presents. A letter which came to me from him a few weeks later described those brushes precisely and contained the words, "I am sure you are receiving a telepathic despatch from me at this instant."

Though I have narratives to relate which would fill many a volume, all illustrative of the great question of psychic intercourse between friends yet on earth and those who have "passed over," as well as manifold descriptions of most convincing telepathy where both parties have been incarnate, I must reserve for future opportunities the narration of other striking incidents. But now that I have rounded out nearly thirty years of public service, I feel it a solemn duty as well as a high privilege to bear unequivocal testimony to the always beneficial effect which mediumship such as I have developed has had on me from all standpoints. Mentally and physically I owe immensely much to those very endowments and experiences which mistaken people imagine are weakening to mind and body. That there are dangers and drawbacks I do not deny, but

through all my varied and protracted experiences on and off the platform, for more than a quarter of a century, I have invariably found that the directions given me from unseen helpers have been sound, elevating, and truthful to the letter in all particulars; while the telepathic incidents, at which I have scarcely more than hinted, have been always interesting, never mischievous, and invariably calculated to throw bright light on many a mystic problem. During the nearly two years which I spent south of the Equator, I still pursued my way unflaggingly and untiringly in all varieties of climate and in a great variety of surroundings. I owe a deep debt of gratitude to friends, seen and unseen, for the many tokens of their care and kindness which have brightened all my journeyings and rendered possible of accomplishment the widely extended mission which took me to the Southern Hemisphere. Adelaide, Melbourne, Sydney, Brisbane, Newcastle, and many smaller places in great Australia, I shall ever feel united with as centres of work which I know has already borne good fruit in numerous ways. Auckland, Wellington, and Christchurch in picturesque New Zealand will always remain equally sacred in my memory. During all my Antipodean wanderings I found my psychic faculties fully as clear and as much in evidence as in other lands where the Southern Cross is an unseen constellation. I am now assured that my traveling days are not yet over, and that I still have oceans to cross, and continents to traverse, before I can honorably retire from active service, if such retirement shall ever be my portion. The dangers of Spiritualism are in my judgment greatly overrated, while its blessings are often minimized; for though I have been since 1890 a member of the Theosophical Society,

and my acquaintance and connection with the Mental Science movement is a matter of public knowledge, I wish publicly, emphatically, and irrevocably to bear my testimony to the irrefutable truth of spirit communion. With the peculiar theories advocated by some Spiritualists I have no sympathy; and I dare say there are tricksy spirits, as well as unreliable people on this side the mystic border; but though I must remain the "free lance" I have ever been, and work wherever I am called to operate, and therefore cannot pose as exclusively a Spiritualist, inclusively I am as thoroughgoing an advocate of Spiritualism as any of its most enthusiastic representatives. I owe nothing to developing circles, and comparatively little to spiritualistic literature, or to phenomenal mediumship of an objective type; therefore my assurance of Spiritualism's central claim can never be weakened by any controversy which may rage concerning dubious phenomena. I have seen the unmistakably genuine, the ambiguous, and the fraudulent, and having seen so much I am prepared to testify to this effect, irrevocably—that Spiritualism is based on truth, and no matter how many barnacles may have to be swept from such institutions as are devoted to its special advocacy, the twentieth century must and will witness a spiritual revealing for which all the wonders of the nineteenth, stupendous though they have been, have only paved the way.

Universal Spiritualism

CHAPTER I

THE QUESTION OF SPIRIT IDENTITY

THE vexed question of spirit identity is one which is always liable to occasion considerable discussion, chiefly by reason of the fact that what appears thoroughly conclusive to some types of mind seems inconclusive to others. It is, therefore, necessary to approach this immense and vital subject not only entirely free from prejudice, but also fortified with clear understanding of the actual worth of the various theories now submitted for popular acceptance as substitutes for what is often termed the spiritualistic hypothesis.

We are often asked whether it is possible for us to explain clearly how we discriminate between telepathic and spiritistic messages. Frankly, we admit that it is often quite beyond our present ability to discriminate completely between them, but this lack of ability always to discriminate, far from weakening the testimony favorable to simple Spiritualism, only necessitates a reconsideration of the entire problem of our human constitution before we attempt to formulate an inclusive theory to explain the entire bulk of our diversified psychic experiences. A very large number of thoughtful readers have been much impressed by Thomson Jay Hudson's five celebrated books: "The

Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," "The Divine Pedigree of Man," "The Law of Mental Medicine," and "The Evolution of the Soul," in which the hypothesis known as the dual theory of the human mind is very fully and forcibly expounded. Professor Hudson, in common with many other able writers, labors to some extent under a burden of preconception adverse to Spiritualism, which often mars the beauty and consistency of his otherwise excellent literary work. The evidence for telepathy which this author puts forward is very strong and in some instances unimpeachable, but the alleged evidence against Spiritualism is rationally inadmissible, because it is of a singularly negative and supposititious character. We must face our problem bravely, not attempting to disguise the fact that during the past several years much evidence has accumulated in favor of simple telepathy which some over-enthusiastic Spiritualists may have been liable to undervalue because it has been erroneously supposed that, if accepted, it would tend against the interests of the cause which is nearest of all to their hearts. A better understanding of telepathy, and a fuller comprehension of what is logically involved in Hudson's "two minds" theory, may serve to set many doubters at rest. We must not forget that the title of Hudson's second book is utterly misleading and an entire misnomer, if the evidences of telepathy prove communion between friends on earth but throw no light on the condition of those who have "crossed the border." The author persistently claims that of our two minds, which he persistently designates objective and subjective, the former perishes at the time of physical dissolution, but the latter lives on and finds a sphere for fuller and more perfect

functioning than it ever enjoyed on earth. This theory accounts for telepathy as a sort of foretaste of the method of communion between friendly entities which will prevail unceasingly in the future life. The only flaw that we have been able to detect in Hudson's chain of reasoning is the poor opinion he seems to entertain of the moral integrity of the subjective mind, coupled with the utterly foundationless assertion that overwhelming evidence of unrestricted telepathy will drive Spiritualists, ere long, even out of that "last ditch" in which they are now desperately fighting (according to Hudson) to save a lost cause and rescue a forlorn hope.

Reasonable identification of telepathy with direct spirit-communion, instead of introducing a new perplexity and further complicating an already complicated situation, introduces us for the first time to an orderly, harmonious, and easily comprehended interpretation of many analogous facts and parallel experiences which have long perplexed the average student of psychic phenomena, though there have always been singularly luminous exponents of mental and spiritual science and philosophy, who have gone a long distance on the road which must lead eventually to universal understanding of man as a spiritual being.

We have frequently been asked to define clearly wherein consists the difference between a message received from a friend yet on earth, and a similar communication from one who has "passed over." Spiritualistic literature has largely been encumbered with two oft-repeated phrases, "spirit return" and "spirits coming back to earth." These phrases are to a large extent misleading, for, though there are instances where such language may accurately and adequately describe the nature of certain manifesta-

tions, such expressions do not by any means correctly serve to describe the actual experiences of the great majority of seers and seeresses of ancient or modern times. Intromission to the spiritual state is a phrase full of deep significance, and, were it used more frequently, it would serve to elucidate many a problem of clairvoyance, clairaudience, clairsentience, and psychometry. Professors Denton and Buchanan, in their learned dissertations concerning psychometry, illustrated by numerous recitals of personal experience, have insisted that a true psychometer perceives the aura of an object, and can at times distinctly see into the spirit-world and become consciously en rapport with denizens thereof. Such quickened perception may fairly be considered as in some degree an anticipation of the means of intercourse we shall enjoy one with another when we have bade farewell to our robes of flesh.

We may surely claim that if we are called upon to identify those intelligent beings with whom we are in communication, we must apply the same laws of evidence to this matter as to questions of individual identification when only mundane matters are involved. To identify a fellow-being in any world is not always easy, and indeed it often is found to be extremely difficult when we rely solely on outward tests. "The hands are the hands of Esau, but the voice is the voice of Jacob" is a vivid Scriptural instance of the extreme difficulty experienced by an ancient patriarch in deciding which of his two sons was actually in his presence. The blindness of Isaac is easily typical of the condition in which most people are found when some sort of deception is successfully practiced upon them. Evidences of two kinds are presented together. One set of evidences appeal to feeling, the other to intelligence.

We judge people very often by outward appearances which we subsequently find to have been altogether deceptive, and if it be admitted in any degree that there are deceiving spirits who sometimes visit us, we are obviously placed in precisely the same position with reference to them as with regard to persons yet on earth who play us false because we are open to deception. The difficulties attending spirit identification are not necessarily greater than those surrounding the identity of persons who are yet encased in mortal garments.

No purely external tests are always valid. Indeed, to place extreme reliance upon such alone is to encourage swindling, and play into the hands of forgers who are usually very capable of simulating perfectly the outward garb of those they seek to personate. Testimonials, references, and letters of introduction constitute no infallible criteria, as these may all be counterfeit or stolen. The only sure way to identify any one absolutely is by cultivating psychic perceptiveness, and this is more apt to be strongly developed in highly sensitive persons than in any others. Deception is, however, less likely to be practiced on the spiritual than on the material side of existence, because the motive to deceive is far less strong. Expectation of worldly gain urges most deceivers on earth to ply their nefarious vocation, and it may be safely assumed that at least ninety per cent. of all deception would vanish from the earth if no financial or other ulterior gain could accrue from it. To palm oneself off as another would be objectless folly in which very few people would care to indulge did they not think they saw in such deception a means for self-enrichment or aggrandizement.

It may with some fairness be assumed that when com-

municating intelligences who display only very meagre intelligence profess to be very celebrated and illustrious personages, they may be hankering for the incense of adulation, but when no great names are given and no pretentious claims are made, it is difficult to see what reason could be fairly given for simply stupid masquerading or deliberate misrepresentation of any sort. We know from experience that auto-suggestion on the part of the alleged recipient of a spiritual communication may account for some instances of falsification, especially when such self-deception tends largely to self-glorification or the gratifying of personal vanity. A great drawback to untainted spirit-communion is the prejudice and vanity of many sensitives, but this very foolishness on their part sometimes serves to reveal an aspect of truth which is frequently neglected, viz., that there may be perfect sincerity and frankness on the side of the unseen communicator, while the person to whom the communication is made may be the sole suggester of the deceptive element.

A lady in one of the Southern States of America declared that she was in direct communion with George Washington, the first President of the United States; but her friends as a rule laughed at her claim, because by means of automatic writing through the lady's hand, and by means of trance speaking through her lips, "George Washington" expressed himself most ungrammatically and in negro dialect. On a notable occasion when "George Washington" was speaking through this lady's mediumship, he was distinctly seen by a fine clairvoyant who had been invited to a seance, and at the conclusion of the address this seeress described what she had witnessed during its delivery, which was the presence of a very decided

African of Ethiopian tint and cast of feature, and who appeared strongly attached to the lady through whose mediumship he had been able to deliver a lengthy message. On being requested to describe all she saw, the seeress went on to give particulars of a venerable old servant who had been named "George Washington," who had been a faithful retainer of the family prior to the Emancipation Proclamation issued in 1865, and had in that year steadily refused to accept his freedom, as he dearly loved the old estate and was devotedly attached to his master and mistress, parents of the lady through whom he was then able to communicate and whom he had often nursed during her earliest girlhood, ere he passed to spirit life, when she was not over eight years of age. That simple incident served to explain the entire problem, and it afforded a thoroughly rational explanation of a phenomenon belonging to a class, by no means uncommon in America, which have led to denunciations of fraud where none existed—theories of wicked personating spirits, and many other vagaries of unbalanced judgment—to say nothing of the would-be clever remark made by people who were more "smart" than wise, that it must be a terrible thing to die if in our post mortem condition we so quickly and sadly deteriorate. An instance like the foregoing will bear thorough sifting, and it is surely much easier to explain such an instance in the light of direct spirit communion than by straining an auto-suggestive or telepathic hypothesis to the breaking point to invent an improbable, in place of a probable, interpretation. Had the lady referred to suggested the matter to herself she would certainly have been fairly grammatical, as she was a comparatively well-educated woman, and not being a negress she would not have clothed an

imaginary message from George Washington, as she conceived of him, in negro dialect. Admitting telepathy, mental telegraphy, or telephony, or aught else that is in any measure psychical, nothing can well be more likely than that a good old negro who had been for many years a faithful servant to the family residing on that particular estate, should seek an avenue of communion with it through the agency of a member to whom he had been greatly attached just before he passed into the realm of spirit.

It is doubtless true that many spirits leave the earth and all pertaining to it, very shortly after the demise of the physical body, while others remain closely connected with the scenes of their earth existence, not because they are earth-bound in the sense of being unhappy creatures who cannot, on account of their sensual vices, rise above the mundane level, but because their affections still cling to persons and places with which they have enjoyed pleasing associations up to the latest moment of their terrestrial existence. Andrew Jackson Davis, as well as Swedenborg, and many other gifted seers, have said much concerning the many spheres in this solar system encircling the various planets, which have often been numbered from one to seven, and then again divided and subdivided into circles within circles, like wheels within wheels in Ezekiel's visions; and those who have become strongly attracted to such teaching—and their name is legion—have brought forward the revelations of these prophets to disavow the declaration, made from a somewhat different standpoint, that multitudes of spirits cannot return to earth as they have not yet taken their departure from this planet's immediate atmosphere, or even from the exact localities where a large portion of

their earthly days were spent in work or amusements in which they took a decided interest.

When indulging in personal reminiscences, I often narrate an instance of what seems to me clear evidence of spirit identity. When I was in Australia, in 1900–1, I frequently employed the services of a bright, enterprising young man, who was an excellent typist, and to whom I dictated portions of several books and numerous magazine articles. Before taking my last earthly farewell of this young gentleman, on the eve of his departure for New Guinea, whither he went to occupy a post of trust and influence, he said to me that he hoped when I returned to England he might accompany me on the ocean, as he much desired, though by birth an Australian, to visit the Mother Country, which, though 12,000 miles distant, is invariably called "home" by Australasians. My reply was that though I could not definitely foresee my own plans for the near future, and could, therefore, promise nothing, I held myself in full readiness to fall in with his wishes should opportunity occur to favor the carrying out of the project. Shortly after his arrival in New Guinea in full possession of health, and seemingly of vigorous constitution, he caught the local fever, and in three days he had made his exit from the mortal body. I cannot say that he was very frequently in my thoughts, or that his loss would seem to me irreparable; still there was a link of sympathy between us which evidently made it possible for him to manifest his presence to me on more than one occasion during three distinct stages of my voyage from Sydney, via New Zealand and across America, to England. The first time he attempted to make himself known to me was between Sydney and Auckland, but as I was seldom

alone during the four brief days that voyage occupied I cannot remember any very definite evidence of his identity, though I was fully conscious of his presence. The second visit which I know he made me was en route to California, when I had a large cabin to myself on the *Sonoma* and not being much acquainted with any of my fellow passengers I had many opportunities for quiet silence and uninterrupted meditation. I well remember distinctly feeling the presence of my young friend with me, just as I had known him in Australia, and so real and tangible was the sense of that presence that it seemed exactly as though another person was sharing the cabin with me. I was quite awake, perfectly calm, and fully able to determine all he said to me, and yet I am certain I heard nothing with my external ears except the motion of the vessel passing through the water. Not only did I feel, or sense, his presence, but he gave me information concerning his situation in New Guinea, and the circumstances of his life there, which I subsequently learned, through correspondence with a mutual acquaintance, were correct in every detail. On the third occasion, when I as strongly realized his presence, I was nearing Plymouth on my voyage from New York in February, 1902, and on that occasion he gave me information concerning his present state and occupation, and told me several things in regard to my own near future, which have since been fully verified. Such definite, direct, and truthful communications certainly do not proceed from lying spirits, nor do they emanate from my own sub-self, whose reputation for veracity and sanity I am naturally interested to maintain; and when I speak a good word for my own subjective mind—which is to live hereafter when my objective mind has per-

ished—I stand up equally for the corresponding sub-selves or subjective minds of all my neighbors. It is immeasurably more rational to maintain a reasonable spiritualistic version of such facts as I have just related than to invent, and uphold at all hazard, a contradictory and extremely complicated theory of the mysteries of telepathy, which serves to befog far more than to enlighten rational inquirers. In seeking to reply definitely to the very natural inquiry whether there is any marked difference in appearance between the psychic, or astral, body of a person yet on earth, and of one who has parted company with earthly raiments, I venture to suggest that only when the factor of clairvoyance is added to telepathy is this clearly determinable. Usually the appearance to psychic vision of one who has left the flesh is more ethereal than that of one who is still connected with it, but when only a sense of presence is realized, and intelligence is inwardly communicated, it is often impossible to decide whether the despatch in question is being received from a friend yet on earth or from one who is more frequently designated a "spirit."

Unnecessary difficulties in the way of rational spiritual identification are created by many persons who evidently mistake identity which pertains to abiding individuality for the most external incidences of ever-fluctuating exterior personality. Such questions are often raised as, "If you see my father can you describe his appearance? does he wear a beard? how is he dressed?" and much else of the same almost ridiculous character. A little sober reflection must convince the veriest tyro that such questions, answered one way or another, cannot determine identity. We all know that fashions alter and habits change with wonderful rapidity, and it is by no means difficult for a

man to remove a full beard in a few moments, or let one grow in a few weeks, thereby completely altering one aspect of his appearance. Black hair easily turns white, stout persons grow thin, and slender persons become stout, very frequently, while changes wrought by passing years and varying emotions frequently suffice to render old photographs, once speaking likenesses, no longer discernible, unless to the acutest students of physiognomy. It is, however, continually declared that clairvoyants see our spirit friends as they were when we last beheld them or as they appeared when we were most intimately associated with them. And such testimony, founded as it often is on actual fact, needs to be interpreted in the light of other knowledge than that obtainable by simple and often mysterious clairvoyance. Astral pictures are often beheld in the air of old houses, where certain people have lived long periods, and to which they have become greatly attached, and these psychic photographs are often mistaken for the actual presence of departed spirits by persons who rely on sight as evidence apart from feeling or manifest intelligence. A fact in my own experience may serve to illustrate two features of this portion of the subject of spirit identity.

Some years ago I was sojourning in an old country house which had been the abiding place of a single family ever since its erection. The room assigned me as a sleeping apartment had, as I afterwards learned, been for many years the special working and reading room of a maiden aunt who had been quite a second mother to the family. In that room she had spent a great part of her time during her latest years on earth, and one of her favorite occupations was knitting stockings by the fire. For four nights in succession, during my occupancy of that room, did I see

that quiet elderly lady, with knitting in her hands, seated before a fire in the grate, which was at that season of the year filled with a summer ornament. At first I thought I must be actually in communion with the kindly, placid dame, and that she might have a message to convey through me to some member of the household; but, concentrate my thoughts and attention intently as I could upon the vision, I could detect no animation, nor could I receive even the faintest intimation of intelligence. The people with whom I was residing were not at all averse to Spiritualism, and when I told them exactly what I had seen four nights in succession in that particular bedroom, they all agreed that it was an exact description of their aunt, even to the smooth bands of brown front hair, and the cap with lilac satin ribbons tied under the chin; but they, in common with myself, wondered why, if I could see their aunt so clearly, I never saw her move and could obtain no impression of her intelligence. On the fifth night of my occupancy of that apartment I experienced a totally different sensation in connection with the same apparition, which I again beheld stationary and unresponsive as before; but on this occasion, hovering over the astral picture I beheld a radiant, youthful form bearing a certain family resemblance to the abiding simulacrum, but instinct with the fire and energy of active life and operating intelligence. Contemporaneously with this new additional experience, information clearly flowed into some receptacle of my consciousness, causing me to become aware that the original of the portrait desired her nieces and nephews to find in her old writing desk certain papers she had written long ago and which she desired should be revised, edited, and published. Following the minute

directions given me by this guiding intelligence, I accompanied several members of the family to a lumber room in which many discarded articles of furniture had long been stored; and there among them stood an ancient escritoire, in which we found a completed story setting forth a romantic and highly edifying history of marvelous episodes in what the world would doubtless have looked upon as a secluded and uneventful career. After this startling confirmation of the veracity of my vision, we formed a private family circle for further investigation, and thereat, by means of automatic writing, supplemented by clairvoyance, we verified many extraordinary statements made by this living relative of the family, who assured us that she was no longer sitting by a fire engaged in knitting, but most actively employed in spiritual occupations, which did not, however, alienate her in the least from her old associates but, on the contrary, kept her in close vital touch with all of them, though in a subtler and more ethereal manner than before she had quitted the material frame.

Another interesting experience of my own dates back to the autumn of 1899, shortly before my first visit to Australia. I had long known Mrs. Emma Hardinge Britten, but my first interview with her was in 1877, at a lecture delivered in Manchester, when she was a middle-aged woman, dressed in much the same style as she continued to adopt till she finally withdrew from the public platform. Since her passing to spirit life, this earnest worker has occasionally made herself distinctly known to me, both on and off the platform, and in November, 1899, I distinctly saw, in connection with a most forceful realization of her close proximity, the likeness of a radiant maiden with light golden curls, somewhat resembling the

earliest pictures of Mrs. Richmond when she was Cora Hatch, but in no way suggesting Mrs. Britten to me by the appearance. I never could have understood that vision had I not visited Mrs. Wilkinson (Mrs. Britten's sister), about a month later, and, while her guest in Manchester, been shown a picture taken many years ago, representing Emma Hardinge in youthful costume as "Queen of the Fairies." This picture represents the young lady who afterwards became Mrs. Britten with flaxen ringlets, and in every way precisely as she showed herself to me on the occasion of my vision. Had I suggested to myself a similitude of Mrs. Britten, I should certainly have conjured up from the depths of memory a likeness of her as I had known her; and when I interrogated her spiritually through the mediumship of automatic writing, subsequent to beholding the portrait at Mrs. Wilkinson's, the following message was communicated: "I knew you were going to my sister's; therefore, I wished to give you a singular test of my identity, which I find I have succeeded in doing; and there is another reason why I showed myself to you thus—I wished to impress you with the knowledge that I can now show myself in various forms to my friends, and my present appearance far more closely resembles that of my youth on earth than that of my later age."

"How do we know each other here?" is quite as grave a question as "Shall we know each other there?" I remember some years ago, in New York, being asked by a mutual friend to meet a gentleman who was returning to America after ten years' residence in Germany, and who was described to me from a portrait as a slender man with jet black hair. And such he doubtless was when he embarked for Germany, but during the decade of years he

had spent in Europe, he had grown decidedly corpulent and his hair had become positively white. I nevertheless knew him by instinct, though I had never met him previously, and I accosted him by name, greatly to his surprise, directly he had left the steamer. Had I been slavishly governed by my physical senses instead of trusting to some surer and subtler faculty of discernment, I should certainly have failed to acknowledge him, so greatly did he differ in appearance from the description I had been given of him. We cannot expect that when we change in outward aspects thus rapidly on earth, we shall remain stationary in external aspect in the world of spirits. There is, however, this to be said concerning relatively fixed appearance in the life beyond. We are not there, as here, so greatly affected by outward climate, and outer appearance changes only as it indicates alterations in our interior state. Such is the unanimous and unfaltering verdict of spiritual testifiers wherever they have made their presence known.

And now, finally, concerning the weighing of evidence in the scales of reason. We may certainly maintain in the face of all opposition that every individual communication should be judged on its particular merits, and neither be accepted nor rejected on the merits or demerits of any other submitted message. We cannot believe, unless we part company with reason, that we are victims of stupid or wicked deception in cases where the teachings given are of the highest moral import, and where the information offered is proved correct in every detail as far as we can possibly verify it. The crude and intricate theories now afloat to discredit evidence of spirit intercourse are far more difficult and far less probable than the plain sat-

isfactory conclusion long ago reached by all intelligent and dispassionate inquirers—that we do on many occasions receive convincing proof of the identity of communicating spirits. In conclusion, let us look for an instant at the mental characteristics of a few of the typical students of psychic phenomena who during recent years have become thoroughly satisfied that in many instances, though not in all, proof positive of spirit identity has been obtained. Professor Hodgson and Mr. Myers were thoroughly satisfied at length, through Mrs. Piper's mediumship and that of other sensitives; and so were Miss Lilian Whiting and Rev. Minot J. Savage, as well as many other representative and cautious investigators. These famous persons had nothing to gain and possibly something to lose, by outspoken advocacy of Spiritualism; and in the case of Dr. Savage it is well known that his tendency of thought was decidedly agnostic, and for many years during his popular ministry in Boston he was largely a champion and exponent of the philosophy of Herbert Spencer. It is difficult to see why people should prefer the devil to their own friends who have passed beyond the mystic portals, and it surely cannot be easier for normal intellects to believe in imaginary evil demons, of whom we know practically nothing, except on unsupported hearsay, than in the presence and activity of the very people whom we have known on earth as real personages, and who reappear with their own well-known characteristics. Telepathy and all other demonstrable phases of psychic phenomena, must be freely admitted by every student of psychic science, and it has now become the imperative duty and solemn privilege of all who have knowledge in this direction to elucidate as far as possible the truthful doctrine of the close re-

semblance and intimate relation of telepathy to Spiritualism. Simple telepathy throws much clear light on our present spiritual abilities, and spirit communion transcends mundane telepathic experience by carrying telepathy across the unseen border into those sympathetic realms of spiritual activity where the powers and functions of our "subselves" or "subjective minds" are more fully unfolded and more freely and extensively exercised than they seemingly ever can be during terrestrial embodiment. Let us be open to all classes of evidence, and construct theories to account for facts, but never seek to squeeze facts into grooves of premeditated theory.

CHAPTER II

BIRD'S-EYE VIEW OF ANCIENT AND MODERN SPIRITUAL PHILOSOPHY

To the searcher of ancient records who endeavors to diligently compare the views entertained by philosophers of remote antiquity with those of the present time, the truth of the famous saying, "There is nothing new under the sun," is forced home with remarkable force of demonstration, for notwithstanding the claims for novelty and the boasts of originality which meet a student at every turn, whenever we candidly compare the newest theories with the oldest, we soon discover that the new are very old and the old are very new.

This discovery, far from disheartening, should greatly encourage our endeavors to find a common basis for philosophy rooted deeply in the essential constitution of humanity, therefore capable of subsisting through all ages and reappearing on the surface of human thought periodically, as wave after wave of spiritual excitement testifies to the working of a cyclic law in the history of human progress.

Spiritual philosophy is truly Spiritualism as properly distinguished from Materialism and Agnosticism, its only two serious competitors. Spiritual philosophers base all their conclusions upon certain fundamental premises, first among which is the cardinal postulate of SPIRIT. Whether INFINITE INTELLIGENCE or any other specific term be now employed to designate the ABSOLUTE REALITY, the fundamental premise must always be an acknowledgment

of INFINITE ETERNAL LIFE, supreme consciousness, beyond all comprehension, yet surely apprehended by human intuition and revealed in measure to human understanding.

It is idle to speculate concerning the UNCONDITIONED ABSOLUTE, as we are living in realms of relativity and can only deal with finite concepts and limited experiences, yet are we compelled to predicate the illimitable, no matter whether we name the Infinite or leave the Infinite unnamed.

Herbert Spencer, who is always ranked as a foremost agnostic, did not hesitate to say that philosophers had always been divided into schools of Materialists and Spiritualists, some interpreting universal phenomena in terms of Spirit, others in terms of Matter.

It is not the object of the writer of these pages to enter upon any labored endeavor to refute materialistic statements seriatim, but rather to present in consecutive order, as far as possible, some reasons for faith in the spiritual nature of the universe which render invalid all denial or negation of human immortality. And even should it be contended that no philosophy explains all facts or solves all problems, granting that such an assertion be correct, the acceptance of its verity by no means necessitates our acceptance of a philosophy which accounts for *fewer* instead of embracing one which explains satisfactorily a much *larger* number of the facts with which we are all compelled to wrestle, if we seek to solve the problem of existence with the aid of any working hypothesis.

We find ourselves in an objective world, but in a subjective region also. We experience much through our five external senses which, however, we can by no means limit, therefore such terms as clairvoyance, clairsentience,

psychometry, and other words coined to express our consciousness of enlarged perceptions and experiences, are quite as much a part of a legitimate vocabulary as the much commoner words, sight, hearing, feeling and other terms universally employed to designate experiences of which all average human beings in normal condition are unmistakably conscious.

Nothing can be more self-evident than that our range of observation is practically limitless, for no one can decide how much wider or narrower may be another's range of observation than his own. We speak glibly enough of five senses, and talk of sight, hearing, taste, touch and smell, and unless some of us are abnormally deficient in common faculties we all understand well enough what is meant by the terms we so familiarly employ. But when asked how much do we see, hear, taste, touch or smell, an amazing difference is found to exist among seemingly normal individuals, so much so that anything like an *average* extent of knowledge obtainable through the five universally acknowledged avenues seems almost impossible to reach.

Once let this admission, which is actually self-evident, be estimated at something like its adequate worth, and we shall cease to cavil and demur when told of seers and seeresses who see, or otherwise become conscious of, far more subtle phenomena than meet the ordinary gaze of the average man, woman or child.

To the average human being of to-day, living in a state of so-called civilization, and engaged in ordinary secular employments, a spiritual realm seems an unknown if not an unknowable region. And it cannot be truthfully asserted that the rank and file of religious teachers are much more open to conscious acquaintance with the realm of

Spirit, than is the bulk of the laity whom clergy seek to instruct in spiritual mysteries.

A very large proportion of religious leaders rest all their vaunted knowledge of a spiritual universe and a spiritual revelation upon doubtful historic evidences, many of which are now seriously discredited in scientific circles. Though modern biblical criticism is often unreasonably iconoclastic, we cannot shut our eyes to the fact that it does certainly seem reasonable to deny that events of a highly mysterious character ever occurred in the past if such are never duplicated in the present. And it cannot be denied that a large section of the Christian Church has resolutely contended against all claims to a present-day revelation, while insisting upon the verbal accuracy of every biblical record of spiritual manifestations which occurred 1,800 or considerably more years ago.

It must of necessity be extremely difficult to verify facts many of which are said to be 2,000, 3,000, and even more years old, particularly when we are told that nothing like them can take place to-day. But no sooner is such an insane position abandoned and a reasonable doctrine of the persistent continuity of spiritual revelation substituted, than the chief objections vanish and the greatest difficulties are dispelled. Not one Bible only, but many Bibles must be searched and studied side by side before we can fairly claim to be acquainted, even in barest outline, with the bulk of testimony which long ages have afforded to substantiate the primal claim of all Spiritualists, that we as human beings are not mere mortal existences, but immortal entities clad a while in mortal garb.

Our first enquiry must be into the nature of humanity itself, then let us proceed to points of variation which serve

to distinguish individuals and races from each other. Every human being, so far as we have opportunity to judge, is endowed with affection, desire to live, and many other distinctly universal attributes which humanity does not, however, exclusively possess, as the entire animal kingdom gives evidences of sharing these emotions.

Evolutionists of the materialistic school, headed by Prof. Ernst Haeckel of Germany, lay much stress upon the fact that many animals (dogs especially) display qualities which we are accustomed to call moral, and if we claim immortal life for human beings, we must be prepared to concede some future existence for the higher animals as well as for ourselves.

With such a proposition, thus mildly stated, we are prepared to take no issue, and were that doctrine the summing up of Haeckel's teachings, we should offer no protest against conclusions reached in "The Riddle of the Universe." But its author emphatically denies that there is a true human entity or a persistent soul surviving physical dissolution, either in man or animal. It is not with any affirmative declaration concerning animals, but with negative statements concerning humanity that we take decisive issue.

If certain animals are conscious of yearnings after continued life, and are capable of sharing and enjoying it, they will certainly have their portion in a state beyond the grave; but to grant continued existence for certain animals is in no sense to deny, or even to call in question, human immortality.

With the purely philosophic view of immortality, beginningless and endless individual life as proclaimed by Socrates, according to Plato, comparatively few modern Spiritualists attempt to deal, although there are some who

declare with the world-renowned Cora L. V. Richmond, that inspiring intelligences of great experience and profound wisdom affirm that the soul is an "*eternal finite entity.*" Be this as it may, we can none of us deny that the doctrine of preëxistence as well as future existence has been taught by illustrious seers and sages in almost every age and clime. And this fact is vouched for by Dr. J. M. Peebles and other veteran Spiritualists who belong to a school which opposes the doctrine of repeated embodiments of the soul, and does not hesitate to attack vigorously the views of many prominent Theosophists.

On all points of speculative philosophy, both as concerns man's past and future, it appears that there is as much difference in the spirit-world as there is on earth, if we may credit the testimony which the ages have brought concerning teachings received from the other side of the mortal veil which hangs between the earth and spheres of existence capable of manifesting individual life through other than physical vehicles. But on one point all spiritual testimony seems agreed, viz. : that life on the inner side of the mystic veil is subject to the same great universal law which regulates the course of individual existence on the outer earth.

Human nature is not changed by death, for death only removes an outer covering (the most external sheath of personality) leaving the entity and its psychic vehicle entirely unmolested. Shakespeare's expression "When we have shuffled off this mortal coil" has never been improved. As centuries roll on and testimonies accumulate concerning spiritual existence, we can still revert to Hamlet and ponder over the marvelous insight displayed in that immortal tragedy.

The description of Hamlet's father clad in armor is one of those unmistakable evidences of world-wide belief in the actual objectivity of the psychic realm which crops out wherever any attempt is made to vividly portray a condition beyond death; and though there are, to some minds, grave difficulties connected with this dominant and everlastingly persistent faith, it is, when closely analyzed, found to be entirely rational and in complete accordance with all that we have a right to expect.

In Shakespeare's day belief in purgatory was undoubtedly strongly ingrained in the mind of the British nation, even though the Protestant reformers had vigorously inveighed against it, and the thirty-nine Articles of the Church of England distinctly repudiates what it styles the "Romish" form of the doctrine.

But theological disputes aside, the idea of suffering for purposes of spiritual purification beyond the grave is common to all religious and philosophical systems at their base, though there have often been times when a reactionary movement has set in against a reasonable doctrine, in consequence of perversions and abuses such as the "sale of indulgences," which at one time gave great scandal in many parts of Europe. But protest as we may against accretions which may be fairly termed excrescent, we are not justified in casting any slur upon the essentials of a doctrine which is at root reasonable and moral in the extreme.

Hamlet's father had been a good king, a faithful ruler beloved and honored by his subjects, and it seems at the first glance not quite fair that he should be a sufferer in the unseen world, because it was only Hamlet's mother and uncle who had committed grievous wrong. It takes

but a very little psychic insight, however, to perceive that Shakespeare was teaching forcibly the all-important truth that no spiritual rest or bliss is possible while thirst for vengeance vitiates the heart.

Hamlet's father was seeking, so the tragedy declares, to force his son to be revenged upon his wife and brother, but though those individuals had proved guilty of atrocious crimes, there could be no peace for the spirit which haunted earth with such an object in view as that of working bitter, even though not unjust, retaliation.

Recompense is meted out to all by infinite equity, and it is sound doctrine that assures us that we are rewarded by our virtues and afflicted by our vices. But let the mills of destiny do their own most perfect grinding, it is not for us to interfere, and we cannot seek to interfere, without wrecking our own happiness, with the outworking of the changeless plan which causes every word, deed, and even secret thought, to be its own rewarder or avenger.

The armor worn on the psychic plane by the spirit who is still in will a warrior, describes with glowing accuracy a fundamental proposition of universal Spiritual philosophy, a truth attested by every seer and sage who has spoken definitely on the mighty subject of the relation of subjective causes to exterior effects.

When the old English poet, Spencer, in his "Faerie Queen," tells us

> "The soul is form, and doth the body make,
> For of the soul the body form doth take,"

that bard of olden days, with keen spiritual discernment such as poets frequently make manifest, found himself far

more knowing in the realm of deep philosophy than his illustrious nineteenth century namesake, the philosophic Spencer, who found a mighty obstacle in the world's perpetual belief in what he called "the immortality of clothing."

The plastic substance of the psychic plane, which is matter of a less gross grade than that of the external earth, lends itself far more readily than does the grosser sort to every psychical emotion. Therefore have the seers of all ages informed us that the state of conscious existence which survives physical embodiment, and is the next state following immediately upon the present, does not differ very radically from the earthly plane in any important particular.

The concensus of statement among seers and sages may be summed up in a single sentence used by Dr. Lyman Abbott many years ago, "We do not die and live again, we simply go on living." And long after that phrase had become familiar, as an expression in harmony with what was at one time called "new progressive orthodoxy" came the monumental work of Prof. Frederick W. H. Myers, bearing the title "Human Personality, its survival of bodily death." In the course of two massive volumes extending to 1,360 pages, that able, conscientious, tireless worker in the field of "psychical research" gave to the world as a most valuable legacy, a carefully kept record of experiences extending over from twenty to thirty years, during which long period Prof. Myers was a co-investigator with Sir Wm. Crookes, Sir Oliver Lodge, and many other illustrious men of brilliant scientific attainments who never hesitated to bend their best energies to an enquiry into the mysteries of what the gifted journalist and author Wm. Stead calls "Borderland."

And it is along the border line between two planes of conscious activity, often called two worlds, that most modern investigations in the psychic field are industriously conducted. Beyond the border, few seek, or dare, or even know how to venture. The typical Spiritualist who prizes phenomena and delights in "tests," no matter how conscientious and upright he or she may be, seeks and finds only the fringe of the border of that immeasurable spiritual universe which stretches to infinity.

With all becoming modesty, therefore, scientific explorers claim to be agnostic regarding what lies very far ahead of immediate conditions directly connected with ordinary life on earth. Beautiful and blessed are the consolations, and valuable indeed the lessons which borderland experiences can teach, but there are adventurers, bold enquirers, intrepid souls who falter not because of difficulty or of danger, who have in all ages (and their race is not extinct to-day), crossed the mystic bar, transcended the occult threshold, and sailed forth upon the unfathomed ocean of transcendentally spiritual existence.

Such are the *Illuminati*, the master-spirits to whom we are assuredly indebted for the highest instruction to be found in the world's many bibles whose arcane significance remains unguessed by the teeming multitudes who con the letter but seek not to crack the shells of spiritual nuts, for they dream not of the delicious and nutritious meat within. As we trace the history of spirit-communion through the ages, we shall catch occasional glimpses of a dazzlingly fair transcendent realm beyond, though very often our eyes will be directed only to the border and what lies just beyond our present physical existence.

CHAPTER III

DIFFERING ASPECTS OF SPIRITUAL PHILOSOPHY—THE RIGHTEOUS CLAIMS OF EGOISM AND OF ALTRUISM

QUITE recently the statement has appeared in public print that in addition to the "Iron" rule of conduct which bids us render evil for evil; the "Silver" rule which counsels us to return good for good; and the "Golden" rule which urges that good be rendered in exchange for evil, there is still another rule which should be the guide of all who accept modern spiritual philosophy, a "Diamond" rule which exhorts us to do "all for others." Beautiful and ennobling though the sentiment may be which is couched in such uncompromisingly altruistic language, there seems room for dispute as to whether such a precept is truly practical or altogether desirable. The charms of altruism consist in its avowed unselfishness, and we are often told that to be saintly we must be selfless. But is this counsel entirely sound? Will it stand the test of rigorous investigation, or is there somewhere a defect which renders it less than perfectly satisfactory? Egoism is doubtless far more ancient than altruism; it is indeed the most primitive of all philosophies, entrenched as it is in that stronghold of self-preservativeness which is the primal instinct of every living creature. "I must protect myself," says every form of animate existence, and human entities offer no exception to the universal rule. Egotism is a corrupted and insufferably conceited form of

egoism and does not rank among philosophies, therefore we need not now discuss it, but simple egoism or individualism must be reckoned with as a permanent factor directing human conduct. Altruism is extremely difficult to comprehend though mutualism, which is pure philanthropy, is readily comprehended. Even Tolstoi, the most nearly altruistic of all great characters now in the public eye, must pay some heed to his own requirements or even he could not sustain existence on the earthly plane. But the question evidently raised by advocates of the "Diamond" precept is can we not still care for ourselves but only because we know that by so doing we are helping others? The answer is readily given that we can, but this granted is it not well to inspect our motives a little closely and put ourselves on guard against exaggerated statements which may lead us unconsciously into the quagmire of hypocrisy. That there may be a few exceptional individuals who do all with a view to the good of others is quite conceivable, but we need, when formulating a practical philosophy, to adapt it to the rank and file of honest aspiring human beings, not to render it acceptable only to a very small minority of exceptionally spiritualized individuals. A highly respected English bishop, late of the See of Peterborough, said that the "Sermon on the Mount" was never intended for ordinary humanity but exclusively for special disciples who, to use theological language, had been called to transcend the way of the commandments and walk in the narrower path of the counsels of perfection. That there is some justification for that view cannot be gainsaid when we remember the peculiar circumstances amid which the body of doctrine thus designated is said to have been enunciated, and research into earlier and contemporary

literature by no means disposes of the idea that exceptional teachers sometimes gave exceptional teaching to exceptional disciples. The doctrine of extreme non-resistance advocated in such familiar sayings as "whoever would deprive you of your coat let him have your cloak also" and "whoever would compel you to go one mile, go with him two miles" is susceptible of more than a single interpretation. It therefore becomes us to endeavor to grasp the widest possible application of such counsels if we profess any regard for their authority.

With the state of the Roman world and the Jewish people eighteen or nineteen centuries ago we are not now immediately concerned. We cannot, however, afford to entirely neglect historic features if we are to clearly grasp the genuinely practical import of teachings which are said to constitute the original basis of Christian ethics. Judea was a Roman province and Cæsar's eagles were displayed in Jerusalem as a sign of Roman supremacy at the beginning of the Christian era. Then, as in many later as well as earlier times, certain Jews were extremely ready to take up arms and fight to rescue Zion from servitude to Rome. The more spiritually-minded teachers in a community are always averse to warfare, and the wisest among them, owing to deep spiritual penetration, are able to clearly foretell the literal uselessness as well as barbarity of a fierce material contest. They consequently use their utmost endeavors to proclaim a policy of non-resistance by brute force, but they never hesitate to advocate mental and moral resistance to iniquity. The over-valuation of material things leads many a man and woman to think very highly of the surrender of coats and cloaks and all sorts of material goods and chattels, which in the eyes

of seers and sages are of very little value. A neighbor may be in destitute circumstances and require certain garments of which you have an over-supply. Let him have them if he wants them, says the spiritual master, but never give up your honor. Your extreme generosity may win for you the good-will of many who would be otherwise your persecutors; your readiness to make even more innocent concessions to your reputed foes than they demand may obtain for you their good opinion and prevent cruel massacres. Seeing that there are many sacrifices you can make without lowering your moral standard, make them in a spirit of true philanthropy and thereby you may convert enemies into friends, oppressors into advocates. Such counsel is sound as well as politic and reflects the highest possible credit upon whoever may have been the first to announce it to the world. The only possible controversy concerning such magnificent and thoroughly practical doctrine centers around the comparatively unimportant question whether the hero of the Christian gospels was or was not the *original* enunciator of so sublime a set of precepts. Many Jews who highly endorse the sentiment attributed to Jesus, declare that Jewish literature much older than the beginning of the Christian era emphasizes the same vital rule of conduct. Students of Indian philosophy also come forward with a similar declaration concerning Buddhistic teaching which antedated the origin of the gospel manuscripts by several centuries. Historical research alone is competent to deal with controversies of such a nature, but it is clear to the eye of all impartial students that no really important point is raised by such discussion as to the ethical value of the doctrine submitted for consideration. Judging from the recent action of a

widely advertised "Interchurch" movement which has excluded Unitarians from fellowship one can see that it may be considered vital in the interests of strictly orthodox Christian theology to separate the teachings attributed to Jesus entirely from all other counsels given to mankind, for by so doing support may be seemingly lent to the doctrine of exclusive divinity claimed for the great Master of Christendom, but aside from the peculiar interests of controversial theology there is nothing gained, and possibly much lost, by insisting that in one collection of valuable scriptures alone can we discover the highest moral guidance. To the universal religionist it is a source of delight to discover that the very highest standard of morality has been upheld in many lands, in many ages, by many illumined teachers, and surely in days when the frightful effects of religious bigotry are so awfully manifest that American citizens and British subjects regardless of creed, when imbued with the spirit of humanity, have sought to induce the President of the United States and representatives of British authority to urge upon the Russian government the necessity of putting an immediate stop to outrages upon unoffending Jews inspired by race prejudice and religious fanaticism of the worst imaginable sort, it will prove a boon to all humanitarians if scholars can give the Christian world to understand that the noble and glorious rules of conduct emphasized in gospel records are not to be found in the New Testament *alone* but are the common heritage of enlightened humanity conveyed through the illumined and inspiring seers and sages of every race and age. We hear very much in these days about the relation between religion and business and it is well that pulpits ring with protests against commercial dis-

honesty and that preachers urge upon congregations everywhere the supreme importance of a spiritual life which can be lived every hour of every day, every day in every year. "Tainted money" and "frenzied finance" are phrases which many seek to conjure with and doubtless much that is extravagant is often said when these highly sensational topics are being passionately dealt with, but the great cause for thankfulness in this generation is that there is a palpable renaissance of morals now everywhere in evidence. Mammon worship is going out of date. The still mighty dollar is no longer believed to be *almighty* and a sense of responsibility towards moral order is surely taking the place of conscienceless search for naught but material gain. Nothing is so pleasing or so hopeful, nothing so cheering to the heart of genuine philanthropists as to note how increasingly sensitive the public conscience is assuredly becoming. Churches are doing much good work in this direction, but the ethical sentiment is quite apart from all ecclesiastical affiliations and is demonstrating its sovereignty in many movements which are founded upon no dogmatic theological basis. The work of Felix Adler of New York, and all associated with him in the interests of simply Ethical Culture, which is entirely distinct from any special kind of theology, is quite sufficient to convince all who use their reasoning faculties to-day that in church and out of church, in college and out of college, men, women, youths and maidens are beginning to feel intensely that the mere holding of great wealth is no passport to the esteem of right-minded people anywhere. We know it can be argued, and it often is, that John D. Rockefeller, Andrew Carnegie, and other multimillionaires are almost worshiped wherever they appear, even if it be at a Bible

class, but it ought not to be overlooked that the chief cause for admiring those unquestionably remarkable men is the prevalent belief that they have been more industrious and have evinced more intellectual ability than have the bulk of their contemporaries. It is not necessary to prove whether such a belief in those particular instances is well-founded or ill-founded, the fact remains that that section of the public which almost adores the very wealthy individual of to-day professes to see in the object of its veneration not so much money as enterprising will and intellectual ability.

Now comes the higher standard. We have worshiped intellect too much; we are seeing that intellect alone can be cruel, unjust, tyrannical, and from cold intellectuality we are turning our affection towards a purely spiritual type of morality. By spirituality should never be meant sentimental piety, which is the very reverse of heroic piety, but that true saintliness which is soundness, symmetry, holiness in the true meaning of the term. "*Do all for others*" sounds well and it contains the germ of a mighty truth, but it is an ill-chosen sentence by reason of its non-applicability in its obvious form to the actual nature of humanity. The American Declaration of Independence signed in 1776 served a needed purpose then, and still contains much that is permanently valuable, but were we to draw up a declaration now we might frame it around the greater word *interdependence* which truly embodies the idea of righteous fellowship between nations as well as individuals.

Selfishness and unselfishness, or selflessness, are words which are pitted against each other as though one was entirely wrong and the other entirely right. The utterly

selfish person (if he exist) is a monster not a normal human being, while the utterly unselfish or selfless person conveys the idea of one who is impracticable. Self-culture is certainly not selfishness, but it springs in measure, though not entirely, from self-regard and it seems almost impossible to draw such very subtle lines as would need to be drawn in economic teaching if a class in social science and political economy had to be taught by a professor of sociology from the standpoint of unqualified altruism. The mutualistic position is sane, safe, sound, sensible, and has the great merit of being easily understood. If any thoroughgoing altruist assumes the middle way of Mutualism to be a "compromise" then it is not for him to theoretically advocate it, but even he will discover, sooner or later, that as no radical or essential change can be expected to take place in human nature his efforts will be productive of far less generous fruit than those of his equally conscientious, though less sentimental, neighbor who unblushingly acknowledges that he takes human nature as he finds it and deals with it accordingly. Self-interest itself is not the shocking vice which altruists infer it to be, nor are we obliged to mourn over inate depravity before commencing to instruct young people in mutual obligations, for many more unkind and unjust deeds are performed thoughtlessly than with malice aforethought; and because we know this to be so we are not so depressed and weighed down with a sense of the world's exceeding sinfulness as are many of our "altruistic" neighbors. We do not see in simple self-love a sin but only a natural instinct, not the highest or sublimest instinct of humanity, only the earliest and most rudimentary, a good and tangible instinct nevertheless and one which Swedenborg has assured us con-

tinues to inhere in even the celestial angels who are human beings entirely regenerated according to Swedenborg's philosophy and theology. As members one of another let us seek to live up even to the altitude of the Beatitudes. "Blessed are the pure in heart" and "Blessed are the peacemakers" are two of the loveliest, truest, and most inspiring sentences in any literature. For beauty and simplicity of statement they are decidedly unsurpassed and they may fairly be selected as among the choicest gems in the casket of ethical philosophy. It remains then only to consider what may be reasonably intended when those great sayings are set forward as "counsels of perfection." When a distinguished bishop of the English Church said that business could not be conducted in strict conformity with the Sermon on the Mount he merely resorted to Jesuitical casuistry, and this every Jesuit teacher will admit, for Jesuits have never hesitated to declare that there are lower than saintly standards of morality which can be safely tolerated in the secular state though a much higher rule must prevail among all who give themselves up to a technically "religious" life. The same distinction is made in India among Brahmans, and this is freely admitted by Annie Besant in articles which appeared in the *Theosophical Review* during the summer of 1905, at a time when the terrible war then raging between Russia and Japan called forth protest of the most vigorous kind against warfare in all directions. Katherine Tingley, from "Lomaland" in Southern California, inveighed against all justification of warfare and in her very interesting and instructive periodical *New Century Path* she called attention to the self-evident, but often unheeded, fact that war is not simply an outlet for impurities in the planet's body

as many Theosophists and others not unreasonably aver, but it is a means of generating fresh disease, and from that standpoint it is certainly well for us to regard it. Children are brought up to fight, they are taught the brutal art of physical self-defense, to call which "manly" is absurd because every animal practices it and there can be nothing distinctly human in doing what every quadruped does also. Henry George in his masterly work "The Science of Political Economy" has called needed attention to a greatly neglected aspect of this vast theme, for he teaches unequivocally that we know ourselves to be truly human only by discovering and exercising super-animal traits. We all know that warships and guns have long been blessed by prelates, that weapons of warfare are taken to church services and that arms are presented by soldiers at the most solemn moment in a Military Mass even in St. Patrick's Cathedral in New York City. But there are some people among us who are daring to hope that *new thought* may lead to *new action* and that these old practices which are supported by ages of established precedent may in the present century become defunct. True it is that a Boy's Brigade conducted by clergymen of the English church may teach boys who belong to it useful lessons in obedience and self-restraint and they may be much better situated with a view to general moral training than are soldiers generally in barracks, but it is a poor comment on established Christianity with all its vaunted following of the "Prince of Peace" that it can show no higher than a military ideal to the unchurched and unchristianized multitudes. Complaints are constantly made of an alleged decline in religion based upon the supposed extreme self-seeking of this age, but despite all gloomy

views, which some facts seem largely to substantiate, the bright side of the present outlook is clearly manifest to all who take adequate account of the earnest protest against iniquity and the outcry for justice and humanity which has never been louder or stronger than it is to-day. The signs of the times at present point unfalteringly to the opening of a dispensation of clearer light and fuller equity than the world has yet enjoyed within any historic period, and to usher in the glad new age the ancient trumpet sound is heard anew: *Love thy neighbor as thyself.* Than this there is no higher precept, for herein we trace the true meeting place of science with religion, a genuinely synthetic philosophy satisfying alike the conscience and the reason of the human race, blending self-improvement with loving service devoted to the good of all. Such we claim is the unanimous teaching of illumined teachers Oriental and Occidental, ancient and modern alike.

CHAPTER IV

THE SPIRITUAL FAITH OF ANCIENT EGYPT

THANKS to the enterprising spirit of the present enquiring age, we need not remain in serious doubt as to what was the faith of those mysterious ancient people who were old as a nation long before the Joseph of the Pentateuch was appointed to high station under one of the Pharaohs, native princes of Mizraim. Though the very greatest interest has long centred in a single monument, the Great Pyramid at Gizeh, whose splendid and exact mathematical proportions are still a living wonder to the chief among modern Egyptologists, it is by no means a thankless task to wander far from that unique structure, which stands unrivaled, internally if not externally, among the world's discovered monuments, and gaze upon the numerous erections which thickly stud the Delta of the Nile, all bearing testimony to the faith and life of a mighty and curious people who largely influenced Greece, and through Greece the entire civilized world, after their own supremacy among nations had been utterly extinguished.

"The Book of the Dead," which contains an enormous mass of fascinating information for students of ancient beliefs and customs, can now be obtained in a partly English dress without much difficulty, and it is from that extraordinary volume that we can gather enough concerning ancient Egypt to familiarize us pretty thoroughly with the Egpytian theory of the soul and its transmigrations entertained long before the period of the Israelitish Exodus.

The remarkable silence of the Old Testament concerning the state of the departed soul is not so much due to the materialistic tenor of early Hebrew thought as to the close acquaintance with Egyptian Eschatology which undoubtedly prevailed among the people who were led by Moses out of Egypt to found a new nation in Palestine.

Though considerable superstition, some of it beautiful and some of it repellent, attaches to this old body of doctrine, it has for the most part a noble moral tendency, as the entire philosophy of a future life elaborated in ancient Egypt exalts character far above belief; and the influence of this early faith upon the Jewish mind is easily traced by even the most casual reader of the Pentateuch. Life was in ancient Egypt, exactly as it was in later Palestine, a continuous round of religious duties. The universe was regarded as living, and all the forces of Nature were looked upon as spiritual agencies. Therefore there was no atheism or infidelity, and very little scepticism, rationalism, or agnosticism among Egyptians, and there is very little among their descendants to-day. The average Christian from Europe or America has an utterly false idea of Solar worship, and also of Sex worship, two of the very oldest forms of worship of which any traces have been found; and though boasting of exceptional culture, and the possession of a perfect divine revelation, Christian nations until very recently have been engulfed in superstitions of a materialistic type, such as pagan peoples never entertained.

William Rounseville Alger in his long famous work, "The Destiny of the Soul; A Critical History of the Doctrine of a Future Life" informs us that the ancient Egyptians can only be understood, as to their views concerning a future existence, when we have comprehended

the motives which led them to lay the immense stress they laid on embalming the dead. Contrary to many widespread opinions favoring the gratuitous assumption that in early Egypt belief in a literal physical resuscitation of the corpse prevailed we are led, alike by analogy and testimony, to conclude that the Egyptian theory of resurrection was far more nearly in accord with some modern ideas attributed to Theosophists than with the old school orthodox Christian conception of a literal physical re-animation. Herodotus declares that the Egyptians of old believed that after the dissolution of the flesh the soul passed through a round of transmigrations, and eventually reassumed a physical human body, but not the same body that it had laid aside. This is an ancient view of reincarnation, a doctrine which in one or other of its varied aspects is constantly cropping out in modern literature and laying hold upon popular thought.

The body which was embalmed was always seriously mutilated; the brain was extracted, and the skull stuffed with cotton. A most important section of the anatomy was therefore unpreserved. This fact alone is sufficient to prove that the resurrection of the identical physical structure was not a primitive Egyptian anticipation. The real object of embalming may fairly, in general outline, be stated as follows:

While the practice of embalming was clearly not connected with any idea of a future physical resuscitation, it was intended to keep constantly in vision the images of the departed, much as we employ portraits and statues without the slightest expectation that our departed friends will incarnate within them; though it is quite generally believed in India that sacred images do, in a certain sense, possess magical

qualities, and that they furnish links of communion, more or less direct, between us and those who are represented by the images. Therein is a mild explanation of much that is commonly called idolatry, a view which frees a good portion of idolatrous practice from actually reprehensible associations. This view, now quite widely entertained by students of Oriental beliefs and practices, furnishes a considerable clue to the Egyptian customs of embalming, which were by no means confined to human bodies, but extended to all venerated animals, a fact clearly attested by the presence of mummied cats in the British Museum in London.

Modern research among Egyptian antiquities is revealing with constantly increasing clearness the spirit of the religion of that curious ancient land whose extant monuments furnish overwhelming evidence in favor of the doctrine of immortality couched in the symbolic language of figurative art. Cats, dogs, beetles, and other "sacred" creatures were not probably venerated to the extent that comparatively modern Christian critics have supposed, but they were undoubtedly used as reminders of certain definite qualities, and often regarded as links with some of the lesser divinities. Mummy-cases are, in very many instances, profusely decorated with scenes intended to represent the experiences of souls in Hades (an inclusive term intended to include many varied conditions of post-mortem existence, ranging from very gloomy to almost glorious states). The god Thoth is frequently described leading the soul into Amen, the underworld in which souls polluted by grievous sins suffer greatly, but which holds no terrors for those who have led pure lives. The soul of the newly departed is often represented kneeling and inter-

ceding before the forty-two assessors of Osiris. The final trial takes place in the Hall of Two Truths, one of which approves, and the other condemns. Another name is the Hall of Dual Justice, which metes out rewards and penalties. Three divinities, Horus, Anubis, and Thoth, weigh every soul in an unvarying balance. In one scale an image of a female divinity is placed, in the other a heart-shaped vase, symbolizing the heart of the departed with all the actions of the earthly life. Thoth notes the results on a tablet, and the soul advances with it to the foot of the throne of Osiris, who pronounces sentence, which his assistants execute. A condemned soul, one whose evil acts outweigh the good, is either sent back immediately to be re-born as a repulsive animal or reptile, or driven into the atmosphere at the mercy of the tempests, till all sins are expiated; after which another terrestrial human life begins.

Unacceptable though this doctrine may be to some modern philosophers, it is immeasurably superior to any view of endless useless torment such as many benighted Christian theologians have proclaimed, for the simplest reasoning must suffice to prove that any penalty which ultimately uplifts the one who undergoes it may be benevolent at core, while unending misery is a conception for which there is neither rational explanation nor apology.

Ancient Egyptian theories of cosmogony are distinctly worthy of consideration, particularly in consequence of the side-light they throw upon the familiar accounts in Genesis. The divisions of the universe popularly accepted in the Egypt of long ago included the earth, considered as a place of trial where all live a probationary existence, and an atmosphere in which all sins are punished, and where all offenses may be expiated. The spiritual realm is described

as a serene blue sky where the blessed dwell in peace and happiness imperturbable.

Many allusions to Egyptian beliefs are discoverable in several of St. Paul's epistles, and his mention of the "Prince of the Powers of the Air" clearly refers to some continuation in early Christian thought of a primitive Egyptian belief in Pooh the ruler of the realm of storms and the overseer of souls in penance. The sun is always conceived of in Egyptian theology as the central sphere of life and the abode of the mightiest of deities, and all planets are regarded as spiritual spheres robed awhile in physical habiliments, much as human souls are robed in forms of exterior matter during certain periods in their history.

The number 12 figures very largely in Egyptian symbolism the upper realm of spiritual existence being divided into twelve sections, at the entrance to each of which a sentinel-divinity is stationed. To each of these gods the newly arrived soul must present satisfactory credentials or it cannot pass the portal. The twelve sections of the higher realm correspond with the twelve day hours, while the twelve sections of the lower realm correspond with the twelve hours of night; the holy hours ranging from six A. M. to six P. M., the unholy from six P. M. to six A. M.

The picturesque and highly impressive symbolism connected with the venerable Sun-worship which found its central home in Egypt through many generations, served to impress upon the public mind the idea that this is indeed a spiritual universe, and though the esoteric theories and customs which prevailed among the populace suggested geocentric rather than heliocentric astronomy, every student of the inscriptions upon the ancient papyri, and the still

older monuments, cannot fail to discern a far wiser and immeasurably sublimer view of universal order than could possibly be gathered from a simple investigation of those superficial modes of thought and practice which characterized the belief and practice of the uninitiated multitudes. Astronomy and astrology (the two were never separated) constituted a vital part of Egyptian theology, for the stars were regarded literally as spiritual orbs dressed in material garments, a concept which raises the ancient science of astrology to a place of dignity which it can never enjoy in modern days until its essential propositions have been entirely rescued from fanatical and fatalistic accretions. Though some authors tell us that the great planets were anciently regarded as deities, we may not find sufficient grounds for accepting that assertion without some discount. A better definition, and one far less liable to serious dispute, is that the various planets were regarded as homes of deities who presided over the life of the worlds placed under their immediate charge.

Wm. R. Alger rightly says, "There was much poetic beauty and ethical power in these doctrines and symbols. The necessity of virtue, the dread ordeals of the grave, the certainty of retribution, the mystic circuits of transmigration, a glorious immortality, the paths of planets, gods and souls through creation, all were impressively enounced dramatically shown. The solemn linking of the fate of man with the astronomic universe, this grand blending of the deepest of moral doctrines with the most august of physical sciences, plainly betrays the brain and hand of that ancient world." "That such a system of belief was too complex and elaborate to have been a popular development is evident, but that it was really held by the people

there is no room to doubt. Parts of it were publicly enacted on festival days by multitudes numbering more than 100,000. Parts of it were dimly shadowed out in the secret recesses of temples, surrounded by the most astonishing accompaniments that unrivalled learning, skill, wealth, and power could contrive. Its authority commanded the allegiance, its charm fascinated the imagination of the people. Its force built the pyramids, and enshrined whole generations of Egypt's embalmed population in richly adorned sepulchres of everlasting rock. Its substance of esoteric knowledge and faith, in its form of exoteric exhibition gave it vitality and endurance long. In the vortex of change and decay it sank at last, and now it is only after its secrets have been buried for thirty centuries that the exploring genius of modern times has brought its hidden hieroglyphics to light, and taught us what were the doctrines originally contained in the altar-lore of those priestly schools which once dotted the plains of the Delta, and studded the banks of eldest Nile, where now, disfigured and gigantic, the solemn

> 'Old Sphinxes lift their countenances bland,
> Athwart the river sea, and sea of sand.'"

CHAPTER V

INFLUENCE OF EGYPTIAN THOUGHT ON JEWISH VIEWS OF IMMORTALITY

THOUGH it has been boldly asserted in some quarters on many occasions that until after the return of the Jews from exile in Babylon, they, as a people, entertained no clearly defined belief in a future life, such a declaration appears incredible in the light of Israel's general history, and the extremely large amount of Egyptian influence which entered into the composition of early Jewish doctrines. Judaism has been from its inception a moral system of faith and practice, laying far more stress upon a righteous life than upon any amount of simple creed or doctrine, and it stands to reason that so eminently ethical a faith as that of Israel must appear, in the eyes of many, to undervalue the extreme stress laid upon a future existence which has characterized a very large amount of accepted Christian teaching. There seems good historical foundation for the time-honored tradition that a multitude of Hebrews at one time lived under Egyptian rule, and that they at length went out of Egypt and gradually established themselves as a nation in Palestine. But, as the book of Exodus unmistakably informs us, the people who accomplished their exodus at the time of the overthrow of the Pharaonic dynasty were a "mixed multitude," by no means exclusively of Hebrew origin or of Israelitish faith.

The Old Testament does not seem greatly concerned with any definite theories of a future life, though it abounds in narratives which, if accepted in any degree literally,

teach spirit-communion in an unmistakable manner. It should never be forgotten that the Mosaic law was intended to be a practical guide to life on earth regardless of what particular views of a hereafter might be entertained, and one of the most palpable reasons for much silence concerning the future life may have been the excessive attention paid to beliefs concerning it by the Egyptians, whose spiritualism had doubtless greatly deteriorated and become largely mingled with highly objectionable practices. But though it is often urged that the Old Testament is, as a whole, at deadly variance with all attempts to communicate with the spiritual world, such an inference is entirely unwarranted, and it has grown out of a most erroneous habit of confounding simple spirit-communion with those abominable necromantic practices which are degrading and revolting in the extreme wherever practiced, and with which all that rightfully pertains to spiritualism has never had the least affinity. There was never a time when prophets in Israel believed only in the possibility of holding unlawful intercourse with the unseen spheres, but when they most scathingly denounced iniquitous customs, they surely condemned them because they were perversions and desecrations of faculties and powers which should be righteously employed instead of prostituted. Shortly before the period of the Exodus, magic in Egypt had so far fallen from its primitive high estate that the priests and wonder-workers connected with the temples not only often resorted to trickery, but frequently endeavored to cast unholy and injurious spells over all who came into collision with their schemes and interests; and as it can never be successfully denied that occult agencies are dangerous weapons in the hands of the unscrupulous, the prophets in

Israel were doubtless actuated by the noblest motives, looking to the general welfare, when they vehemently protested against wizards, witches, sorcerers, necromancers, and all others who were seeking to intimidate the fearful, and in some instances to practice the Black Art, which in modern France is known as Satanism.

The trial of strength recorded in the book of Exodus as having taken place on the banks of the Nile, between Moses and Aaron on one side and Pharaoh's soothsayers on the other, is clearly intended to call attention to the distinctly doubtful character of all bewildering phenomena which are not accompanied or followed by some beneficent result. The Bible tells us that equal success, phenomenally speaking, was secured by both parties, and it was only when the good work of healing the afflicted was to be accomplished that Moses and Aaron triumphed and their antagonists met with complete defeat. However valuable may be all psychic phenomena from a strictly scientific standpoint, as throwing light upon the workings of some hidden force in Nature and latent faculty in man, from all ethical view-points we must attach value only to that which, in some direction at least, is calculated to really confer benefit on man or beast.

Spiritualists to-day, in common with many who do not rank themselves in that category, are rapidly arising to a sense of responsibility for the sort of phenomena they encourage, and are coming clearly to see that many facts may be wonderful yet undesirable. Egypt had had a wonderful and glorious past, references to which are made in the book of Genesis, which describes a happy situation when people of different nationalities and occupations lived and worked side by side, coöperating rather than com-

peting. In those palmy ancient days we are told that Pharaoh the Egyptian monarch and Joseph the Hebrew counselor worked together in beneficent accord. The stress laid upon dreams and their interpretation in that older time is specially significant, as it throws a flood of light on noteworthy psychic experiences which were then and there almost universally credited. To foretell coming events through the agency of night visions was no uncommon experience with seers of old, and though the Pharaohs themselves seem not to have been able to clearly define the significance of their own visions, they did not hesitate to have recourse to interpreters more clairvoyant or clairsentient than themselves. The Hebrew is a psychic race, and the Bible deals very largely with incidents in the lives of noble prophets which tally closely with much that is now exciting scientific interest the wide world over.

To say that any useful and elevating phase of spiritualism is condemned in the Pentateuch is to utter an absurdity, though there are laws and precepts therein which denounce iniquitous practices in unmeasured terms. Legislation in the ancient Jewish state may have been excessive, but its entire tendency was to increase rather than to curtail liberty. The practice of sorcery was intended to wreak vengeance, to work mischief generally, to curse one's neighbors or to injure their belongings, and for that cause it was placed under the ban. But sorcery has no connection with any innocent or normal exercise of any psychic gift or spiritual endowment. As the general trend of Egyptian belief in a future life was clearly in the interests of morality it was not condemned in the Mosaic code, and because of its wide-spread acceptance among the people it needed not that any legislator should specially in-

struct the masses concerning it. We may fairly infer that in early days of Jewish communal life in Palestine the prevailing views entertained concerning life beyond the grave did not differ radically from those enunciated and elaborated in that fascinating compendium of Egyptian doctrine, "The Book of the Dead," a fair English translation of which, at least in its main features, is published both in New York and London. In that marvelous transcript of ancient ceremony and philosophy we find much that is in complete accord with the famous Jewish saying, "God's people are all the righteous," and we know that modern English scholars of high renown, notably Thomas Huxley and Matthew Arnold, have laid great stress upon the Jewish concept that righteous life alone, not race or creed, is a passport to blessedness with the Eternal.

Egyptian philosophy was in essence monotheistic, with a polytheistic accompaniment. The many subordinate divinities of Egypt are not necessarily at variance with the different orders of Sephiroth acknowledged in the Jewish Kabala, and indeed also in the Ninety-fifth Psalm and in many other places in Hebrew sacred literature we find the Eternal One spoken of as a great King above all gods, having supreme dominion over all lesser divinities.

Much that must appear contradictory to the cursory student of the Bible is readily elucidated as soon as we admit its distinctly Spiritualistic element. We are told that the Supreme Being is always invisible, but God's angels are seen by men and hold conversations with them. Three angels appear as young men to Abraham, two of whom go on to another place while one remains with the patriarch. There are but two possible explanations of such a narrative; either the theory that those angels were

spiritual beings sufficiently materialized for Abraham and others to behold them, or that they were inspired men sufficiently open to spiritual influx to be rightly called God's special messengers because they had apprehended spiritual order to a much greater extent than ordinary. It seemed nothing singular for the spiritual world to break in, so to speak, in patriarchal times upon common scenes of daily living, yet the actual number of people who were sensitive enough to take cognizance of these psychic irruptions seems to have been but small. The same mistake is being made to-day that was often made of old, viz., that of failing to discriminate between lawful use and illicit abuse of psychic potencies. A witch meant a poisoner, and particularly one who sought to accomplish the ends of malevolence by invoking the aid of charms and incantations and purposely affiliating with such occult influences as could be used for evil ends. But the woman at En-dor whom Saul consulted, and who declared she saw the departed Samuel, is described in the text as only an innocent clairvoyant. Much has been made, by commentators averse to Spiritualism, of the sin of Saul in consulting this woman, whereas the narrative itself distinctly shows us that the unhappy king's missteps before he went to her had already brought him into such condition that, so far as his earthly career was concerned, his fate was sealed already, it was therefore in vain that he sought to "disturb" Samuel.

Samuel had been Saul's counselor on earth for many years, but the wayward monarch had time and time again rejected the prophet's warning, then, when the consequences of his repeated errors had made his throne so insecure that it had already virtually slipped from under him, Saul in desperation sought to gain an interview with

Samuel, hoping to be shown a way to avert an impending catastrophe. Samuel could not help Saul to retain his earthly throne, for it was then too late to undo the mischief that had been accomplished. Such is the narrative in outline.

That much-abused story serves to illustrate a mighty verity and to enforce a greatly needed moral lesson, that we be wise betimes; but it does not justify any of the diatribe indulged in by fanatics, who wrest from it its obvious ethical instructiveness and misemploy it as a weapon which they seek to direct against all attempt at communion with friends departed from the range of mortal vision.

It is indeed true that individual human immortality is not very clearly taught in the Old Testament, but it is inferred in many places, and Jewish rabbis of ripe scholarly attainments have not been lacking through a long course of centuries, who have found in original Hebrew texts, of which we usually get but very poor translations, what they consider conclusive evidence that nothing but the fleshly tabernacle was ever believed to pass away or to be destroyed even if a heaven-sent deluge came and swept away "all flesh wherein was the breath of life."

The so-called pessimistic book known as Ecclesiastes, though it apparently denies the immortality of the soul, at least in the opinion of many of its critics, does not actually do more than contrast the inevitable outcome of divers ways of living, and in one famous passage, in which it seemingly makes man and brute synonymous, it really raises the question of who knows enough to discriminate between the man and the animal, and who can explain why the breath of the one floats upward and the other downward when each is living normally.

Here again we have a recurrence of primitive Egyptian teaching. The sensualist and the egotist, even though such may have gathered much external information of which they are extremely proud, find at length that self-indulgence and intellectual conceit yield finally only the bitter fruit of weary dissatisfaction. They, on the other hand, who have chosen a life of righteousness find peace and satisfaction.

Greek philosophy is present in Ecclesiastes, but much Greek thought was continuous from Egypt. "Out of Egypt have I called my Son," is a phrase which admits of considerable wealth of explanation, for though Egypt literally declined and its glory was scattered between Greece and Israel,—Persia and Rome were also indebted to "Mizraim" for much of their philosophy. That mystic, ancient land so graphically referred to in Isaiah (especially in Chapter XIX) lives to-day not only as a monument to departed glory, but as a fruitful field from which scholars are now busily gathering information which throws enormous light upon the history of the ancient world and reveals the roots of much modern philosophy and theology freely accepted in Christendom.

The famous school of Philo of Alexandria embodied very much of the ancient Egyptian spirit at its best. Philo sought to unite Hebrew with Greek philosophy, combining stern righteousness as set forth in an uncompromising moral code with the charming beauty with which Hellenic thought endowed all with which it came in contact.

Judaism to-day, with its many schools and parties, ranging from extreme orthodoxy to radical reform, still preserves many traces of the "ornaments" and other valuables which tradition says the Israelites took out of Egypt.

"They spoiled the Egyptians," is not a mere reference to the removal of earthly goods from one country to another. The phrase has deeper reference to the passing of Egypt's philosophy, together with much ceremonial accompaniment, out of the Nile country to the banks of the Jordan.

Saul of Tarsus, known to the Christian world as Paul the Apostle, made multitudinous references in several of his epistles to the faith of Egypt, and when he wrote to the Corinthians, (Corinth being a Grecian seaport having much trade with the Egyptian coast), he refers to the Egyptian scriptures far more frequently than to the Hebrew Law. If we carefully compare 1 Cor. 15 with much that is contained in "The Book of the Dead," we shall find a striking similarity between the views expressed in both places concerning our inner and outer bodies, and also as touching the nature of the resurrection. No hint is given that the identical physical robe is to be resumed, but quite the contrary, the comparison between the body left behind and the body to be made manifest is as between bare grain or seed and the fruitage which eventually it yields.

Some sort of resurrection from the dead has always been taught in Israel, but Jewish sages, like the illustrious Moses Maimonides,—who in the twelfth century of the present era drew up the famous thirteen articles of Jewish faith,—have always contented themselves with saying simply that the resurrection will be when and as God pleases, leaving details completely aside.

As the Unity of God and a righteous life are the only two essentials of Jewish religion, we can well understand how natural it is that there can be different parties in Jewry and different views on many points and yet Israel can remain a solidarity.

CHAPTER VI

THE JEWISH KABALA,—ITS TEACHINGS CONCERNING IMMORTALITY

So mysterious a work as the Kabala cannot be reviewed as one reviews ordinary literature for the original claim made for the Kabala is that it is in every sense a revelation to earth from heaven.

One tradition concerning its origin is that a society of angels constitute a Theosophic school in Paradise and that they chose seventy elders in Israel as their mouthpieces on earth and through those elders alone, it was claimed, a correct knowledge of the esoteric meaning of the Torah could be obtained. But regardless of legends concerning its origin the Kabala is unquestionably a marvelous production well deserving serious attention. Written for the wise alone it has seldom occurred that an extensive translation into English has been attempted, though a valuable book entitled "The Kabbalah Unveiled" was issued by S. I. MacGregor Mathers, published by George Redway of London in 1887. This fascinating volume was dedicated to those two remarkable authors Dr. Anna Kingsford and Edward Maitland who were deep students of ancient mysteries and producers of really extraordinary literature, of which "The Perfect Way or Finding of Christ" is the best known portion. The Kabala may reasonably be styled the handbook of esoteric Judaism, and though it is largely discredited among Jews of the modern school, it is unquestionably a source from which many prevailing Jewish ideas and ceremonies have emanated. The Kabala

has long exerted an intense fascination for all lovers of the profound and the mysterious, and though at first sight its claims appear too stupendous, and its introductory propositions well nigh bewildering, it thoroughly repays an earnest painstaking study conducted in a spirit of impartial examination. The twenty-two letters of the Hebrew alphabet must be interpreted somewhat mystically before one is prepared to read their significance when employed Kabalistically.

The following table may aid all who desire familiarity with the outlines of the subject.

Name	*Roman Equivalent*	*Significance*	*Numerical Value*
Aleph	A	Ox	1
Beth	B	House	2
Gimel	G	Camel	3
Daleth	D	Door	4
He	H	Window	5
Vau	V	Peg or nail	6
Zayin	Z	Weapon or sword	7
Cheth	CH	Enclosure or fence	8
Teth	T	Serpent	9
Yod	I	Hand	10
Caph	K	Palm of hand	20
Lamed	L	Ox-goad	30
Mem	M	Water	40
Nun	N	Fish	50
Samekh	S	Prop or support	60
Ayin	O	Eye	70
Pe	P	Mouth	80
Tzaddi	TZ	Fishing-hook	90
Qoph	Q	Back of the head	100
Resh	R	Head	200
Shin	SH	Tooth	300
Tan	TH	Sign of the Cross	400

Thousands are denoted by a letter of increased size, thus a large Aleph signifies not one, but 1,000. In stating numbers beyond 400 and below 1,000 recourse is had to finals.

Final Caph stands for 500. Final Mem for 600. Final Nun for 700. Final Pe for 800. Final Tzaddi for 900. Students of Kabala declare that the most mystical and highly figurative portions of the Old Testament, notably the books of Daniel and Ezekiel, also the New Testament Apocalypse, are quite intelligible when we are furnished with the Kabalistic Key though without it the intricate symbols are, to the bulk of readers, meaningless or else suggestive of wild and lurid fancies such as are frequently indulged by would-be interpreters whose particular delight is in predicting awful world-wide catastrophies. Among European mystics of a recent period in whose eyes the Kabala has appeared extremely sacred may be mentioned Cornelius Henry Agrippa the famous philosopher and physician (1486–1535), John Baptist von Helmont the remarkable chemist (1577–1644), Robert Fludd (1574–1637), Dr. Henry More (1614–1687). These highly learned and profoundly philosophic men have eulogized the Kabala in the strongest and most enthusiastic terms displaying their glad acceptance of its claim to a Divine origin. The story of the Kabala is an intensely romantic one and one that taxes the credulity of modern scholars to almost the breaking point. After man's fall from primitive innocence into a state of partial alienation from God, though there was no longer such close communion of earth with heaven as had been enjoyed in the primitive age of man's sojourn on this planet, the angels of the Theosophic school in Paradise who were the custodians of the celestial truths revealed in the Kabala, graciously arranged to communicate them through chosen instruments on earth for the ultimate good of all humanity. These angels appointed or selected certain men as "Protoplasts" beginning with Adam and

extending through Noah to Abraham, who is said to have emigrated to Egypt where he allowed a certain portion of the mysterious doctrine to become approximately public. Moses, we are distinctly told in the Bible, was learned in all the wisdom of the Egyptians, but though he imbibed much instruction in the land of his birth, tradition states that it was only during forty years wandering in a wilderness, and by means of instruction specially imparted by an angel, that he became qualified to take the exalted place among seers and sages which he has occupied for so many centuries in the estimation of a vast number of both Jews and Gentiles.

When considering the interviews of Moses with the Angel we are soon led on to familiar Spiritualistic ground, and it seems impossible to attach any literal significance whatever to much of the Bible narrative without indorsing the simple theory that an angel is a spiritual messenger qualified and commissioned to impart instruction to selected pupils.

In four out of the five books which constitute the Pentateuch, it is said that the esoteric doctrine which Moses imparted to the sacred seventy elders is contained, but it is absent from Deuteronomy. We are further told by traditional authorities, that David and Solomon carried on an unbroken line of Kabalistic tradition, but Kabala was not committed to ordinary writing until the days of Schimlon Ben Jochai who lived during the period of the destruction of the second temple in Jerusalem. Rabbi Eleazar, his son, with the assistance of Rabbi Abha, his secretary, and some of his disciples, collated the treatises of Schimlon Ben Jochai and composed out of them the celebrated Zohar, a title meaning splendor. The Kabala is usually divided into four sections: Practical, Literal,

Unwritten, Dogmatic. The practical portion deals with talismans and the general details of ceremonial magic. This is kept very secret and is not considered edifying for the multitude. The other sections known as the esoteric significance of the Law are considered highly profitable for Rabbinical edification, and through the Rabbis the congregation of Israel can be enlightened, and through Israel eventually all Gentile nations may be made recipients of universal wisdom.

The principal doctrines of the Kabala are designed to solve every problem in the universe beginning with the nature and attributes of the Supreme Being. Cosmogony, the creation and destiny of angels and men, the nature of the soul, descriptions of demons and elementals, the import of revealed law, the transcendental symbolism of numbers, the mysteries of Hebrew letters and the "equilibrium of contraries" are some of the principal topics dealt with in the Kabala.

The "Book of Concealed Mystery" deals with the "equilibrium of balance." Equilibrium is said to be "that harmony which results from the analogy of contraries." It is the central point, the "point within the circle" of ancient symbolism, the living synthesis of counter-balanced power. Eliphas Levi, an eminent Kabalist of the nineteenth century, says in his "History of Magic" that Kabalists have a horror of whatever savors of idolatry; they however ascribe the human form to God, but only hieroglyphically.

The Kabalistic definition of Deity is "the intelligent, living, loving, Infinite One." God is in all, but distinct from all, immanent but not inherent in the manifested universe. The Kabalistic idea of a trinity as a manifesta-

tion of Deity is of Kether (Crown) Chokmah (King) Binah (Queen). The universe is spoken of as "born from the union of the crowned King and Queen." Before the complete form of the Heavenly Man (the 10 Sephiroth) was produced primordial worlds were created, but they could not very long subsist because the equilibrium of balance was not perfect. These are called "Kings of ancient time" and "Kings of Edom who reigned before the monarchs of Israel." Edom means a world of unbalanced force; Israel signifies the balanced Sephiroth.

The archetypal world (Olahm Atziloth) gave birth to three other worlds in a descending or decreasing scale of brightness. The second world is termed Olahm Ha-Briah or world of creation, an immediate emanation from the first, a realm of pure spirit. The third world is called Olahm Ha-Yetzirah, the world of formation and abode of angels who are draped in luminous substance and who appear in human form when they communicate with men. The fourth world is designated Olahm Ha-Asiah or world of action. Here are to be found the Demons or "Shells" which are the grossest and most deficient of all existences. There are ten varieties of Demons answering to the decade of the Sephiroth, but in inverse ratio. The Demons have a prince named Samael, the original of Satan. Kabalists lay great stress upon the unpronounceableness of the true name of Deity by the multitude, the secret of its pronunciation being the greatest of secrets known only to a very few illustrious initiates.

The famous saying, "He who rightly pronounceth the Divine Name causeth heaven and earth to tremble, for this is the name which rusheth throughout the Universe" accounts for the fact that no devout orthodox Jew will

attempt to pronounce the name formed from the sacred consonants Yod, Heth, Vau, Heth, but makes a slight pause or substitutes Adonai, which is customary when reading from the scrolls in synagogues. The ineffable Name has twelve transpositions, all conveying the same meaning, "to be." It is the only name that will bear so many transpositions without involving a change of meaning.

These twelve transpositions are called "banners of the mighty Name" and have a reference to the twelve signs of the Zodiac which are also the twelve major sections into which the human body is divisible.

The Sephiroth of the Kabala are called both persons and attributes of God, some of which are male and some female, for no Kabalist ever does violence to the central truth of the equality of male with female in Divinity.

The clear teaching of the first chapter of Genesis (vide, verses 26, 27, 28) is never forsaken for a false interpretation of the second chapter which has long obscured the true idea of the union of masculine and feminine in the eternal Godhead as set forth in all esoteric treatises. While we cannot possibly understand a trinity of three exclusively male personages at the root of a creation which displays male and female expressions of life conjointly, we can in some measure comprehend the idea of a Divine Father and Mother begetting offspring. In the Kabalah the "Ancient of Days" is expressed as Father and Mother and thus begets the Child. In Egypt the concept of Osiris and Isis begetting Horus, and Horus being presented for contemplation under a dual aspect of son and daughter, agrees exactly with the entire teaching of the Kabala which is, in main features, scarcely distinguishable from the Hermetic philosophy which at one time had its

home in Egypt. The ten Sephiroth are divided into three divisions called Pillars. The right-hand pillar is Mercy; the left-hand pillar is Justice or Judgment; the middle pillar is Mildness. In their total unity the ten Sephiroth signify the Archetypal Man, Adam Kadmon, the Protaganos. In the form of the human body is found the Tetragrammaton. The sacred letters Yod, Heth, Vau, Heth, are distributed as follows: The head is Yod; the arms and shoulders are the first Heth; the trunk of the body is Vau; the lower limbs are the second Heth. In considering the three great divisions of the inner life of humanity—Neshamah, Ruach, Nephesh — the first is the spiritual realm, the second the rational, the third the sensuous. All souls are declared preëxistent in the archetypal world and are in their original state androgynous, but when incarnate upon earth they are separated into male and female and inhabit different bodies. The doctrine of counterparts is clearly taught in the Kabala, but there is no suggestion given anywhere that one expression of the soul—male or female—is any sense superior or inferior to the other.

Eliphas Levi in his dissertations upon the Kabala drew the following inferences concerning the nature of the soul. The soul is a veiled light; this light is triple. Neshamah is pure spirit; Ruach is the rational soul; Nephesh is the plastic vehicle. Nephesh is immortal only through destruction and renewal of forms. Ruach progresses through the evolution of ideas. Neshamah is without forgetfulness and not susceptible to dissolution. The book of Ecclesiastes read in the light of the Kabala no longer appears sad or pessimistic for the various questions it raises and the statements it makes are all intelligible and acceptable when

we are aware of the differing planes of consciousness and states of existence to which the analytical preacher so searchingly refers. Souls when perfected on earth pass to ether planets and eventually they reach the sun; then they ascend to a superior universe and begin another career from planet to planet and from sun to sun. In the suns they remember all their experiences, but in the planets they seemingly forget. Solar lives are days of eternal life and planetary lives are nights in which the soul dreams. Angels are luminous emanations personified by divine influence and reflex. . . . Angels desire to become men for the perfect man is above all angels. Planetary lives are composed of ten dreams each lasting for one hundred years. Each solar life lasts one thousand years, therefore is it said that in God's sight one thousand years is as one day. Every "week," *i. e.*, every fourteen thousand years the soul "bathes itself and reposes in the jubilee dream." On awaking from which it remembers only good, for good alone is worthy of remembrance. Spinoza was a deep student of the Kabala and in his Ethics summed up its teachings with much insight and ability. Among Spinoza's definitions the following are especially luminous: "By the Being who is the Cause and Governor of all things, I understand AinSoph (Supreme Wisdom) infinite, without attributes." "By Sephiroth, I understand the potencies which emanate from the Absolute, all entities limited by quantity." "AinSoph is both immanent and transcendent." "The Sephiroth are emanations not creations." "As AinSoph is perfect the Sephiroth proceeding therefrom must also be perfect." The great mystery of Macroprosopus and Microposopus, the greatest and least countenances, is elaborately treated in the Book of Con-

cealed Mystery which few modern scholars attempt to explain though, to all who are disposed to search for profound verities below the surface or behind the veil of archaic symbolism, it is a treasure-house of wisdom rich beyond compare. In the books of Greater and Lesser Holy Assembly studious Christians will find the roots of the doctrine of the Trinity and indeed of practically all the mystic doctrines which the esoteric Christian Church has dogmatically formulated, insisting upon their acceptance by the multitude to whom they are indeed unexplained and seemingly inexplicable mysteries. The great offense of dogmatic theologians has been the persistence with which they have forced dogmas upon the masses as necessary to salvation while the Kabala only sets forth propositions and condemns no one who fails to comprehend them. The "Three Heads" are alluded to frequently in the Kabala and it is not difficult to surmise from what source the Athanasian fathers derived their precise definitions concerning a trinity of persons though God is absolute unity.

How widely different is the Kabalistic view from the perverted doctrine which multitudes of Christians have unthinkingly accepted on the basis of alleged authority is clearly evident when we find in the Kabala no threats of damnation for those who fail to perceive a truth veiled in august mystery, but only a statement is made that as the soul advances in enlightenment it comes to perceive a truth "hidden from the foundation of the world."

Were the Anthanasian creed revised by enlightened Kabalists its so-called "damnatory" clauses would be greatly changed, for instead of implying that souls "perish everlastingly" if they do not endorse a mysterious doctrine, the Kabala declares that as man becomes increas-

ingly illumined or regenerate he gradually comes to an understanding of mystic verities, the knowledge of which is an evidence of an advanced stage in the progress of illumination or regeneration. There is no perdition taught in the Kabala, but on the contrary only a continual rising of the soul from sphere to sphere, casting off error and retaining truth alone. Enigmatical the language of the Kabala may be, cruel and unreasonable it decidedly is not.

As Swedenborg in his voluminous treatises revived the similitude of the Human Form as the form of all the heavens, and his theological works, in particular, are industriously circulated by his admirers to-day, the language of the Kabala is gradually becoming measurably familiar to the general public. We have no space in this volume for further discussion of it, but we commend a perusal of this marvelous and fascinating literature to all students who have leisure and disposition to peer beneath the surface of familiar Scripture, to divine the deeper truths which long have been veiled beneath the guise of seemingly but doubtful ancient history.

CHAPTER VII

PERSIAN THEORIES OF THE SOUL AND ITS DESTINATION

THOUGH to-day if we wish to learn of Parseeism, the origin of which is attributed to Zoroaster, we must visit India rather than Persia, and seek for information in Bombay, where a famous Parsee colony has enjoyed an unbroken continuity of existence for over 1,200 years, it is to a still remoter period than that which marks the foundation of that ancient and venerable colony that we must turn if we would inspect any of the roots of the still flowering tree of Parseeism, a religion which disputes the palm for antiquity with even its eldest contemporaries. The story of Zoroaster, the reputed founder of the Parsee faith, is veiled in considerable mystery, and until quite recently scholars have had much difficulty in attempting to reconcile seemingly conflicting dates, which have been found so divergent as to prove ultimately irreconcilable on any basis of belief that there has been but one great teacher in all time who has borne the title of Zoroaster, as his period has been placed as early as the days of the Jewish Abraham and as late as the time of the Greek Pythagoras. It is now beginning to be understood that there has been a long line of highly enlightened spiritual teachers, running through the ages, and that Zoroaster is a title of dignity rather than a proper name.

That very instructive writer and lecturer on theosophy, Annie Besant, has in one of her many books, "Four Great

Religions," sought to explain how one after another, as the ages have rolled by, highly illumined teachers have appeared on the stage of the world's great theatre and imparted instruction specially adapted to the times and places when and where they have ministered, then left the good seed they had sown and watered to germinate and bear fruit, which it always does at the end of a cycle, at which time there is demand for another great enlightener who comes in his turn as his predecessors have come and gone before him.

According to this theory, which is authenticated by almost universal testimony furnished by students of the Mysteries the wide world over, we have swept away the major portion of the perplexing difficulty concerning Zoroaster and have found that Parseeism is founded, like many other ancient systems of religion and philosophy, not upon one sole teacher but upon a succession of spiritual enlighteners who, according to universal theosophy, are commissioned by celestial guardians of this planet's destiny to convey to a special section of this earth's inhabitants such portions and aspects of heavenly wisdom as they are ready to receive, assimilate and propagate. Though Parseeism is not an ideal system as we find it expounded by its best known modern exponents, and some of its doctrines, as set forth by its appointed delegate from Bombay at the World's Parliament of Religions held in Chicago in 1893, seem inferior to the highest inculcations of prophetic Judaism and Christian Universalism, we must admit that the sacred books of the Parsees termed Zend-Avesta abound in excellent teachings, and also present a view of good and evil far more reasonable than that which overspread beclouded Europe in the mediæval period, and

which still survives as a blighting element in orthodox phases of Christianity.

We hear and read much of dualism whenever we hear of the Parsee or Iranian religion, but the dualistic theories of all Zoroastrians are resolvable into an original and ultimate monism, because the contending forces of good and evil, even when these are personified in their respective fountain-heads, Ormuzd and Ahriman, are only finite and temporal. There is no such absurd belief as faith in sempiternal evil in the Parsee creed or doctrine, for it teaches that Ormuzd and Ahriman are brothers who have had a dispute and are now engaged in works of diametrically opposite character, but as the two sprang from one source so they will return to the state of harmony which was originally their blissful portion and from which they have fallen, not everlastingly, but only for a limited period.

The Persian Ahriman and the Hebrew Satan (Accuser) are so practically identical that we may well discover traces of Parseeism in the book of Job, one of the most instructive and comforting of all the books which make up the Hebrew Bible. This book of Job commended itself very largely to the sympathies of Thomas Paine, who alludes to it in a friendly spirit in that much abused treatise, "The Age of Reason," which contains many assaults upon much that the Bible contains but never calls in question the unity of God or denies a good hope of human immortality.

If Milton when he wrote "Paradise Lost" was not familiar with the Zend-Avesta, he at least shows familiarity with much of its incidental teaching, though the English poet never rose high enough in his theology to reach the

spiritual altitudes which are the peaks and crowns of the Zoroastrian faith. The Christian apostle Paul, who was a classic as well as Hebrew scholar, shows much familiarity with the essentials of the Iranian as well as of the Egyptian religion in his noblest utterances, for after having conceded to the "powers of darkness" all that any well-instructed Parsee would attempt to claim, he launches forth into those glorious and magnificent declarations of faith in the perfect triumph of infinite goodness which are simply paralyzing to all believers in the possibility of the ultimate victory being gained, even in a single instance, by any spirit which opposes itself to the rule of the perfect righteousness which dwells at the centre of the universe.

Even Robert Browning's perfect optimism as expressed in "Abt Vogler" is none too grand for a consistent Parsee to endorse, for should one make an earnest and searching study of the Zend-Avesta he might well rise from his researches with the jubilant exclamation on his lips, "There shall never be one lost good, and for evil so much good more." Browning may speak of a few "musicians" into whose ears divine secrets are specially whispered, but who are those sublimely privileged and singularly enlightened ones but they who have learned the mighty lesson of transmutation, and have indeed resolved discords into harmonies, thereby proving that evil is only misplaced good, that evil is a state or condition only, never a fundamental reality or an essential of universal life.

Quite a number of modern metaphysicians would be helped to greater clarity of statement if they would study the Parsee doctrine which, when rescued from degenerate accretions, is found to be an ambitious, and by no means unsuccessful, attempt to explain the origin, nature and

destiny of relative discord in a universe which is absolutely good at core and in essence.

To give some idea of the antiquity of the fame of Zoroaster we have only to be reminded that Pliny, agreeing with Aristotle, asserts that Zoroaster flourished 6,000 years before Plato. Gibbon, Volney, and many other distinguished historians concur largely in this view, which, as we have already intimated, is easily accepted on the basis suggested by Annie Besant and other theosophical interpreters; for when we consider that several illustrious teachers have borne the same high appellation among the followers of the doctrines they proclaimed, we should not be staggered if we discovered statements to the effect that Zoroaster lived even 100,000 years ago, perchance in the mighty island-continent Atlantis, which was probably in the height of its glory while the lands we now call ancient were resting beneath the ocean waves, precisely as Atlantis is now slumbering. Many historians have assigned Zoroaster to a period as recent as about 700 B. C., when no doubt some great enlightenment came to the Iranians and a revival of ancient wisdom took place among them, led by a special master-guide. However ancient may have been its origin, or however comparatively modern, it is certain that Parseeism flourished in the Babylonian Empire and that Judaism was largely tinctured with it during the time of the Babylonian Exile.

Portions of the book of Isaiah were undoubtedly written after the Jews had returned from Babylon to Palestine, and the author who is often styled "the second Isaiah" (vide Isaiah 45) protested vehemently against the infiltration of Babylonian doctrines into the Jewish creed, at least in so far as those tenets were out of harmony with the simple

faith of ancient Israel, which admitted no rival with God upon the throne of the universe. Though much of the ancient history of Zoroastrianism may be draped in uncertainty, scholars have not encountered anything like insuperable difficulties in their endeavors to trace the history of the Parsee faith during the Christian era.

Max Müller—whose monumental contributions to the science of comparative religion and philology entitle him to rank among the very greatest scholars of the nineteenth century—has thrown much light on this interesting subject in the course of his elaborate commentaries upon the various sacred writings of the East, and to his voluminous and fascinating works we advise all of our readers to turn who have both desire and leisure to pursue their studies to a far greater length than is possible for those whose occupation is such that they can only find time for a study of the briefest condensations. For our immediate purpose we need only refer to a few important facts which throw light upon the special subject we are now considering. In the fourth century B. C., Alexander of Macedon overran the Persian Empire and with his rule the old faith and ritual declined or became obscure. In the following centuries this decadence became more and more marked, and it was not till about 700 years later that a great revival of Parseeism occurred; this was in the days of Ardeshir, who overthrew the Parthian dominion in Persia and established the Sassanian dynasty. To quote the words of William Alger, "One of his first acts was, stimulated doubtless by the surviving Magi and the old piety of the people, to reinaugurate the ancient religion. A fresh zeal of loyalty broke out, and all the prestige and vigor of the long-suppressed worship were restored."

The Zoroastrian Scriptures were now sought for, whether in manuscript or in the memories of the priests. It would seem that only remnants were found. The collection, such as it was, was in the Avestan dialect, which had grown partially obsolete and unintelligible. The authorities accordingly had a translation made of it in the speech of the time, Tehlevi. This translation—most of which has reached us written in the original, sentence after sentence —forms the real Zend language, often confounded by the literary public with Avestan. The translation of the Avestan books, probably made under these circumstances as early as 350 A. D. is called the "Huzvâ-resch." It is probably from this source rather than from one of greater antiquity that floating theories concerning the original Parsee faith are commonly drawn, therefore it would be unwise to speak dogmatically, when scanning such translations, concerning the highest and purest concepts of a remote original.

To quote once more from William Alger, "The source from which the fullest and clearest knowledge of the Zoroastrian faith, as it is now held by the Parsees, is drawn, is the Desatir and the Bundehesh. The former work is the unique vestige of an extinct dialect called the Mahabadian, accompanied by a Persian translation and commentary. It is impossible to ascertain the century when the Mahabadian text was written: but the translation into Persian was, most probably, in the seventh century of the present era." After descanting upon the improbability that those speculations are well-founded which seek to attribute the teachings of modern Parseeism to Jewish, Christian, or even later Mohammedan origins, Dr. Alger proceeds to summarize the tenets of Magian theology and from that summary

("A Critical History of the Doctrine of a Future Life," pages 133 et seq.) we have compiled the following extremely abbreviated narrative. In the deep background of Magian theology there looms belief in an infinite first Principle-Zeruana Akerana, the meaning of which is Absolute Duration or Indivisible One. But the beginning of vital theology furnishing the actual ethics of Zoroastrianism is the idea of the antagonistic forces—Ormuzd and Ahriman—which constitute the first emanation from the Absolute. These are said to divide between them the unresting striving of the universe. Ormuzd is the principle of light; Ahriman is the principle of darkness. From Ormuzd proceed all virtue and all beauty; from Ahriman proceed all wickedness and deformity. There is some dispute as to whether these antagonistic powers have always been at variance; different views have doubtless prevailed at different times, the more pessimistic theories belonging, no doubt, to an age of spiritual declension and mental obscuration, the more optimistic ground having been always taken by the more enlightened in intellect and the more advanced in spirituality among the numerous exponents of Zoroastrianism who have risen from age to age, all claiming to interpret the original faith no matter how widely, in some instances, their commentaries may have departed from it.

Dr. Alger holds to the view entertained by clear-sighted students in general and emphasized most powerfully and beautifully by Marie Caithness, Duchesse de Pomar, in her splendid treatise, "The Mystery of the Ages, Contained in the Secret Doctrine of All Religions," in which valuable volume we are informed, on the basis of deep spiritual insight coupled with profound scholarly research, that un-

corrupted Parseeism teaches that Ormuzd and Ahriman are indeed true brothers, originally harmonious, but during a long age called a Gahambar they are in a state of active antagonism, though when the cycle ends they will become fully reconciled, then Pralaya or the Golden Age will result from their return to harmony.

Dr. Alger does not omit to trace the close connection which certainly exists between Ahriman and the Satan of the book of Job, which is a splendid epic poem, intended to set forth the glorious ancient doctrine that no spirit of evil in reality exists, as Satan (or the Accusing Angel) is only a messenger of Heaven and receives a commission from the Most High, or he could work nothing among the inhabitants of earth. Job personifies the typical human soul, individualized in every human being, and as the poetic narrative most clearly shows, its author's object was to convince all readers that nothing befalls humanity except for ultimate good and when we see what looks to us like unmitigated disaster we are, in our temporary blindness, misinterpreting some perplexing phenomena which will yet be explained to us as a part of our education, a means of discipline the outcome of which will be a glorious and wonderful enlightenment, impossible of achievement except through its seemingly evil though, in reality, benignant agency.

The Parsee delegate at the World's Parliament of Religions had no hesitation in telling the multitudes who heard his speech or read the published report of it, that Parsees to-day believe that every noxious creature and poisonous plant is the work of Ahriman, while all that is amiable and wholesome is the work of Ormuzd. This is an easy disposition of phenomena, and it may not be an

incorrect statement, but even though Ormuzd and Ahriman have each created a multitude of emissaries and sent them forth to people this material globe, the ultimate question of the final outworking of all for good remains quite undisturbed. All that we have need to consider, even if we accept this popular version of Parsee doctrine, is a method by means of which the goal is reached, the object finally accomplished.

The Parsees' teaching that every soul embodied on earth is attended by a light and dark unseen attendant, (a *ferver* and a *dev*) and that every star is peopled with spirits of light and darkness, is in complete accord with the almost universal opinion of mankind, though such a doctrine is easily subject to so much rational modification that it may eventually be accepted, as already taught in many schools of theosophy, only in the sense that light is positive and symbolizes wisdom, while darkness is negative and symbolizes ignorance. Gerald Massey's able pamphlet, "The Devil of Darkness," bears a title which throws much light on the primal question which still sorely perplexes the bulk of enquirers into the nature of the universe—Whence cometh evil? We cannot falter in our own allegiance to the blessed concept that absolutely *good is all in all*, and we find nothing, even in Persian Dualism, to shake our confidence in the truth of that mighty declaration, nor do we discover any historic evidence that any truly illumined teacher ever taught the contrary. Only a corrupted priesthood allied with a similarly corrupted temporal power ever invented the false, hideous, irrational dogma of an endless, and therefore useless, hell together with the insane and frightful notion that God was an angry tyrant who doomed a large portion of his own creation to everlasting misery. The

nightmare theology which seeks to enslave and terrify the world with such atrocious fictions may have its origin in the dark land of shades, in which the unenlightened dwell until they have risen out of the murky shadows in which their ignorance and ill-will may have plunged them; but never once has a radiant messenger from any sphere of light suggested anything to humanity which casts a slur on the character of the Almighty, or that leads sensitive natures to despair, while it arouses the worst passions of the cruel and the relentless. We make no apology for condemning the doctrine of endless or perpetual evil, whether personified or not, as an insult to intelligence as well as a flagrant contradiction of all that enlightened morality is willing to accept. That there are unsolved problems and mighty mysteries in the universe no sane thinker will for an instant dispute, but to make capital out of these for the purpose of exploiting a doctrine of sempiternal evil is a crime against humanity and an insult to our common sense.

The precise views which Zoroastrians entertain concerning the future life are rather difficult to describe in limited space, but it may safely be decided that there is an idea of purgatory among them, and also some idea of hell, though not necessarily any idea which is at variance with the ultimate salvation of every spirit in the universe. Parseeism, in common with practically every other religion, teaches concerning a great variety of states or conditions in the world beyond death, and, as Dante has taught in the Divine Comedy, if it take four or five centuries, or even longer, to purge a soul from the dross of avarice, envy, or any other stain, so long must it be subjected to some cleansing discipline called "purgatorial fire." The root of the doctrine of purgatory is found in all religious systems, and if it be

separated from all belief in damnation, with which the thought of purgation is never properly allied, it may well be accepted as a means of illustrating the consequences of error, and the purifying ends of penalty.

Having already taken a glance at Egyptian eschatology, we find Persian views of life beyond death extremely similar and we must not forget that after the overthrow of the Pharaonic or native Egyptian dynasty Egypt became subject to Persia, consequently the religious beliefs and symbols of both nations became greatly intermingled. The bull, always greatly venerated in ancient Egypt, looms large upon the Persian horizon, the origin of all manifested life being presented under the figure of that powerful animal. Among Persian practises throwing light upon the popular belief concerning the future life, is the ancient "Festival of the Dead," which is still celebrated by Parsees during the last five days of every year, at which season it is believed that the sinners in the spirit-world who are undergoing expiatory penalties proportioned to their offenses, are permitted to visit their relatives and friends who are yet on earth, after which respite those who are not sufficiently purified to pass on to Paradise must return to "Dutsakh." Annually, it is taught, "Ormuzd empties hell," and at this great solar feast (observed by all Occult Societies the world over, which can boast of any respectable antiquity) multitudes are finally released from the shadows of Hades and conducted to brighter realms on their way to the ultimate bliss of Heaven.

To every student of comparative religion who is not swayed by prejudice, the striking similarity of one creed to another must prove convincing that prevailing Christian doctrines are all derived from earlier sources, and that

this is the case the gospel narratives themselves most clearly testify. In the Apostle's Creed (usually regarded as the oldest, as well as the simplest and concisest, of all the creeds of Christendom) the much-disputed passage (which some Protestants disapprove of and omit), "He descended into hell," shows unmistakably the complete sympathy which existed between primitive Christianity, which was highly eclectic, and other older and widely prevailing faiths.

Again do we insist that in their original purity or simplicity all religious systems taught the purification of departed souls, through suffering indeed whenever such is necessary, but never final extinction or, what is far worse, endless misery. The Parsees of old declared that the present order of the world was fixed at 12,000 years duration, divided into four equal parts. During the first three thousand years Ormuzd reigns triumphantly, during the second three thousand years Ahriman reigns. The third three thousand years is occupied in strife between them, and the fourth three thousand years is to be a period of Ahriman's victory, when the earth will be the scene of all manner of awful tragedies. This dark period will, however, be triumphantly overcome, for Ormuzd will rise in majestic might and put a complete stop to all calamities and all atrocities. Ormuzd will send to earth a saviour, Gosiosch, to deliver mankind and to bring the arch-enemy to judgment. Then comes the resurrection, when all the departed will reappear and friends will gladly recognize each other. Great difference of opinion among scholars still prevails as to the exact nature of the resurrection, but all agree that Parseeism teaches individual immortality.

Every doctrine taught in Christendom concerning the disobedience and fall of man can be found paralleled in

Parseeism. Though it seems fairly clear that Dualism is inextricably interwoven with the Zoroastrian faith, Rawlinson argues—and sustains his argument by powerful proofs—that the Dualistic doctrine was a heresy which broke out among primitive Aryans who were the ancestors of subsequent Iranians and Indians. It is contended, almost universally, that the Jewish Scriptures are honey-combed with Persian doctrines but the only book in the Old Testament which lays any clear stress upon the doctrine of resurrection is Daniel, which is replete with Chaldean and Persian allusions. This apocalyptic treatise (which the book called Revelation or Apocalypse in the New Testament strongly resembles) is usually attributed to a period not earlier than 200 B. C. The spiritual idea of the resurrection which prevailed among thoughtful and educated Zoroastrians in the days of the famous Plutarch is clearly shown in his quotation from Theopompus who gives it as the opinion of the Magi that when Ahriman is subdued and men are restored to life "they will need no nourishment and cast no shadow." Such is undoubtedly the original Magian doctrine and it comports well with the idea of a purely spiritual body not dependent upon material elements for sustenance and not subject to the limitations of time and space.

Every reader is doubtless familiar with the Towers of Silence, the Parsee burying places, and many travelers have seen them. The dead body is not permitted to be thrown into water or fire or to be buried in the earth lest it contaminate an element, it is therefore placed at a high elevation above the ground and subjected to the action of birds of prey, which Parsees believe have a necessary mission to fulfil and are properly endowed with a taste for

carrion. The dead body is treated with no indignity by these scrupulously cleanly people who make cleanliness an essential part of their religion. Bodies are placed in dry, pure, open places upon a summit where fresh winds blow and the vultures which devour the flesh, leaving the bones completely harmless, are accounted sacred.

Though there is much attributed to Parseeism which is not altogether charming, a stern sense of justice, coupled with a proclamation to the effect that righteousness alone will eventually triumph, runs through all doctrines which claim Zoroaster and the Zend-Avesta for their source. At the time of judgment a complete separation will be made between the virtuous and the vicious, but though the latter will be condemned to penal sufferings their anguished cries will rise to heaven and find pity in the soul of Ormuzd, who will eventually release all from their sufferings. The awful words in a Christian gospel, attributed to Jesus, "Depart ye cursed into everlasting (aionian) fire, prepared for the devil and his angels," though by no means delightful reading, are susceptible, and that without the slightest straining, of a reasonable and even a benevolent meaning, for we have a right to challenge theologians to debate the question: For what purpose is the fire prepared? Who shall dare to deny that a just Deity has wisely prepared it for the express purpose of purifying and enlightening those who are unclean and dark in their spiritual condition? Fire enters largely as a highly expressive symbol into all religions, and as fire accomplishes on earth three useful and beneficent ends—it enlightens, it warms and it purifies—we have not the slightest right or reason to suppose that Zoroaster, Jesus, or any enlightened spiritual teacher or Messiah at any time in the world's history, ever in-

tended to teach any other doctrine than the ultimate enlightenment and purification of every individual spirit in the universe.

Parseeism is essentially in union with Universalism, and though the Universalists of to-day would probably refuse to endorse a good deal they might find in ancient Parsee documents, they have publicly announced in two great sentences, included in the Confession of Faith of the American Universalist denomination, their complete agreement with the essence of Zoroastrianism, for they profess belief in *the certainty of retribution*, and *the final harmony of all souls with God.* Here we have arrived at a complete synthesis of acceptable spiritual philosophy and no matter how widely some of us may differ among ourselves as to the means whereby universal harmony may be effected, we can all endorse the noble sentiment voiced by Hosea Ballou, the father of American Universalism, in a still popular hymn :

> "In God's eternity,
> There shall a day arise
> When all of Adam's race shall be
> With Jesus in the skies."

And equally in the glorious words of Epes Sargent, the stalwart Spiritualist, which are also found in many well-compiled hymnals :

> "The soul that sinneth, it shall surely die,—
> Die to the sin that did its life confine."

Again quoting from Dr. Alger, we will sum up our all too superficial glance at the Parsee faith. In the following sentences we behold a glorious picture of the future

which awaits our planet and its multitudinous inhabitants: "The earth-wide stream of fire, flowing on, will cleanse every spot and everything. Even the loathsome realm of darkness and torment shall be humbled and made a part of the all-inclusive Paradise. Ahriman himself, reclaimed to virtue, replenished with primal light, abjuring the memories of his envious ways, and furling thenceforth the sable standard of his rebellion, shall become a ministering spirit of the Most High, and together with Ormuzd, shall chant the praises of Time-without-Bounds. All darkness, falsehood, suffering, shall flee utterly away, and the whole universe be filled by the illumination of good spirits blessed with functions of eternal delight. In regard to the fate of man —

> "Such are the parables Zartusht addressed
> To Iran's faith, in ancient Zend-Avest."

To this sublime picture we invite the earnest, prayerful attention of every benighted traveler along earth's highway, who doubts that "Good will be the final goal of ill." Universal salvation is the only salvation conceivable in a sane universe, and it has been the glorious mission of modern, as of ancient, Spiritualism to proclaim this blessed truth, not only as a postulate of philosophy or a reasonable religious faith, but as a demonstrated certainty based upon progressive life in the immortal spheres of Spirit.

CHAPTER VIII

GREEK AND ROMAN VIEWS OF A FUTURE LIFE

ONCE more acknowledging indebtedness to the splendid work of Dr. Alger, from which we have already quoted freely, we again present our readers with a fine descriptive passage from "A Critical History of the Doctrine of a Future Life," (pages 175–6), as it serves our purpose so exactly at this particular juncture in our progressive narrative. "The disembodied soul, as conceived by the Greeks, and after them by the Romans, is material, but of so thin a contexture that it cannot be felt with the hands. It is exhaled with the dying breath, or issues through a warrior's wounds. The owner passes through its uninjured form as through the air. It is to the body what a dream is to waking existence. Retaining the shape, lineaments and motion the man had in life, it is immediately recognized upon appearing. It quits the body with much reluctance, leaving that warm and vigorous investiture for a chill and forceless existence. It glides along without noise and very swiftly, like a shadow. It is unable to enter the lower kingdom and be at peace until its deserted body has been buried with the sacred rites; meanwhile, naked and sad, it flits restlessly about the gates, uttering doleful moans."

Unsatisfactory though such a picture unquestionably is, if we apply it to all humanity, it certainly is not without an

element of truth if we restrict its application to those who, while on earth, have failed to pay any adequate attention to the supersensuous demands of life.

The Greeks and Romans, as peoples, were during a considerable portion of their externally prosperous history devoted far more to sensuous than to spiritual ideals; consequently the highly gifted seers and seeresses among them, of whom there were many, soon came to perceive that the state of the soul, immediately following physical dissolution, was not extremely enjoyable in a majority of instances, though hopeless misery was no part of the Greek or Roman creed. The importance of burial rites was purposely exaggerated by an ambitious priesthood and various orders of tradespeople, who to this very day, almost all over the earth, profit greatly, not only financially but in the sense of upholding the dignity of their respective offices by the superstitious regard almost universally entertained for funeral services and their elaborate collaterals. There is, without doubt, even some spiritual foundation for funeral and memorial rites, and we would be far from discouraging them totally; at the same time it is clear to see that all unnecessary expenditure upon orgies for the departed is a waste of means and effort, and it also tends to encourage necromantic beliefs and practices in place of aiding us to outgrow our slavish dependence upon external forms to help us in seasons of extremity.

Such mighty minds as Socrates, Plato, and a few other superb philosophers, entertained almost nothing of the popular belief, and one of the chief causes which led to the condemnation to death of the highly honorable Socrates by Athenian judges was the fearless outspokenness with which he inveighed against the slavish devotion to externals which

prevailed in his day, even as it prevails in ours to an extent which is almost incredible.

The Greek Mysteries were (and are) sublime beyond compare, but their magnificent symbolism was often shrouded in pitiable superstition before the gaze of the multitude. The splendid dramas in which were enacted the story of the descent of spirit into matter, its gradual ascent through matter to a higher self-conscious immortal life than it had previously enjoyed, and its final participation in the bliss and glory of life celestial, were regarded by many only as religious spectacles, like the famous Passion Play in Bavaria, which has drawn enormous crowds to the celebrated village of Ober Ammergau whenever it has been presented.

The people at large, in all centuries and through all ages, have seen the shell but have not even imagined the kernel within, and when true philosophers (lovers of wisdom) have determined to penetrate to the core of symbolism and unveil a mystery they have been greeted with execration and doomed to execution by a fanatical mob prompted by a corrupted priesthood. A few faithful disciples have, however, always gathered about them, and these have preserved, even though but imperfectly, for future generations the mighty saving truths which the world's greatest thinkers have, at the peril of their earthly all, uncompromisingly enunciated. Some of the early Greek authors described the universe in highly fantastic language and gave to the world descriptions of the unseen spheres of spirit which are to-day generally regarded as merely fanciful speculations. Imaginary though the bulk of these undoubtedly are, there is much in them which repays attention as they are a strange combination of the results of genuine seership and

the workings of undisciplined imagination. Though many of the joyless scenes depicted by early Greek rhapsodists as belonging to the world of departed souls would be sad indeed to contemplate were they presented as *enduring* conditions, we must not forget that the doctrine of reincarnation prevailed in ancient Greece among those who could see little brightness ahead of any one in the "land of shades," thus, while they did not expect much joy or sunshine in the unseen realms, they looked forward to a glad return to earth provided the life previously lived merited so felicitous a consequence as another earthly existence superior to the former.

Modern Theosophy teaches many doctrines which are as near of kin to early Greek as to Hindu concepts, even when leaders in the Theosophical Society draw their teachings avowedly from Hindu sources and freely decorate their speech with Sanskrit words and phrases. This is not difficult to explain when we have once grasped the idea of a universal doctrine and symbolism which runs through all ancient and modern creeds and rituals. We must not forget that when dealing with views of the future life entertained by Greeks of old, we are more often presented with poetical rhapsodies than with anything claiming to be a recital of unembellished fact, and this is precisely the case with Christian legends also. We turn to Virgil and to Homer to study classic views and to Dante and Milton to grasp the ideas of Christians of a later age. In both instances we must make allowance for "poetic license" and not take too literally much that may have originally been intended as an allegory. Allegorical teaching is not properly fictitious, it is illustrative, representative, dramatic in form, and intended to present vivid tableaux by means of

which the picture-loving multitude may be led to embrace certain moral truths which they might not so readily heed were they presented without theatrical accompaniments.

That the Greeks expected to recognize their friends in the spirit-spheres is evident from the words of Sophocles who reports the last words of Antigone: "Departing I strongly cherish the hope that I shall be fondly welcomed by my father, my mother, and my brother." Plato, in common with others among the greatest of Greek philosophers, endorses the Socratic doctrine, which is noble, rational and true, that one who has lived an upright life on earth has no need to fear death or aught that lies beyond it. This ancient philosophic doctrine has found its way into modern religious poetry, as witness a beautiful and highly optimistic hymn found in Unitarian and other rational, though spiritually minded, hymnals:

> "Fear ends with death, beyond it
> I nothing see but God."

Extravagant though such a sentiment may be if we seek to apply it universally,—and a sternly just spiritual philosophy may insist upon modifying it,—it is immeasurably superior to the awful reasonless outcries of the bigots and fanatics who "preach into hell" all who have not accepted their creed, or who may have wandered from the path which they in their impudence and arrogance have declared to be the only road to heaven.

Hades, or the underworld of the Greeks, was not a state or place of banishment because of sin or in consequence of any broken law in the plan of the universe; it was merely a state into which all must pass after they had completed their term of physical existence upon the surface of the

earth, if their souls were too feeble to climb to Olympus and dwell among divinities. But we must not be unmindful of the important part played by the irrepressible idea of retribution for all righteousness and for all iniquity which is formed in the very essence of human nature, and which blossomed forth in Greece in a contrasting Elysium and Tartarus, the former being the blissful abode of the righteous, the latter a penal settlement for the ungodly.

The distribution of poetic justice as set forth in the Plays sometimes borders on the ludicrous and reminds us of burlesque, precisely as we can scarcely avoid laughter when remembering some of the fantastic mediæval means employed to teach moral lessons and lead the illiterate to forsake their vices and pursue a path of virtue. As accommodations to an undeveloped mental condition on the part of the "vulgar" these representations may be pardonable, but we must seek far beyond them to discover the higher ideas of the learned æsthetic Greeks, whose extreme culture is to this day universally acknowledged. There can be little doubt that the gods and goddesses of Greece and Rome were glorified heroes and heroines who had been, to use a Christian phrase, "canonized as saints" and afterwards promoted to the rank of deities, though there is also a decidedly astronomical element in all mythology.

Ignatius Donelly, in his interesting book "Atlantis," declares that the Greek divinities were founded upon the rulers of Poseidon, that latest fragment of a once enormous island-continent over which the Atlantic waters for many millenniums have rolled. Be this as it may, mythology distinctly reveals to us a popular belief in communion with individual beings who had once lived on earth, and who still retained the distinctive features of their respective individu-

alities, but as astronomical elements are found in every theological and theosophical system, we find the names of the different planets given to divinities and attributes ascribed to them not unlike those which modern astrologers assign to Jupiter, Saturn, Venus, Mars and Mercury when they engage in casting and reading horoscopes. Turning to Ovid, we find him summing up the cream of Greek and Roman thought concerning the hereafter in the following illuminating words, which clearly show that differing planes of existence were acknowledged and that the fate of the lower was not ever confounded with the destiny of the higher.

> "Terra tegit carnem; tumulum circumvolat umbra;
> Oreus habet manes; spiritus astra petit."

A free translation of which may read,

> Earth hides the flesh; the shade flits round the tomb;
> The image is received by the underworld; the spirit seeks the stars.

Euripides declares that each element in man seeks affinity with its own; thus comes the saying, "the body to the ground; the spirit to the ether." Sublime indeed are many classic accounts of the promotion of ennobled souls to rank among the gods in the Elysium. As human souls still retain distinctive individuality, they were portrayed as exercising sway over the destinies of earth, and this rational faith undoubtedly was shared by all among the truly enlightened philosophers, seers and sages of antiquity. Plotinus has told us that "Whoever has wisdom and true virtue in soul differs but little from superior beings, in this alone being inferior to them—that he is in body." Such an one dying may therefore say with Empedocles,

"Farewell! A god immortal now am I." Vespasian in his expiring moments said, "I shall soon be a god." These and many more expressions of similar character easily culled from the riches of the classic treasure house, must prove beyond dispute that the pure, upright and valorous of earth had no doubt as to their reception among divinities when they had finished their earthly course and passed on to their inevitable reward.

Among devoted friends between whom the bond of friendship has been extremely strong, though one has been manifestly intellectually and morally the superior of the other, fears have been expressed lest the apotheosis of the heroic one should completely banish him from the society of his less-developed comrade who could not be transported to the "Blessed Isles." In many such instances a hero is said to have voluntarily foregone his beatification that he might still remain united with the companion to whom he was devotedly attached. In esoteric confraternities where the Mysteries of Eleusis are fully understood, the praise of this voluntary self-immolation for the sake of another is highly extolled and the declaration is made that whosoever makes this voluntary sacrifice is not only not deprived of his own merited exaltation, but is enabled to so minister from the Elysium to his friend for whom he wished to sacrifice his own promotion that his friend is soon redeemed from the land of shades and entitled to join him in the bliss of Paradise.

Though the barbaric notion is not absent from classic literature that Elysian rewards are bestowed arbitrarily by gods upon their favorites, this crude and decidedly unjust opinion must not be taken as other than a corruption of the classic faith, and it was always discountenanced, and

often vehemently inveighed against, by moral teachers who unanimously insisted that all happiness and glory in the hereafter resulted solely from virtuous life. Seneca satirized in the most biting language what he considered a demoralizing doctrine and travestied the supposed deification in the future life of those who were not worthy of such distinction, even going so far as to sarcastically describe the reception of Claudius among celestial "pumpkins." Pindar, the glorious Theban lyrist, takes cheerful views of the state of the departed in general, though he never fails to draw a sharp and equitable line of demarcation between the righteous and the insincere after their exit from mortal bodies. In the various dialogues of Plato many different doctrines are reviewed, but we may reasonably believe that the teachings of his illustrious preceptor, Socrates, were those which he really accepted and transmitted to the world.

It cannot be disputed that Plato has expressed a firm religious and philosophical faith in the immortality of the soul, his thoughts, indeed, were constantly directed to this transcendent theme, and such pure meditations had a great effect upon his wise and useful life. Plato's faith rested not alone or chiefly upon traditional doctrines but upon metaphysical reasonings, in which he took elaborate delight. The sincerity of his reasoning is self-evident as he always seeks to draw practical inferences which tend to ennoble conduct and lead his pupils to live more sanely and seriously than though they had been bereft of their counselor's sage precepts. Plato's philosophy is at times obscure but it is always moral and his teachings concerning reëmbodiment are fully up to the standard of many modern Theosophical deliverances. The soul is always

essentially pure, only its vesture can be soiled or muddy. The physical body is sometimes alluded to as a prison-house and the whole material world to a place of humiliation, which is in direct contrast with the materialistic theory, very prevalent in Plato's day, that this external world is the place of joy and blessedness and the state beyond death a dreary unlighted wilderness in which the waning shades of the departed gradually lose all consciousness and eventually pass into extinction.

The immense variety of views entertained by ancient Greeks and Romans were no more numerous and conflicting than those put forward at the present time, for this enlightened twentieth century, with all its boasted culture and refinement, has not outgrown materialism on the one hand or ecclesiastical fanaticism on the other, though both are surely and rapidly declining. Present day spiritual revelations do not serve entirely to dispel confusion, indeed they sometimes seem to add to it, though to the really thoughtful examiner of the many diverse communications alleged to proceed from "departed spirits" the conflict of statement is only superficially apparent.

We cannot presume that all who pass from earth to spirit-life are equally enlightened or that all share identical experiences, nor can we suppose that messages from spirit-spheres are always accurately transmitted or correctly interpreted. Now, as in days of old, there must be an immense amount of difference in the condition of souls who have "crossed the border" even as there is practically incalculable difference between one state of humanity and another here on earth. Again and yet again are we compelled to reiterate the just and solemn truth that dropping a physical body does not transform a character, and no

belief in vicarious atonement can produce results in the hereafter which it certainly does not produce on earth.

Stern yet loving is the decree of Deity made manifest in all worlds equally. As the individual sows so must the individual reap. It is a matter of small moment whether we agree or not as to the means whereby the law of equity is universally fulfilled, but to acknowledge that law and trust undoubtingly in its universal fulfilment is to equip ourselves with a moral philosophy which will stand the test of every assault that can ever be made upon it.

How far Plato in the "Phædo" has given us an all-satisfying philosophy of life we leave our readers to decide among themselves by supplementing these meditations of our own with a portion of one of the finest dialogues which the famous Grecian sage has transmitted to posterity.

Socrates is preparing to quaff the hemlock and in view of an almost immediately impending change of state, from earth to spirit life, discourses thus among his friends who have remained faithful to their teacher to the last, despite every calumny and every blast of persecution.

"Answer me, then," he said, "what that is which, when it is in the body, the body will be alive?"

"Soul," he replied.

"Is not this, then, always the case?"

"How should it not be?" said he.

"Does the soul, then, always bring life to whatever it occupies?"

"It does indeed," he replied.

"Whether, then, is there anything contrary to life or not?"

"There is," he replied.

"What?"

"Death."

"The soul, then, will never admit the contrary of that which it brings with it, as has been already allowed?"

"Most assuredly," replied Cebes.

"What, then? How do we denominate that which does not admit the idea of the even?"

"Uneven," he replied.

"And that which does not admit the just, nor the musical?"

"Unmusical," he said, "and unjust."

"Be it so. But what do we call that which does not admit death?"

"Immortal," he replied.

"Therefore, does not the soul admit death?"

"No."

"Is the soul, then, immortal?"

"Immortal."

"Be it so," he said. "Shall we say, then, that this has been now demonstrated? or how think you?"

"Most completely, Socrates."

"What, then," said he, "Cebes, if it were necessary for the uneven to be imperishable, would the number three be otherwise than imperishable?"

"How should it not?"

"If, therefore, it were also necessary that what is without heat should be imperishable, when any one should introduce heat to snow, would not the snow withdraw itself, safe and unmelted? For it would not perish; nor yet would it stay and admit the heat."

"You say truly," he replied.

"In like manner, I think, if that which is insusceptible of cold were imperishable, that when anything cold ap-

proached the fire, it would neither be extinguished nor perish, but would depart quite safe."

"Of necessity," he said.

"Must we not, then, of necessity," he continued, "speak thus of that which is immortal? if that which is immortal is imperishable, it is impossible for the soul to perish, when death approaches it. For, from what has been said already, it will not admit death, nor will ever be dead; just as we said that three will never be even, nor, again, will the odd; nor will fire be cold, nor yet the heat that is in fire. But some one may say, what hinders, though the odd can never become even by the approach of the even, as we have allowed, yet, when the odd is destroyed, that the even should succeed in its place? We could not contend with him who should make this objection that it is not destroyed, for the uneven is not imperishable; since, if this were granted us, we might easily have contended that, on the approach of the even, the odd and the three depart; and we might have contended in the same way with respect to fire, heat, and the rest, might we not?"

"Certainly."

"Wherefore, with respect to the immortal, if we have allowed that it is imperishable, the soul, in addition to its being immortal, must also be imperishable; if not, there will be need of other arguments."

"But there is no need," he said, "so far as that is concerned; for scarcely could anything not admit of corruption, if that which is immortal and eternal is liable to it."

"The deity, indeed, I think," said Socrates, "and the idea itself of life, and if anything else is immortal, must be allowed by all beings to be incapable of dissolution."

"By Jupiter!" he replied, "by all men, indeed, and still more, as I think, by the gods."

"Since, then, that which is immortal is also incorruptible, can the soul, since it is immortal, be anything else than imperishable?"

"It must, of necessity, be so."

"When, therefore, death approaches a man, the mortal part of him, as it appears, dies, but the immortal part departs safe and uncorrupted, having withdrawn itself from death?"

"It appears so."

"The soul, therefore," he said, "Cebes, is most certainly immortal and imperishable, and our souls will really exist in Hades."

"Therefore, Socrates," he said, "I have nothing further to say against this, nor any reason for doubting your arguments. But if Simmias here, or any one else, has anything to say, it were well for him not to be silent; for I know not to what other opportunity beyond the present any one can defer it, who wishes either to speak or hear about these things."

"But, indeed," said Simmias, "neither have I any reason to doubt what has been urged; yet, from the magnitude of the subject discussed, and from my low opinion of human weakness, I am compelled still to retain a doubt within myself with respect to what has been said."

"Not only so, Simmias," said Socrates, "but you say this well; and, moreover, the first hypotheses, even though they are credible to you, should nevertheless be examined more carefully; and if you should investigate them sufficiently, I think you will follow my reasoning as far as it

is possible for man to do so; and if this very point becomes clear, you will inquire no further."

"You speak truly," he said.

"But it is right, my friends," he said, "that we should consider this—that if the soul is immortal, it requires our care not only for the present time, which we call life, but for all time; and the danger would now appear to be dreadful if one should neglect it. For if death were a deliverance from everything, it would be a great gain for the wicked, when they die, to be delivered at the same time from the body, and from their vices together with the soul; but now, since it appears to be immortal, it can have no other refuge from evils, nor safety, except by becoming as good and wise as possible. For the soul goes to Hades possessing nothing else than its discipline and education, which are said to be of the greatest advantage or detriment to the dead, on the very beginning of his journey thither. For, thus, it is said that each person's demon who was assigned to him while living, when he dies conducts him to some place, where they that are assembled together must receive sentence, and then proceed to Hades with that guide who has been ordered to conduct them from hence thither. But there having received their deserts, and having remained the appointed time, another guide brings them back hither again, after many and long revolutions of time. The journey, then, is not such as the Telephus of Æschylus describes it; for he says that a simple path leads to Hades; but it appears to me to be neither simple nor one, for there would be no need of guides, nor could any one ever miss the way, if there were but one. But now it appears to have many divisions and windings; and this I conjecture from our re-

ligious and funeral rites.[1] The well ordered and wise soul, then, both follows, and is not ignorant of its present condition; but that which through passion clings to the body, as I said before, having longingly fluttered about it for a long time, and about its visible place,[2] after vehement resistance and great suffering, is forcibly and with great difficulty led away by its appointed demon. And when it arrives at the place where the others are, impure and having done any such thing as the committal of unrighteous murders or other similar actions, which are kindred to these, and are the deeds of kindred souls, every one shuns it and turns away from it, and will be neither its fellow-traveler nor guide; but it wanders about, oppressed with every kind of helplessness, until certain periods have elapsed; and when these are completed, it is carried, of necessity, to an abode suitable to it. But the soul which has passed through life with purity and moderation, having obtained the gods for its fellow-travelers and guides, settles each in the place suited to it."

The foregoing extracts are taken verbatim from a literal translation of Plato's "Phædo" made by Henry Cary, M. A., Worcester College, Oxford, England, and contained in a very convenient edition of ancient masterpieces entitled "Pocket Literal Translations of the Classics" issued by David McKay, Publisher, Philadelphia.

[1] It is difficult to express the distinction between ὅσια and νόμιμα. The former word seems to have reference to the souls of the dead; the latter, to their bodies.

[2] Its place of interment.

CHAPTER IX

HINDU CONCEPTIONS OF THE SOUL AND ITS IMMORTALITY

THOUGH during recent years Europe and America have been flooded with Oriental teachers, and translations of Sanskrit literature have been industriously and widely disseminated, the enormous variety of views entertained in eastern Asia concerning all spiritual problems is so bewildering that India and Ceylon, chief centres respectively of Brahmanism and Buddhism, are still storehouses of an immense amount of knowledge as yet unappropriated and uncomprehended in the West. Max Müller styled the "Rig Veda" the oldest book in the world, and it may be clearly seen by all who are attempting to fathom Oriental philosophy, that Vedic teachings lie at the root of almost every modern philosophic system. India has always been a land of entrancing mystery which only the very keenest among Anglo-Indians have ever sought to penetrate.

British rule in India has been something of a blessing, and it may have saved the country from a far worse fate; but the average Briton, until quite recently, even when fairly, and sometimes highly educated, has taken so contemptuous a view of the religion of all "heathen" peoples that he has regarded India only as a field for missionary effort, not as a school in which all peoples may profitably study the foundations of religion and philosophy.

The Sacred Books of the East are now fairly accessible to the reading public the world over, and ever since Max

Müller lectured in Westminster Abbey, by invitation of Dean Stanley in 1870, the stupid prejudice which formerly existed against Oriental doctrines and religious practices has, in some measure, subsided even among the most conservative Christians. Much more recently the work of the Theosophical Society, and in a very marked degree the lectures and writings of Annie Besant, who always commands a large and attentive hearing, has served to dispel much of the gloom and misrepresentation which formerly hung like a funeral pall over the spiritual and intellectual treasures of the mighty East.

Brahmanism and Buddhism are the two great aspects and embodiments of Oriental religion and philosophy which naturally receive the largest share of popular attention. These are not at root antagonistic; for, as Sir Edwin Arnold clearly proved in his magnificent poem "The Light of Asia," Gautama the Buddha was not an iconoclast who sought to destroy the Brahmanic faith, but a reformer whose sole aim was to purify it. The caste system, which seems an integral part of Brahmanism, is not the wholly objectionable thing which many of its traducers still imagine it to be. It is indeed essentially quite reasonable, though liable to gross corruptions; and against perversions of it, and against such only, did the hero of "the Great Renunciation" forcibly protest. The Absolute Being Para-Brahm, being beyond all related definition,—and all peoples demand some concrete views of Deity,—we find three expressions of Infinite Life, called Brahma, Vishnu and Siva, prominent in Indian theology; as we find Osiris, Isis and Horus in Egypt, and Father, Son and Holy Spirit in Christendom. "Three Persons and one God" seems to be the first endeavor on the part of

religious leaders to put into something like intelligible phrase the idea of one Supreme Being manifesting in a threefold manner—as Creator, Preserver and Transformer.

The ancient symbols of the Circle and the Triangle are common alike to India and Egypt; indeed we find them everywhere, the former intended to denote the Infinite-Eternal and the absolute immortality of life itself; the latter intended to deal with manifested Being in measure comprehensible by human faculties.

Sir Monier Williams, whose work on Hinduism has been published by the British Society for Promoting Christian Knowledge, has very frankly stated that the primal doctrine of Brahmanism is one Infinite Eternal Spirit. All that seemingly exists separate from that Spirit is illusion. This statement should not be taken to mean that there can be no individual existences distinct one from the other; but, though they are distinct, they are essentially inseparable one from the other and are all derived from the Infinite One. We may well remember the words of Mabel Collins in "Light on the Path" where she informs her readers that "Kill out the sense of separateness" is a direction given to all who are seeking to enter within the charmed circle of Eastern (esoteric) wisdom.

Annie Besant, in "A Study in Consciousness," throws much light on the true significance of such a precept, and employs many telling illustrations to elucidate the Oriental idea of unity expressed in multiplicity. Readers of Swedenborg will be quite familiar with this distinction between "separateness" and "distinctness" upon which the illumined seer and sage of Sweden voluminously dwells. "God is the First (original) of every man" is one of

Swedenborg's highly important declarations; and we must not forget that he tells us that many thousands of years before his time there were those on earth who knew and treasured the holy truths which he was commissioned to redeliver to mankind in the eighteenth century in Europe. In Great Tartary he says a portion of the "Ancient Word" remains concealed, and he informs us that as the world grows more and more enlightened, as a new dispensation of truth advances on its way, long hidden mysteries will be revealed for the edification of humanity at large.

Brahmans and Buddhists alike conceive of the universe on a gigantic scale, and not only are their ideas of size, but also their ideas of time, magnificent. Mount Meru rises to a height of two million miles from the centre of the earth. On its summit is the abode of Brahma, occupying a space of fourteen thousand leagues, surrounded by the splendid dwellings of celestial regents. Between Meru and the extreme circumference of the earth are seven concentric circles of rock; between these are continents and seas. We might easily go on to paint a wondrous picture of glories and horrors, all contained within this vast expanse, were it our purpose to give to our readers a detailed account of how Oriental imagination has pictured forth its concepts of this universe (one out of a countless multitude of universes) in which we are now abiding,—and through it all a moral purpose runs. But we have no space for such enormous wealth of detail, nor do we undertake to decipher so many graphic hieroglyphics or attempt to point the special lesson which each sublime romantic tale is designed to teach. Suffice it to say that the cosmology and cosmogony of India are so intricate and wonderful, and withal so well in keeping with the latest

findings of Western astronomers, that when stripped of picturesque imagery and translated into the sober prose of English speech, we might well accept the claim to supernal wisdom made for the original authors of the Vedas by those who firmly believe that India's sacred literature and immensely ancient traditions embody a system of science and philosophy unequaled elsewhere on earth.

Brahmans and Buddhists alike, sharing faith in an illimitable cosmos, declare that gods, men, demons and every form of animal life occupying a countless host of worlds, all constitute one family. The totality of animated existences, from glorious Indra to the most insignificant insect, constitute one vast fraternal race. We read in the Vishnu Parana: "The Universe, this whole egg of Brahma, is everywhere teeming with living creatures, all captives in the chain of acts." "Elder Brethren of the Race" is the appropriate title often given to Masters and even to Devas (the shining ones) by modern students of Asiatic philosophy, which, when delivered from the shackles of repugnant superstitions with which it is even yet deeply shrouded, will be found to contain a doctrine of Cosmic Consciousness satisfactory to head and heart alike.

The vexed question of the transmigration of souls from body to body until Nirvana is attained, must be considered under two widely differing aspects. With popular credulity we are all measurably familiar, and we can well credit the tale told by H. P. Blavatsky, in her book of travels entitled "In the Caves and Jungles of Hindustan," where she describes an ignorant family mourning over the incarnation of the soul of a member of that family in the body of a vampire bat. Wild, foolish, and repugnant though such superstitions are,—and no one works to abolish them

more earnestly than intelligent Theosophists who make a special study of Oriental philosophy,—even such a fate for a human soul is mild and merciful indeed when contrasted with belief in endless misery; for a bat will die in a few years, if it be not killed prematurely, and then the temporarily imprisoned human soul is liberated and allowed another opportunity to pursue an onward way. Such beliefs are, however, exclusively the property of the ignorant and form not any portion of the faith of the learned in Hindustan. This H. P. Blavatsky most positively declares, and Colonel Olcott, president of the Theosophical Society, whose headquarters are at Adyar, has many times confirmed this declaration. James Freeman Clarke, in his splendid treatise on "Ten Great Religions," suggested that the right interpretation of transmigration was evolution. In a "backward cipher" the scientific knowledge of Eastern Asia has been often written; so that when we reverse the order of the literal statement we shall not look forward to incarceration in the bodies of lower creatures, but shall look backward down the ages and trace the life-tide ever rising higher and higher through the mineral, vegetable and animal kingdoms up to man; then on from stage to stage in human development till at length the progressing spiritual entity clothes itself in garments of celestial glory and manifests as a bright shining Deva, as far beyond the highest human stage with which we are acquainted on earth as that stage is superior to the lowest type of savage.

India's ancient philosophy is indeed intricate, but its intricacies are practically unavoidable, for it aims at nothing less than a definition of the universal Cosmos. We advise our readers to peruse "The Ancient Wisdom" and "A Study in Consciousness," two wonderful books by

Annie Besant, if they are desirous of gaining further insight into the mysteries of Oriental philosophy. Mrs. Besant's works are quite profound, and at the same time sufficiently popular in style to commend her writings to the attention of all seriously disposed people, particularly to all such as wish to know how a studious Englishwoman, who was for many years a public exponent of Materialism, has found in Indian lore a satisfactory answer to all her doubts and cavilings. We do not wonder that many travelers in the East, not excepting some who are highly intelligent, have supposed that Brahmans and Buddhists alike look forward to the ultimate obliteration of all individualized existence; but such a view is not taken by those who penetrate deeply into Oriental doctrine. A single Sanskrit term, *Para-Nirvana*, is sufficient to prove that *Nirvana* cannot mean extinction of individual life, or there could be no state beyond; and *Para* means a higher state. When, in the Christian Scriptures, we read of a condition of blissful existence in *Paradise* which "eye has not seen, ear has not heard, and the heart of man has not conceived," we are confronted with a truly Oriental concept, and a thoroughly reasonable one; for nothing can be more absurd than to suppose that those spheres of existence which immediately encircle, and also interpenetrate, this earth, and are the present dwelling places of the vast multitude of excarnated human entities who constitute the unseen population of this globe, are the ultimate abiding places of humanity, or that they represent or can make manifest anything higher or larger than the *next* state, the immediately succeeding link in the mighty chain of progressive individual existence which follows directly upon physical disbodiment.

Though the idea of reincarnation pervades all Hindu literature, there is no mistaking the fact that all Hindu philosophers have spoken of a glorious condition when the soul shall be no longer chained to the "wheel of change." Births and deaths and rebirths are necessary until all lessons have been learned which incarnations can teach, until the soul has become so fully purified from carnal desires and selfish purposes that it is no longer attracted earthward.

But, even when it has fulfilled its allotted tasks, assigned to it by these benevolent "Fires of the Kosmos" and "Lords of Karma" who superintend all the winding paths of man's terrestrial existences, the soul may then, if it so wills, incarnate voluntarily on a mission of good will to humanity, making a voluntary renunciation of the bliss to which it is entitled, and plunging again into the vortex of the earthly maelstrom that it may teach, heal and bless those who are yet struggling on lower rungs of the ladder of attainment. Such is the motive which brings to earth a Messiah or Avatar. Christ, "emptying himself of his glory" and descending to earth to save humanity, is a very familiar thought among all who are diligent students of Asia's profound philosophies. Christians, particularly if they are intelligent Universalists, may do much good in India and help to lift the native populations out of the dreary apathy into which millions have sunk, and out of the superstitions which a degraded form of religion has tolerated if not actually fostered; but missionaries from the West must never forget that they are ministering among a people whose traditions are filled with the noblest ethical precepts, which need only to be revived and restated, not to be supplanted by the jargon of an alien creed.

When perusing much of the accessible literature which

attempts to explain Hindu philosophy and makes quotations from the Vedas, Puranas, and other venerable tomes, we are reminded of beautiful pictures executed by truly great masters (such as we often find in Italy), blackened by candle-smoke, festooned with cobwebs, overlaid with dust and grime, but only needing restoration by a cleansing process which shall remove accumulated débris to show themselves anew in pristine glory, as they first appeared when the great artists who produced them had finished their exquisite work. Slowly, but surely, the West is beginning to understand the East, and with the certain downfall of sacerdotal assumptions and ecclesiastical fallacies in Christendom, revised philosophies which do indeed interpret the universe both spiritually and rationally will come prominently into view and take the places now being left vacant by the decline of dogmas which the intelligence of Europe and America has certainly outgrown. We need not attempt to vouch for figures, all of which may have a symbolic and esoteric meaning, but even when we are told that four billion, three hundred and twenty millions of years constitute a day of Brahma, during which a manifested universe exists, and that this is followed by a Night of Brahma, during which it sleeps, we can only exclaim that such stupendous periods agree far more with the findings of modern astronomers than did the ridiculously small numbers, extending only to a few thousand years, which our forefathers believed marked correctly the duration of a solar system, because they took every word in Genesis literally and had no knowledge whatever of the figurative style in which all Oriental books are written.

Hindu philosophy is centred in the idea of *Karma*, which is relentless equity, allowing no place for such par-

don, forgiveness or vicarious atonement as the orthodox Christian world delights to picture; but stern and unrelenting though the Karmic law appears, it is truly described by Sir Edwin Arnold in those memorable words—"the heart of it is love," which should never be forgotten by any who seek to penetrate its august mysteries. The most orthodox of Christians love the beautiful text from the first of John's Epistles—"*God is love*," but such words are a mockery in the ears of heart-stricken mourners, who have been newly bereft of some beloved friend who has passed into the unseen state "unconverted" or "unregenerate," for a wicked belief in endless misery does not tolerate even a hope that such poor souls shall ever be released from misery. "God has decreed otherwise" is the blasphemous utterance of many a deluded and deluding preacher, who controverts what Tennyson expressed as "the larger hope." Though so frightful a doctrine is not nearly so common as it used to be, it is still preached, particularly at revival and mission services, but never with any permanently good effect. If all Christians were Universalists we could listen in complacent silence to their attacks on some aspects of Oriental philosophy, and even then we would mildly suggest that there is something yet to be learned from Asia, but the most savage attacks upon the allied doctrines of Karma and Reincarnation have come from types of missionaries into whose darkened minds the light of Universalism has never shone. It may not be pleasant, while the suffering lasts, to pay the penalty due to one's misdeeds, but the result is well worth all that it has cost to reach it; this the Christian New Testament, equally with Hindu Scriptures, unequivocally declares.

Many Spiritualists antagonize the thought of reëmbodi-

ment, while others fervently proclaim it, but all teach retribution and progressive elevation. We may dispute over ways and means, but we can all agree on one point, viz., that as we sow we reap. The law of sequence (Karma) does not permit of inequity in the universe. All is adjusted perfectly throughout the immensely complicated scheme of worlds of which this earth is one. This is a teaching common to Spiritualism and to Theosophy, and its roots are deeply grounded in ancient Oriental doctrines.

Our attention having frequently been called to the necessity of having clear English equivalents for Sanskrit terms which are now often freely mentioned among students of spiritual philosophy, and wishing to present our readers with as clear and concise an outline as possible of Hindu teaching, we have drawn the following interpretations from "A Study in Consciousness" by Annie Besant (Theosophical Publishing Society) in the hope that the few extracts we have taken the liberty to make from that erudite volume will lead many of our readers to procure and study it themselves. Though the sub-title of the book is "A contribution to the Science of Psychology," it is widely different, alike in tone and subject matter, from works on psychology in general, as it is based on Hinduism, and then branches out into all the many fields which Materialists equally with Theosophical psychologists seek to study. Mrs. Besant says "We have learned that the matter in a solar system exists in seven great modifications, or planes. On three of these, the physical, emotional (astral) and mental—often spoken of as the three worlds—the well-known Trilokî or Tribhunanam of the Hindu cosmogony is proceeding the normal evolution of humanity. On the next two planes, the spiritual—those of wisdom and power,

the Buddhic and the Atmic—goes on the specific evolution of the Initiate, after the first of the Great Initiations. These five planes form the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond the five represent the sphere of divine activity, encircling and enveloping all, out of which pour forth all the divine energies which unify and sustain the whole system. They are at present entirely beyond our knowledge, and the few hints that have been given regarding them probably convey as much information as our limited capacity is able to grasp. We are taught that they are the planes of Divine Consciousness, wherein the Logos, or the divine trinity of Logoi, is manifested and wherefrom He shines forth as the Creator, the Preserver, the Dissolver; evolving a universe, maintaining it during its life-period, withdrawing it into Himself at its ending. We have been given the names of these two planes: the lower is the Anupadâka, that wherein no vehicle has yet been formed; the higher is the Adî; the first, the foundation of a universe, its support, the fount of its life. We have thus the seven planes of a universe, a solar system, which, as we see by this brief description, may be regarded as making up three groups: 1. The field of Logic manifestation only. 2. The field of super-normal human evolution, that of the Initiate. 3. The field of elemental, mineral, vegetable, animal and normal human evolution. We may tabulate these facts thus:

1. Adî 2. Anupadâka	I. The field of Logic manifestation only.
3. Atmic 4. Buddhic	II. The field of super-normal human evolution.

5. Mental 6. Emotional 7. Physical	III. The field of elemental, mineral, vegetable, animal, and normal human evolution.

As we are indebted to Mrs. Besant for this summary of Hindu teaching concerning the system of worlds in which we are at present living, she in turn acknowledges indebtedness to a Sanskrit manuscript called *Pranana-vâda*. Here we have a very ancient and truly profound exposition of the seven states, or spheres, which are continually being mentioned in connection with spiritual existence. The number seven is the number of the system to which this earth belongs, and throughout all sacred literature, and persistently in spiritualistic statements does this number appear. In the first chapter of Genesis the work of Elohim is accomplished in six periods of activity followed by a seventh period of sublime repose. In the Apocalypse there are seven spirits of God or divine emanations from the Ineffable One, seven seals which have to be broken before the contents of the mystic book can be made known, also a rainbow about the throne, another allusion to the number seven. The Beast and the False Prophet can never attain to a higher numeral than six; therefore six hundred sixty-six, denoting imperfection of statement and failure to attain to completeness in any direction, is given as the number of all that is doomed in time to pass away. Whoever will study the Christian Scriptures side by side with Sanskrit documents will find a wonderful agreement between them, and it is surely not presumptuous to suggest that the younger have more likely drawn from the elder than that the more ancient have been copied from those of later date. Investigations of Hindu documents reveal the roots of

every doctrine which has been set forth as original with Christianity, and though perversions are found in India as well as in Europe, and we should be foolish indeed did we bow slavishly to all the theories we might pick up in India, the venerable sources whence Brahmanical and Buddhistic doctrines and institutions have sprung are truly wells of living water at which thirsty travelers may refresh themselves to-day, even as did the ancient Aryans long before that decadence set in under which degraded India has suffered for so many centuries. Though it is continually asserted by opponents of Hindu philosophy that its inculcations are mainly responsible for India's degradation, we answer emphatically *no !* though we admit that a corrupted priesthood has had much to do with the servility and despondency of a large section of India's teeming population. But Christendom cannot boast of freedom from the same blight, seeing that the beautiful teachings of the New Testament have been equally travestied and perverted, and nowhere have people been kept in greater ignorance than during some periods in Christian countries even when a dominant church has had the power in its hands to change conditions at its dictation.

Prophets and priests have always been at variance. It was Buddha the enlightened prophet who revolutionized the religion of India in his day, from 500 to 600 B. C. Not against the Vedas did he utter protest, but only against perverse practices and a falsification of the ancient faith.

The caste system of India can easily be justified and it can as easily be condemned, for there are two diametrically opposite views of caste still extant. The four great castes are all said to proceed from Brahma. The highest or ruling caste proceeds from Brahma's head ; the two inter-

mediary castes from Brahma's body; the lowest caste from Brahma's feet. At first sight it seems that such a classification necessarily leads to the exaltation of some and the humiliation of others, but a deeper study of the statement serves to dispel that illusion, because we are at once reminded that a divine body is equally good in all its parts, therefore to proceed from divine feet is to be intrinsically as holy as though one had issued from the divine head. The four great castes are intended to do distinct kinds of work in the world, and are qualified accordingly; and as all useful work is honorable, no one can be degraded or should any one be despised because he does any portion of it.

Then again, when the doctrine of reincarnation is considered it may be fairly argued that those now in the highest caste have come up through a succession of lives from the very lowest, and those now in the lowest are destined to make their way upward even to the highest. Such a doctrine is consistent with the claim of universal brotherhood, and has no connection whatever with Calvin's misconceptions of election which made the teaching of Paul hideous through such gross perversions of its meaning. We hear much of the inferior place assigned to women in India, and we are told that the Hindu Scriptures sanction female degradation. Here again we protest that only degraded notions and practices have obscured the primitive faith and practice, for if we but remember that the same soul is said to live alternately on earth in male and female bodies, it is ridiculous to assume that either man or woman can be the higher of the two. Sir Monier Williams has told us that all the gods of India have wives, and that goddesses hold equal rank with gods in Hindu mythol-

ogy. This is so, and it is equally the case with Egyptian, Greek and all other mythologic systems, though, as in the history of Judaism and Christianity, there have been times when an exclusively male priesthood has monopolized all religious functions, and never without introducing barbarity and bloodshed. There are no venerable Scriptures extant which do not give abundant evidence that men and women, in days of pristine purity, were regarded as of equal rank and dignity in the eyes of heaven and earth; we therefore rejoice in every effort made in India, as in other lands, to reinstate woman in her rightful place as man's coequal, neither higher nor lower than her brother. If we find practices in India which are revolting to our sense of equity, let us protest against them, but let us not fall into the foolish popular error of confounding decadent beliefs and customs with the original sublimities of Vedanta philosophy.

It is a noteworthy fact that the Theosophical Society, which soon after its formation in New York, in 1875, established its headquarters in India, depended more upon a woman (H. P. Blavatsky) than upon any man for the introduction of Eastern philosophy to the West, and to-day another remarkable woman (Annie Besant) is unveiling the ancient Hindu doctrines to the Occident. We are quite well aware that there are Hindus who resent and oppose the work of a woman, born in another land, who gathers disciples around her in ancient India and unfolds to them some of the mysteries of their own most venerated books; but it has never occurred in the history of any renaissance and reform that some self-interested and ultra-conservative element has not arisen to put obstacles in the path of the reformer. We must not judge Hindu phil-

osophy in its original purity by the encrustations which have long obscured it; and considering the attitude of the average Briton to the native population of India, we need not wonder that suspicion is aroused in some quarters whenever a member of the invading and conquering race appears as a friend of the ancient religion which Christian missionaries have sought in vain to overthrow. To purify from foul accretions is a noble work, and one in which enlightened people of all nations can unitedly engage; but to substitute orthodox Christianity for Hinduism will prove an impossible attempt, as the philosophic Hindu mind can never be induced to accept it. In Ceylon, where the Theosophical Society long ago established an excellent school for Buddhist girls at Colombo, the same kindly feeling has been spreading between the British and the Cinghalese which was largely promoted by Sir Edwin Arnold, whose "Light of Asia" was accepted by the chief representatives of Southern Buddhism as a truthful exposition of the Buddhist faith. To the Western intellect that well-known and greatly admired poem fails to make quite clear what Buddhists really believe concerning the destiny of the soul; but this at least is clear that they have a distinct conception of an ever-ascending life, and though there are agnostics and pessimists among them, their real faith is quite in harmony with the Unitarian declaration concerning the progress of humanity onward and upward forever. Tradition declares that Gautama reached Nirvana while yet he lived on earth, and as Nirvana only means conquest over every selfish appetite and personal desire apart from the life of others, we can readily see how easily one may believe that a true Master may have entered a state of serene blessedness, at one with all

life, and still retain individual self-consciousness in this or in any other sphere of Spiritual activity.

In the next chapter we present the views of one of the Hindu delegates to the World's Parliament of Religions, expressed in a lecture presented to us by its author, the genial Swami Vivekananda, who after returning to his native India soon peacefully quitted his earthly condition and passed into the ranks of those unseen ministers who keep faithful watch over the progress of incarnate humanity and, oftener than any of us think, inspire our efforts to reach the goal that they, with us, are still pursuing.

CHAPTER X

VEDANTA PHILOSOPHY

THE following lecture on "The Atman," by the Swami Vivekananda, delegate to the Parliament of Religions, Chicago, 1893, was originally delivered under the auspices of the Brooklyn Ethical Association, February 2, 1896, and presented to the author of this volume by the gifted lecturer, who has since departed to spirit life. In 1899 at Greenacre, a charming resort on the border line between New Hampshire and Maine, conducted by Miss Sarah Farmer (a true philanthropist) we were privileged to sit under the trees and listen to the following philosophy:

(1) *The Differentiated: Personal God.*
(2) *The Partially Differentiated: Immanent God.*
(3) *The Undifferentiated: Impersonal God.*

MANY of you have read Max Müller's celebrated book, "Three lectures on the Vedanta Philosophy," and some of you may, perhaps, have read in German, Professor Deussen's book on the same philosophy. In much that is written and taught in the West about the religious thought of India one school of Indian thought is principally represented, that which is called "Advaitism," the monistic side of Indian religion; and sometimes it is thought that all the teachings of the Vedas are comprised in that one system of philosophy. There have, however, been various phases of Indian thought, and perhaps this non-dualistic form is in the minority as compared with the other phases. From the most ancient times there have been various sects of thought in India, and, as there never was a formulated

or recognized church or any body of men to designate the doctrines which should be believed by each school, people were very free to choose their own form, make their own philosophy and establish their own sects. We, therefore, find that from the most ancient times India was full of religious sects. At the present time I do not know how many hundreds of sects we have in India, and several fresh ones are coming into existence every year. It seems that the religious activity of that nation is simply inexhaustible.

Of these various sects, in the first place, there can be made two main divisions, the orthodox and the unorthodox. Those that believe in the Hindu Scriptures, the Vedas, as eternal revelations of truth are called orthodox, and those that stand on other authority, rejecting the Vedas, are the heterodox in India. The chief modern unorthodox Hindu sects are the Jains and the Buddhists. Excepting these, the orthodox Hindu sects comprise nearly the whole of the Hindu population of India at the present time, and all admit the authority of the Hindu Scriptures, the Vedas. Some of them declare that the Scriptures are of much higher authority than reason; others, again say that only that portion of the Scriptures which is rational should be taken and the rest rejected.

They, also, form various sects. These sects were divided into three groups—the Sankhyas, the Naiyayikas and the Mimamsakas. Of these three groups two, the Sankhyas and the Naiyayikas, although they existed as philosophical schools, failed to form any sect. The one sect that now really covers India is that of the later Mimamsakas, or the Vedantists. Their philosophy is called Vedantism. All the various philosophies are based on the

Vedantas, the Hindu Scriptures, but the monists took the name to themselves as a specialty, because they wanted to base the whole of their theology and philosophy upon the Vedas and nothing else, and in the course of time they prevailed, and all the various sects of India that now exist can be referred to some form of these Vedantists. Yet these Vedantists are not unanimous in their opinions.

We find now that there are three principal variations among the sects. On one point they all agree, and that is that they all believe in God. All these Vedantists also believe the Vedas to be the revealed word of that God, not exactly in the same sense, perhaps, as the Christians or the Mahommedans believe, or the Buddhists, but in a very peculiar sense. Their idea is that the Vedas are an expression of the knowledge of God. and as God is eternal, His knowledge is eternally with Him, and so are the Vedas eternal. There is another common ground of belief; the belief in the creation in cycles; that the whole of this creation is appearing and disappearing; it is projected and becomes grosser and grosser, and that at the end of an incalculable period of time the whole thing becomes finer and dissolves, and subsides, and then comes a period of rest. Again, it begins to appear. They admit one material, which they call "akasa," something like the present ether theory of the scientists, and a power which they call "prana." About this prana they declare that by its vibration all the universe is produced. When a cycle ends, all this manifestation of nature becomes finer and finer and dissolves back to that akasa, that ether, which cannot be seen or felt, yet out of which everything is manufactured. All the forces that we see in nature, either as gravitation, or attraction, or repulsion, or as thought, as feeling, as

nervous motion—all these various forces resolve into that prana, and the vibration of that prana ceases; in that state it remains until the beginning of the next cycle. Prana then begins to vibrate, and that vibration acts upon the akasa, and all these forms are thrown out in regular succession.

The first sect about whom I want to speak to you is that which we style in India the "Dualists." The Dualists are those who believe that God, who is the Creator of the universe and its Ruler, is eternally separate from nature, eternally separate from the human soul. The souls, according to all the different theories, are eternal. God is eternal; nature is eternal; so are all souls. Nature and the souls become manifested and change, but God remains the same. According to the Dualists, again, this God is personal, in that He has qualities, not that He has body. No sect believes that God has body, only that He has human attributes; He is merciful; He is just; He is powerful; He is almighty; He can be approached; He can be prayed to; He can be loved; He loves in return, and so forth. In one word, He is a Human God, only infinitely greater than man; He has none of the evil qualities which men have. "He is the repository of an infinite number of blessed qualities"; that is their definition. This God is creating this universe out of nature. He cannot create without materials, and nature is the material out of which He creates this whole universe. Some of the Dualists are what they call the "Atomists," who believe that this nature is nothing but an infinite number of atoms, and God's will, acting upon these atoms, creates. The Vedantists deny the atomic theory; they say this theory is perfectly illogical. Sup-

posing there were atoms, according to the theory atoms must be indivisible. They are like geometrical points, without parts or magnitude, but something without parts or magnitude, if multiplied an infinite number of times, will remain the same. Anything that has no parts will never make something that has parts; any number of zeros added together will not make one single whole number. So, if these atoms are such that they have no parts or magnitude, out of such atoms the creation of the universe is simply impossible. Therefore, according to the Vedantic Dualists, there is this nature, which they call indiscreet or undifferentiated, and out of that God creates this universe. The vast mass of Indian people are Dualists. Human nature ordinarily cannot conceive of anything higher than this. We find ninety per cent. of the population of this earth of ours who believe in any religion are Dualists. All the religions of Europe and Western Asia are Dualistic; they have to be; they cannot think of anything which is not concrete. Man naturally likes to cling to that which his intellect can grasp. That is to say, he can only conceive of higher spiritual ideas by bringing them down to his own level. He can only grasp abstract thoughts by making them concrete. This is the religion of the mass of mankind all over the world. They believe in a God who is entirely separate from them, as it were, a great king, a high, mighty monarch. At the same time they make Him purer than the monarchs of the earth; they give Him all good qualities and remove the evil qualities from Him. As if it were ever possible for good to exist without evil; as if there could be any conception of light without a conception of darkness!

With all Dualistic theories the first difficulty to present

itself would be, How is it possible that, under the rule of a just and merciful God, the repository of an infinite number of good qualities, there can be so many evils in this world? This question has arisen in all Dualistic religions, but the Hindus never invented a Satan as an answer to it. All of these sects, with one accord, lay the blame on man himself, and it was easy for them to do this. How? Because, as I have just now told you, they do not believe that souls were created out of nothing. We see in this life that we shape and can form all our own future; every one of us, every day, is trying to shape to-morrow. To-day we fix the fate of to-morrow; to-morrow we will fix the fate of the day after to-morrow, and so on. It is quite logical that this reasoning can be pushed backward, too. If, by our own deeds, we shape our destiny in the future, why not apply the same rule to the past? If, in an infinite chain, a certain number of links, repeated alternately, eternally recur, then, if one of these groups be explained, we can explain the whole chain. So, in this infinite length of time, if we can cut off one portion and explain that portion and understand it, then, if it be true that nature is uniform, the same explanation must apply to the whole chain of time. If it be true that we are working out our own destiny here within this short space of time, if it be true that everything must have a cause as we see it now, it must also be true that that which we are now is the effect of the whole of the past; therefore, no other person is necessary to shape the destiny of mankind but man himself. The evils that are in this world are caused by none else but ourselves. We have caused all this evil; and, just as we constantly see misery resulting from evil actions, so we can also see that much of the existing misery in the

world is the effect of past wickedness in man. Man alone, therefore, according to this theory, is responsible; God is not to blame; He the eternally merciful Father is not to blame at all. "We reap that we sow."

Another peculiar doctrine is that every soul must eventually come to salvation. No one will be left. Through various vicissitudes, through various sufferings and enjoyments, in the end, each one of them will come out. Come out of what? The one common idea of all Hindu sects is that all souls have to get out of this universe. Neither that universe which we now see and feel or even that which we can imagine, is the right, the real one, because both are mixed up with good and evil. According to the Dualists, there is beyond this universe one where there is only happiness and only good and, what is much dearer to them, where there will be no more necessity of being born and reborn, of living and dying. No more death there; no more disease. It will be eternal happiness, where they will be in the presence of God for all time and enjoy God forever. They believe that all beings, from the lowest worm up to the highest angels and gods, will all, sooner or later, come to that world where there will be no more misery. But this world will never stop; it goes on infinitely, although moving in waves and falls. Although moving in cycles, it never ends. The number of souls that are to be saved, that are to be perfected, is infinite. Some are in plants; some are in lower animals; some are in men; some are in gods, but all of them, even the highest gods, are imperfect, are in bondage. What is the bondage? The necessity of being born and the necessity of dying. Even the highest gods die. What are these gods, again? They mean certain states, certain offices.

For instance, Indra, the king of gods, means a certain office; some soul which was very high has gone to fill that post in this cycle, and after this cycle he will be born again as man and come down, and the man who is very good in this cycle will go and fill that post in the next cycle. So with all these gods; they are certain offices which have been filled alternately by millions and millions of souls, who, after filling that office, all came down and became men. Those who do good works in this world, help others, but with an eye to reward, hoping to reach heaven or to get praise of their fellow men, must, when they die, have the benefit, the reward of these good works, so they become these gods. But that is not salvation; salvation never will come through this hope of reward. Whatever man desires the Lord gives him that. Men desire power; they desire prestige; they desire enjoyments as gods, and they get these desires fulfilled, but no effect of work can be eternal; the power of any work will be finished after a certain length of time; it may be eons, but after that it will be finished, and these gods must fall down again and become men and will be given one more chance for liberation. The lower animals will come up and become men, become gods, perhaps, again become men, or go back to animals, until will come the time when they will get rid of all this desire for enjoyment, this thirst for life, this clinging on to the "me and mine." This "me and mine," according to the Hindu sects, is the very root of all the evil in this world. If you ask a Dualist whose child this will be if it is not mine, he will say, "It is God's"; if my property is not mine, "It is God's." Everything should be held as God's.

Now, these Dualistic sects in India are great vegetarians,

great preachers of non-killing of animals. But their idea about it is quite different from that of the Buddhist. If you ask a Buddhist, "Why do you preach against killing any animal?" he says, "We have no right to take any life," and if you ask a Dualist, "Why do you not kill any animal?" he says, "Because it is the Lord's." So the Dualist says that this "me and mine" is to be applied to God and God alone; He is the only "me," and everything is His. When a man has come to that state that he has no "me and mine," when everything is given up to the Lord, when he loves everybody and is ready even to give up his life for a little animal, without any desire for reward, then his heart will be purified, and when the heart has been purified then into that heart will come the love of God, which is inherent in every soul. This God is the very centre of attraction for every soul, and the Dualist says, "If you take a needle and cover it up with clay that needle will not be attracted by a magnet, but as soon as the clay has been washed off, the needle will be attracted by the magnet." God is the magnet, and the human soul is the needle, and his evil works the dirt and dust that cover it. As soon as the soul is clear it will come by its natural attraction to God and remain with Him forever, but will remain eternally separate from God. Each soul, if it wishes, can take any form; will be able to make a hundred bodies if it wishes or to have no body at all, if it so desires. It will be almost almighty, except that it will be unable to create; that belongs to God alone. None, however perfect, can manage the affairs of this universe; that belongs to God. But all souls, when they become perfect, become happy forever and live eternally with God. This is the Dualistic statement.

One other idea the Dualists preach. They protest against the idea of praying to God, "Lord, give me this and give me that." They think that should not be done. If man must ask some material gift he should ask inferior beings for that; ask one of these gods, or the angels, or a perfected being for such things. God is only to be loved. It is almost a blasphemy to pray to God, "Lord, give me this and give me that." According to the Dualists, therefore, what a man wants sooner or later he will get, by praying to one of the gods, but if he wants salvation he must worship God. This is the religion of the masses of India.

Above them are what we call the qualified non-Dualists, with whom the real Vedanta philosophy begins. They make the statement that the effect is never different from the cause; the effect is but the cause reproduced in another form. If this universe is the effect and God the cause, it must be God Himself—it cannot be anything but that. If any nature exists separate from God Himself, it also will be infinite; so will be time and space. Thus multiplied, there will be millions of infinite and independent existences, which is not reasonable. They start, therefore, with the assertion that God is both the efficient and material cause of this universe; that He Himself is the Creator, and He Himself is the material out of which the whole of nature is projected. The word which is "creation" in your language is, in Sanskrit, exactly "projection," because there is no sect in India which believes in creation, as it is regarded in the West, a something coming out of nothing. It seems at one time there were a few that had some such idea, but they were very quickly silenced. At the present time I do not know of any sect that believes this. What

we mean by creation is projection of that which already existed. Now, this whole universe, according to this sect, is God Himself. He is the material of this universe. We read from the Vedas, "As the uranabha spider takes the thread out of his own body and draws it in, even so this whole universe has come out of that Being."

If the effect is the cause reproduced, the question is, how do we find this material, dull, unintelligent universe produced as the manifestation of God, who is not material, who is eternal intelligence? How, if the cause is pure and perfect, is the effect quite different? What do these qualified non-Dualists say? Theirs is a very peculiar theory. They say that these three existencies, God, and nature, and the soul, are One. God, is, as it were, the soul; and nature and souls are the body of God. Just as I have a body and I have a soul, so this whole universe and my soul also are the body of God, and God is the soul of my soul. Thus God is the material cause of the universe. The body may be changed—may be young or old, strong or weak—but that does not change the soul at all. It is the same eternal existence, manifesting through the body. Bodies fall off one after another, but the soul does not change. Even so this whole universe is the body of God, and in that sense it is God. But the change in this universe does not affect God. Out of this material He creates this universe, and at the end of a cycle His body becomes finer, it contracts, and at the beginning of another cycle it becomes expanded again, and out of it evolve all these different worlds.

Now, both the Dualists and the qualified non-Dualists admit that the soul is by its nature pure, but through its own deeds it is made impure. The qualified non-Dualists

express it more beautifully than the Dualists, by saying that the soul's purity and perfection become contracted and again become manifest, and that what we are now trying to do is to manfest the intelligence, the purity, the power which is natural to the soul. Souls have a multitude of qualities, but not that of almightiness or all-knowingness. This is the nature of the soul. It has become contracted through past misdeeds, every wicked deed contracts the nature of the soul, and every good deed expands the nature of the soul, and these souls are all part of God. "As from a mass of fire millions of sparks fly, of the same nature, the same ingredients, yet not the same, so even from this infinite Being, God, these souls have come. Each has the same nature, yet not the same." Each has the same goal. The God of the qualified non-Dualists is also the Personal God, the repository of an infinite number of blessed qualities, only He is interpenetrating everything in the universe. He is immanent in everything and everywhere, and where the Scriptures say that God is everything they say that that means that God is interpenetrating everything, not that God has become the wall, but that God is in the wall. There is not a particle, not an atom in the universe where He is not, both internal and external. The souls are all limited; they are not omnipresent; each soul is very, very limited, but they get expansion of their powers and become perfect. No more is there birth and death for these souls; they live with God forever.

Now we come to the Advaitist, the last, and what we think the fairest flower of philosophy and religion that any country in any age has produced, where human thought attains its highest expression and even goes beyond the mystery which seems to be impenetrable. This is the non-

Dualistic Vedantism. It is too abstruse, too elevated to be the religion of the masses. Even in India, its birthplace, where it has been ruling supreme for the last three thousand years, it is not able to permeate the masses. As we go on we will find that it is difficult for even the most thinking man and woman in any country to understand Advaitism. We have made ourselves so weak; we have made ourselves so low. We may make great claims, but we naturally want to lean on somebody else. We are like little, weak plants, always wanting a support. How many times I am asked for a "comfortable religion"; very few ask for the truth. Fewer still dare to learn the truth, and fewest of all dare follow truth in its practical bearings. It is not their fault; it is all the weakness in the brain. Any new thought, especially of a high kind, creates a disturbance, wants to make a new channel, as it were, in the brain matter, and that unhinges the system, throws men off their balance. Then come a hundred sorts of surroundings, a huge mass of ancient superstitions, paternal superstition, class superstition, city superstition, country superstition, and beyond this all the vast mass of superstition that is innate in the human being. Yet there are a few brave souls in this world who dare conceive the truth, who dare take it up, and who dare follow it up to the last end.

What does the Advaitist declare? He says, if there is a God, that God must be both the material and the efficient cause of the universe. Not only is He the Creator, but He is also the created. He Himself is this universe. How can that be? God, the pure, the spirit, has become this universe? Yes; apparently. That which all ignorant people see, this universe, does not exist. You and I and all these things we see, what are these? Mere self-hypno-

tions; there is but One Existence, the Infinite, the ever existing One. In that Existence we dream all these various dreams. It is the Atman, beyond all, the Infinite, beyond the known, beyond the knowable; in and through That we see this universe. It is the only reality. It is this table; It is the audience before me; It is the wall; It is everything, minus the name and form. Take the form of the table, take away the name; what remains is that It. The Vedantist does not call It either He or She; these are fictions, delusions of the human brain; there is no sex in the soul. People who are under illusion, who have become like animals, see a woman or a man; living gods do not see men or women. How can they who are beyond everything have any sex idea? Every one and everything is the Atman—the Self—the sexless, the pure, the ever blessed. It is name and form that makes the difference. It is the name, the form, the body, which are material, and they make all this difference. If you take off these two differences of name and form, the whole universe is One; there are no two, no three, but One everywhere. You and I are one. There is neither nature, nor God, nor the universe, only that One Infinite Existence, out of which, through name and form, all these are manufactured. How to know the Knower? It cannot be known. How can you see your own Self? You can only reflect yourself. So all this universe is the reflection of that One Eternal Being, the Atman, and, as the reflection falls upon good or bad reflectors, good or bad images are cast up. So, in the murderer, the reflector is bad and not the Self. In the saint the reflector is pure. The Self—the Atman—is by its own nature pure. It is the same that is reflecting itself from the lowest worm to the highest and most perfect beings,

the one Existence of the universe. The whole of this universe is One Unity, One Existence, physically, mentally, morally and spiritually. We are looking upon this One Existence in different forms and creating all these images upon it. To the being who has limited himself to the condition of man this world is what he sees. To the being who is on a higher plane of existence it may become like heaven. There is but one Soul in the universe, not two. It neither comes nor goes. It neither reincarnates nor dies, nor is born. How can it? How to die? Where to go? All these heavens and all these earths, and all these places are vain imaginations of the mind. They do not exist; never existed in the past and never will exist in the future.

I am standing here, omnipresent, eternal. Where can I go? Where am I not already? I am reading this book of nature. Page after page I am finishing and turning over, and one dream of life goes away. Another page of life is turned over; another dream of life comes, and it goes away, rolling and rolling, and when I have finished my play I let it go and stand aside, throw away the book, and the whole thing is finished. What does the Advaitist preach? He dethrones all the gods that ever existed, or ever will exist in the universe and places on that throne the Self of man, the Atman, higher than the sun and moon, higher than the heavens, more infinite than this infinite universe itself. No books, no Scriptures, no science can ever imagine the glory of that Self, that appears as man, the most glorious God that ever was, the only God that ever existed, ever exists, or ever will exist. I am to worship, therefore, none but my Self. "I worship my Self," says the Advaitist. Whom to bow down to? I salute my

Self. Whom to go to for help? Who can help me, the Infinite Being of the universe? These are fools' dreams, brain hallucinations; who ever helped any one? Never. Wherever you see a weak man, a Dualist, weeping and wailing for help from somewhere above the skies it is because he does not know that the skies also are in him. He wants help from the skies, and the help comes. We see that it comes; but it comes from within, and he mistakes it as coming from without. Sometimes a sick man is lying on his bed, and he hears a tap on the door. He gets up and opens the door. Nobody. He goes back to his bed, and again he hears the tap. He gets up and opens the door. Nobody. At last he finds that it was his own heart beating, which he interpreted as a knock at the door. Thus all this vain search after the gods above, gods of the skies, gods of the water, after it has completed the circle, comes back to the point from which it started—the human soul—and man finds that the God for whom he was searching in every hill and dale, for whom he was seeking in every little brook of water, in every temple, in little churches, in worse heavens, that God whom he was even imagining as sitting in heaven and ruling the world, is his own Self. I am He, and He is I. None but I was the God, and this little I never existed.

Yet, how could that perfect God have been in this delusion? It never was. How could a perfect God have been dreaming? He never dreamed. Truth never dreams. One cloud is there; another comes and pushes it aside and takes its place. Another comes and pushes that one out. The very question where did this illusion arise is absurd. Illusion arises from illusion alone. There will be no illusion as soon as the truth is seen. Illusion always rests upon il-

lusion; it never rested upon God, the Truth, the Atman. You are never in the illusion; it is illusion that is in you, before you. "As before the eternal blue sky clouds of various hue and color come; they remain there for a short time and again disappear, leaving it the same blue, eternally standing, even so are you, eternally pure, eternally perfect; you are the veritable gods of the universe; nay, there are not two; there is but One." It is a mistake to say you and I; say "I." It is I who am eating in millions of mouths; how can I be hungry? It is I who am working in an infinite number of hands; how can I be inactive? It is I who am living the life of the whole universe; where is death for me? I am beyond all life, beyond all death. Where to seek for freedom, for I am free by my nature? Who can make me bound, the God of this universe? What are these books for me? These Scriptures of the world are but little maps, wanting to delineate my glory, who am the only existence of the universe. Thus says the Advaitist.

"Know the truth and be free in a moment." All the darkness will vanish. When man has seen himself as one with the infinite Being of the universe, when all separateness has ceased, when all men, all women, all angels, all gods, all animals, all plants, the whole universe has been melted into that oneness, then all fear disappears. Whom to fear? Can I hurt myself? Can I kill myself? Can I injure myself? Do you fear yourself? Then will all sorrow disappear. What can cause me sorrow? I am the One Existence of the universe. Then all jealousies will disappear; of whom to be jealous? Of myself? Then all bad feelings disappear. Against whom will I have this bad feeling? Against myself? There is none in the universe but me. And this is the way, says the Vedantist, to this

knowledge. Kill out this differentiation, kill out this superstition that there are many. "He who, in this world of many, sees that One; he who in this mass of insentiency sees that One Sentient Being; he who in this world of shadow catches that Reality, unto him belongs eternal peace, unto none else, unto none else."

These are the salient points of the three steps which Indian religious thought has taken in regard to God. We have seen that it began with the Personal, the extra cosmic God. It went from the external to the internal cosmic body, God immanent in the universe, and ended in identifying the Soul itself with that God, and making one unit Soul of all these various manifestations in the universe. This is the last word of the Vedas. It begins with Dualism, goes through the qualified monism and ends in the perfect monism. We have seen, also, how very few in this world can come to the last, dare believe in it, and fewer still dare act according to it. Yet we know that therein lies the explanation of all ethics, of morality and all spirituality of the universe. Why is it that every one says, "Do good to all others"? Where is the explanation? Why is it that all great men have preached the brotherhood of mankind, and greater men have preached the brotherhood of all lives? Why is it so? Because, whether they were conscious of it or not, behind all that, through all their irrational and personal superstitions, was peering forth the eternal light of the Self, denying all manifoldness, denying that there are two existences in the universe and asserting that the whole universe is but One.

Again, the last word gave us one universe, which, through the senses we see as matter, through the intellect as souls and through the spirit as God. To the man who

throws upon himself evils, which the world calls wickedness and evil, this very universe will change and become a hideous place; to another man, who wants enjoyments, this very universe will change its appearance and become a heaven, and to the perfect man the whole thing will vanish and become his own Self.

Now, as society exists at the present time, all these three stages are necessary; the one does not deny the other; one is simply the fulfilment of the other. The Advaitist, the qualified Advaitist, does not say that Dualism is wrong; it is a right view, but a lower view. It is not wrong. It is on the way to truth; therefore, hurt none; let everybody work out his own vision of this universe, according to his own ideas. Hurt none, injure none, deny the position of none; take man where he stands, and, if you can, lend him a helping hand and put him on a higher platform, but do not injure and do not destroy. All will come to truth in the long run, "when all the desires of the heart will be vanquished, then this very mortal will become immortal"; then the very man will become God.

Comment is unnecessary. The Swami has spoken for India as well as for himself. This is a first-hand utterance of a native Hindu who has uttered faithfully the tenets of his faith. We offer as a supplement to this setting forth of Oriental philosophy some beautiful verses by a Western poet, Richard Realf, which impress us as a beautiful connecting link between the best thought of the Occident and the best thought of the Orient.

SPIRIT AND ITS EXPRESSION

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the roseburst of dawn, but the secret that clasps it is rarer,
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty sceptres the flowing;
Never a Shakespeare that soared, but a stronger than he did enfold him,
Nor ever a prophet foretells, but a mightier seer hath foretold him.

Back of the canvas that throbs the painter is hinted and hidden;
Into the statue that breathes the soul of the sculptor is bidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symboled is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

CHAPTER XI

SCANDINAVIAN BELIEFS CONCERNING THE SPIRITUAL UNIVERSE

THOUGH the old Norse mythology has become largely familiar to frequenters of modern opera,—thanks to the mighty genius of Richard Wagner, who has drawn freely from mythologic sources and endowed the old heroic tales with new life and vigor,—it was not till Marie Corelli gave us her fascinating Norwegian story "Thelma" that the people of England and America came to realize that the race of Vikings may not be yet extinct in rugged picturesque Norway, where the majestic fjords and the general sublimity of natural scenery form an appropriate background for those splendid, but tragic, beliefs and ceremonies to which Olaf and his clan still cling with undying tenacity.

We cannot study the religion and philosophy of India without becoming soon convinced that the warm, and often depressing, climate of the peninsula and its adjacent islands has had much to do with the introspective tendencies of the inhabitants. The temperature is usually high, the heat often intense, and in such conditions external existence often seems a bore rather than a blessing. Amid such surroundings has grown up a profound theosophy and also a sense of indifference to all external things, which, when carried to its extreme, has begotten distaste for all physical exertion.

In Greece, one of the loveliest countries of the earth

and blessed with a charming climate, grew up an æsthetic cult, heroic on the one hand (as in Sparta), effeminate on the other. Love of life reached its maximum point in the Greece of classic days, and this led to a distaste for the idea of any cessation of physical existence.

Norway, Sweden, and Denmark, the ancient homes of Norse mythology, differ very widely in all respects from the placid Orient and from beauteous Greece and the lovely islands of the Mediterranean; and, as Professor Tyndall was wont to declare, climate has very much to do with religious sentiment and all phases of its expression, we are not surprised to find that Scandinavia has proved the seat of a war-like faith, which, though hard and tempestuous, like the physical aspects of the country, in many of its details is by no means destitute of sterling heroic qualities which may profitably be incorporated as a much-needed backbone for many modern creeds.

Though at root all religions and philosophies are one,—for all start from the same point, viz., human endeavor to decipher the hieroglyphics and solve the riddle of the universe,—the multifarious endeavors of humanity to accomplish this herculean, and always unfinished, task have given birth to the innumerable speculations which divide the world into sects and parties, which can never be harmonized except on the basis of a truly synthetic philosophy.

Taking, as we do, a sympathetic rather than a harshly critical view of the world's many creeds and doctrines, we see good in all, but the whole of truth in none; therefore do we consider it irrational and impious to seek to convince the whole earth that one form of religious doctrine and worship is entirely true, while all other cults are

dangerous and false. When Christianity began to make headway in northern Europe it freely incorporated Norse traditions, which still prevail to some appreciable extent, even as in southern Europe this same eclectic Christianity took to itself the temples of paganism and gave the names of saints to the older gods and goddesses. The Christian church has proved extremely flexible and adaptable whenever it has been ruled by an accommodating priesthood, though whenever some few men of stern prophetic temper have held for a while the reins of command, no temporizing or conciliatory policy has been tolerated. The genial side of Christianity is soft as butter and smooth as oil, but its relentless, persecuting aspect is sharp as steel and remorseless as flame. We cannot understand so complex a system as the Christian, ranging as it does from simple Theism to revolting phases of idolatry, without tracing its many origins to the manifold earlier systems from which it freely borrowed and out of which its hybrid aspects grew.

But, protest as we may against inconsistencies, we cannot shut our eyes to the fact that human nature itself, as well as the elements all around us, are extremely inconsistent in behavior, giving rise to a belief in many conflicting deities, even though all may originally proceed from one ineffably good source and eventually make manifest the goodness of their origin. Those are not wanting who claim that Norse mythology is of Atlantean origin, and that it closely resembles the mythologies of Greece and Rome, which were derived from the same source. Those of our readers who wish to pursue this interesting question are advised to peruse "Atlantis" by Ignatius Donnelly, and also a work on the same subject of profound arch-

æological interest by Scott Eliott (Theosophical Publishing Society). It is not our immediate purpose to peer into such remote and necessarily dim origins, but simply to briefly map out a few of the leading features of the ancient Scandinavian religion which has left many a trace in those popular parts of northern Europe which afford delightful summer camping-grounds and opportunity to gaze upon the wondrous glory of the midnight sun. Dr. Alger says that "many considerations combine to make it seem likely that at an early period a migration took place from southern Asia to northern Europe, which constituted the commencement of what afterwards grew to be the great Gothic family. The correspondence of many of the leading doctrines and symbols of the Scandinavian mythology with well-known Persian and Buddhist notions, —notions of a purely fanciful and arbitrary character,— is too peculiar, apparently, to admit of any other explanation.

"But, the germs of thought and imagination transplanted thus from the warm and gorgeous climes of the East to the snowy mountains of Norway and the howling ridges of Iceland, obtained a fresh development, with numerous modifications and strange additions, from the new life, climate, scenery, and customs to which they were then exposed. The temptation to predatory habits and strife, the necessity for an intense though fitful activity arising from their geographical situation, the forceful spirit nourished in them by their actual life, the tremendous phenomena of the Arctic world around them,—all these influences break out to our view in the poetry, and are reflected by their results in the religion of the Northmen." Following this telling quotation, may we not add also that

as the spirit-world with which we are all in closest touch is the temporary home of those of our own race and kin who have recently laid off their mortal robes, we do actually receive impressions from this surrounding psychic zone which builds up still further a system of belief and practice congenial to the immediate condition of ourselves and our unseen coadjutors? That one consideration, estimated at its due worth, would almost suffice to answer the innumerable queries constantly propounded concerning the diversity of views expressed by communicating intelligences, who, in every land and to every race, have some special message to deliver which does not altogether tally with what is elsewhere received from the denizens of the world of spirits. Again and yet again are we compelled to insist that communications may be thoroughly genuine and yet at variance with each other, because the act of dropping a material body neither transforms character nor introduces the freed spirit to any greater possession of knowledge than is warranted by previous growth and aspiration.

A war-like people enter into close communion with departed warriors with whom they are in intimate affinity, and just as the Japanese now declare that warrior spirits assist them on the battle-field, and that these are often their former comrades, so did the hardy Norsemen in days of old declare the same. Valhalla, the hall of Odin, chief of Norse divinities, is pictured in the Eddas as a place of judgment as well as of glory. Some of the descriptions are martial and terrific in the extreme; spears and all instruments of war figure plenteously in Odin's magnificent, though barbarous, abode. Valiant souls, who while on earth were the heroes in distinguished

battles, are received with great honor at the celestial court; these are the elect of Odin, who causes the Valkyrs, white-clad virgins with flowing ringlets, to wait on them as cup-bearers. Every morning at cock-crow these heroes go forth to battle, and are often seriously wounded in their desperate encounters, but every evening their wounds are completely healed and they are furnished with a luxurious banquet. Such, no doubt, was regarded by the ferocious Norsemen as a blissful life in Paradise, and as they loved fighting on earth, so they conceive that they would fight in heaven.

It was from Sweden, a land in which such vivid mythologic ideas had taken abiding root, that Swedenborg came forth to give to the astonished peoples of Europe in the torpid eighteenth century his graphic delineations of many heavens and many hells all constructed upon the plan of dominant affection at their base. Valhalla contains no women, only the most valiant among heroic men; but it is by no means the whole of heaven. Vingolf, the Hall of Friendship, stands beside the Hall of the Slain, and here are troops of noble women, for there are goddesses as well as gods in Norse mythology. Then there are the still higher and far more beautiful heavens, the abode of the rarely-named Omnipresent One, the true All-Father, who will finally come forth when this manifested universe shall cease to exist, and build a new and yet more glorious one.

Concerning terms of admission to any heaven or banishment to any hell, we are told that the path to glory is only through cultivation of all the heroic virtues, while the road to infernal states is always through the practice of deceit and falsehood. Not unreasonably did those hardy people

associate strength with goodness and feebleness with vice, and in so doing they taught a doctrine in complete accord with our common word virtue, which is but a translation of the Latin *virtus*, which certainly implies both strength and courage. Those who die in arms are called the "Chosen of Odin"; all who pass from earth after lives of "despicable ease" or who die of sickness have no bright future immediately awaiting them; such souls find themselves in Hela, a gloomy cavern where there seems to be but little active misery, though there is no active joy. Perjury, adultery and murder are considered hateful crimes, and for these offenses penalties of a severe character are meted out in the future state. Stern morality, though consistent with a barbarous code, is proclaimed in Norse mythology.

As in the Zoroastrian faith, so in the Scandinavian also do we find one supreme note triumphing above all others—the ultimate destruction of evil and the everlasting perpetuity of good. There is to be a universal battle, and at the end of the "Twilight of the Gods," a term applied to the present divided creation in which light and darkness are constantly at strife, all discord will cease and harmony prevail forever.

With the quaint and peculiar superstitions of the Norsemen regarding their finger and toe nails and other minute particulars, we need not greatly concern ourselves; there is doubtless a symbolic meaning to be attached to the statement that no one should die with unpaired nails,—this probably means that no slightest duty should be neglected, for the entire life produces its result even in minutest matters.

The beautiful story of "Baldur the Good" reminds

us of many other tales of self-sacrificing heroes who willingly die that others may enjoy a larger and more glorious life. In Bohn's Antiquarian Library we find a masterly edition of Percy's translation of Mallet's "Northern Antiquities," in which the scholarly editor, Blackwell, argues with conclusive force in favor of the view we strenuously hold that the Norsemen looked forward to the ultimate glorification of the entire human race, though the virtuous in "Gimle" and the vicious in "Nastrond" would respectively experience joys and sorrows of indefinite duration previous to the glorious age of unmarred felicity which awaits the whole creation.

No writer has better described the funeral customs of the Vikings than has Marie Corelli, who shows us Thelma's father sailing out to sea in his burning ship, departing from his robe of flesh triumphantly, as his ancestors had gone before him, while the vessel burns around him, and when he has expired the ship he had loved so well sinks at once into the waves. No suicide, no thought of self-destruction mars the heroic splendor of this awe-inspiring scene. The aged warrior has grown feeble and knows that his earthly end has come. Not till it is evident that his moments are rapidly nearing their close does he call upon his ever faithful attendants to bear him to his ship; then, when the life within his frame flickers so feebly that at any instant it may expire, he gives the order that the ship put out to sea and be ignited, and the brave soul has left its earthly tenement before it is possible that the blazing vessel can sink into the ocean. Cremation, rather than burial, has always been the choice of heroic peoples. To bury the dead into the ground is to pollute the earth, and endanger the health of the living, and it seems to encourage

and perpetuate materialistic and gruesome practices which encourage mental morbidity as well as physical disease. The crematories of to-day in all civilized countries, which are rapidly supplanting burial grounds or cemeteries, are not only highly sanitary and therefore most commendable, they are also calculated to do much to end the necromantic rites, and the hideous beliefs connected with them, which invariably cluster around a place of interment. Not every one would like to see a beloved parent go out to sea in a ship of flame, knowing that his flesh had descended into the depths of the ocean, whether buried or otherwise; but so romantic an ending of the earthly career was only intended for the naval warriors even in the old Norse days. The sea-kings were not the only heroes, and amid the snows of Norway many another type of warrior was buried with his splendid horse and all the accoutrements of battle. Thomas Carlyle summed up his glowing description of the old Vikings in these majestic words: "Worthily bury the old hero at once in the sky and in the ocean." No doubts were entertained by their survivors that these men of valor and renown entered upon a glorious life beyond and still took interest in the affairs of earth, a faith which has persisted through all ages and lives to-day unquenchably in the inmost heart of our humanity.

CHAPTER XII

ETRUSCAN VIEWS OF THE FUTURE LIFE

Among ancient peoples who have long since ceased to figure among the active nations of the earth, the inhabitants of old Etruria have left the most copious monumental records of their spiritual faith behind them. Written annals we cannot consult, for these have not been discovered; but Etruscan sepulchres remain, and from these we can gather an immense amount of curious and satisfactory information. Monuments are often far older than documents, and frequently much more reliable, as they are not so subject to transcription and interpolation, a fate which has befallen a large portion of the comparatively ancient manuscripts now placed at our disposal.

The Etruscan tombs are hewn out of the living rock of cliffs and hills: they therefore bid long defiance to the ravages of time and storm; and though many millennia old, still remain in so good a state of preservation that they are easily deciphered by any visitors provided with the necessary scholarly equipment.

Etruscan burial places were invariably outside of city limits, and often beyond a city's walls existed another city of tombs. Stone-hewn sepulchres, of massive and imposing design, are not infrequently discovered; but the ordinary "house of the departed" was built on the plan of the abodes of the living, though on a smaller scale.

All sorts of clothing, ornaments, and implements were taken to these reposing places of vacated earthly forms,

and much of this accessory material has long outlived the pulverization of the body to which it was once considered tributary. Dr. Alger, from whom we again quote, says that "an important element in the religion of the Etruscans was the doctrine of genii, a system of household deities who watched over the fortunes of individuals and families, and who are continually shown on the engravings in the sepulchres as guiding, or actively interested in, all the incidents that happen to those under their care. It was supposed that every person had two genii allotted to him, one inviting him to good deeds, the other to bad, and both accompanying him after death to the judgment to give in their testimony and turn the scales of his fate. This belief, sincerely held, would obviously wield a powerful influence over their feelings in the conduct of life."

Etruscan views of divinities were similar to Egyptian and to Roman concepts, and we may well believe that the latter were largely influenced by the former. A multitude of deities were honored in Etruria, each having some particular station and office, a special form of representation, and a cycle of traditions. The Goddess of Fate was pictured with wings to indicate her swiftness, and with hammer and nails to show that her decrees were unalterably fixed. The supreme divinity Tinia resembles the Roman Jupiter Tonans with thunderbolt in hand. Twelve "consenting gods" compose Tinia's council and bear the august title "Senators of Heaven." These awful beings reside in the innermost recesses of Heaven, and it is not lawful to pronounce their names. They were not considered eternal, but only of very long duration, and beyond them were the yet more mysterious and awe-inspiring "Shrouded Gods," who ruled all things.

These were much like the inscrutable "Necessity" which constituted the dim background of ancient Greek theology.

The Etruscans also indulged in weird conceptions of an Underworld, ruling over which they imagined two mysterious beings, Mantus and Mania.

Animal sacrifices were frequent, and human sacrifices occasional, among these strange ancient people.

We can readily understand many references to the awful heathen rites of many gentile nations which occur in the Psalms and elsewhere in the Bible, when we learn from Macrolius that in Etruria boys were sacrificed at an annual festival in honor of Mania, queen of the Underworld. "They offered their sons and their daughters unto devils,"—thus did Hebrew prophets and minstrels summarily dispose of the abominable orgies against which the seers in Israel waged constant and unrelenting warfare. In later days and milder times these awful propitiatory rites were supplanted by innocent offerings of flowers and vegetables to the divinities; poppies and onions were especially popular in Etruria for the later sacrificial rites.

Belief in future existence unmistakably exercised a dominating influence over the Etruscan mind, and, as with all other peoples, the realms beyond death were pictured as extremely various, ranging from a paradise of bliss to dark and frightful regions where penalties were meted out according to the gravity of the offenses which had called them forth. Death-bed scenes are depicted most vividly on Etruscan tombs; patriarchs are represented surrounded by weeping groups who can scarcely endure the pain of parting from such wise counselors; friends wave mournful farewells to their weeping loved ones; some of the departing are represented as quite resigned to their departure, while

others go shrinkingly, as though reluctant to leave the earth and fearful of what may lie beyond. In this respect the experiences of humanity seem to have been about equally varied among all peoples in all ages, so much so that Cardinal Newman in "The Dream of Gerontius" attributes to a dying man—though a devout Catholic calling upon the sacred names of Jesus and Mary in his extremity, —the same feeling of terror at the approach of the disruption of bodily consistency, as has been experienced by pagan peoples on whom the light of the gospel according to Christianity had never shone.

There are but two reasonable interpretations of this world-wide reluctance to leave the material body. First, a natural shrinking from a change which is never fully understood. Second, an unconquerable conviction that the soul will get its just deserts, whatever such may be, in the future world. And as a large percentage of lives are by no means flawless, even in the estimation of the livers, it cannot be wondered at that in the solemn moment of transition, while bidding farewell to the accustomed earth, and often to near and dear friends from whom to part must always be a painful wrench, the soul should tremble somewhat at the mysteriousness of the undiscovered, even though the realms beyond be guided by the same unerring purpose and directed through the changeless operations of the same great law which guides us now and will continue to guide our path forever.

There are no proofs that the Etruscans believed in the translation of human souls to the heavens of the divinities, but they clearly portrayed much that was beautiful and attractive as awaiting the upright in the world to come. Into the realms of bliss many gates are shown surrounded

by emblems denoting welcome ideas of deliverance from trial and the enjoyment of rest. While the guilty soul is terror-stricken at the approach of some spectral shape which comes to escort it to a place of darkness and grief, the heroic soul is transported through the "Eighth Gate" into the charming regions of the blessed.

In this brief mention of the Etruscan faith revealed through art, we have but added one more testimony to the numberless array of testimonies everywhere accumulating, all pointing to humanity's world-wide and ineradicable confidence in a life beyond physical transition, and also in many diverse conditions obtaining in the spirit-world.

CHAPTER XIII

SPIRITUAL CONCEPTIONS IN CHINA AND JAPAN

THOUGH the home of Buddhism was originally in India, it is in Thibet, China and Japan that we must now look to find its hundreds of millions of adherents. This form of religion,—though very pure at its fountain-head, and truly philanthropic in its every original sentiment, as it emanated from that great spiritual teacher with whose illustrious career Sir Edwin Arnold has made the entire English-speaking world familiar,—did not long retain its pristine simplicity, but like many older and younger faiths, it soon became overlaid with superstitious doctrines and ceremonies most of which were reversions to old beliefs and practices rather than newly invented acquisitions.

The three chief varieties of Buddhism, which divide it into Northern, Middle and Southern, represent considerable difference of thought as well as of practice. Northern Buddhism seems more inclined to take on a heroic aspect than does Southern, and this is easily explained when we refer simply to geographical situation, for climate always affects, to some degree, the feelings and the conduct of a people.

China, the mysterious "Celestial Empire," and yet more mysterious Thibet,—the enclosed and awful country concerning which we hear much that is startling and forbidding,—are two lands of Asia which seem peculiarly out of touch with Western thoughts and habits, but Japan

is a friendly neighbor to America and all English-speaking people are disposed to treat the Japanese as brothers, while they look with suspicion upon "John Chinaman," particularly in the United States, though he is very prominent nearly all over America, particularly as a laundryman and in California as also a cook and general domestic. The Chinaman looks so unlike a European or an American that we are always apt to emphasize the word "foreigner," and the much more disagreeable term "alien," whenever we see his costume, watch his manners and listen to his conversation, and most of all when we gaze upon the curious characters which denote his language. Our Japanese neighbors present no such very unusual appearance, because they readily adopt a western dress and manner, and generally adapt themselves, apparently without much difficulty, to the new state of affairs which at once confronts them when they have left their Flowery Kingdom for lands remote across the seas.

That the Chinese have a religion of their own, partly Buddhistic and partly Confucian,—though Confucianism is an ethical and philosophical rather than a distinctively religious system,—is well known to all who gain their confidence or watch their doings. The gaudy "Joss Houses" which constitute one of the popular sights of "Chinatown" in San Francisco and wherever there is a Chinese colony, represent only the crudest and shallowest expressions of the religion of China, precisely as the tawdry pictures and images in Mexican churches exhibit only the most superficial and uninviting aspects of Roman Catholicism. To the Oriental intellect subtle metaphysical abstractions appeal, even though the surface of Oriental life is often tawdry and squalid in the extreme. Cultivated Chinamen, who

may often be met in Washington and other American cities, are frequently Confucians and very often they are rational philosophers entirely free from the superstitious beliefs and customs of the ignorant among their compatriots. Wong Chin Foo and several other highly intellectual and cultured Chinamen who have contributed in the English tongue to many periodicals enjoying world-wide circulation and fame, have presented us with doctrines in the name of Confucius which have proved on examination to be fully as noble morally, and as enlightened spiritually, as any which have proceeded from any other sources. But, as Confucianism does not speak very definitely concerning any future life or communion with the spirit-world, it is not easy to gather precisely the views of educated Confucians on these important themes; we may, however, safely conclude that by far the largest proportion of the Mongolian race not only venerate ancestors, but distinctly believe in their constant presence as guiding, protecting and inspiring influences. In the war between Russia and Japan, which ended with the close of the summer of 1905, news came constantly from Japanese officials confirming more and more the fact that the brave Japanese were greatly sustained in their heroic warfare by their unfaltering spiritual faith, and by faith we do not mean mere traditional belief, but confident certainty that spirit-friends were sustaining them in hours of conflict, and giving unmistakable signs of approval when heroic work was done. Warfare is not the highest human occupation,—and we may all sincerely trust and devoutly work as well as pray, that a happy time may speedily come when war will be unknown,—still we cannot dispute the fact that spirit-helpers are often present on battle-fields where they once fought and, so long as they have

not outgrown their belief in the justifiability and even necessity for strife to settle disputes and prevent incursions of tyranny and the loss of national integrity, they will undoubtedly continue to afford efficient aid to those who are nerved to more successful combat when buoyed up by the sublime assurance that they are not fighting alone, but in the presence of their heroic ancestors and with their full approval. Some touching incidents have been related to us by friends who have lived in Japan and entered sympathetically into the life and feelings of its people. At eventide the ancestral spirits and those who have recently departed from the physical frame are said to gather in some appointed place and receive offerings from those who admire and venerate them. No festival domestic or national is kept without this ceremony.

Many of the Chinese and Japanese practices intended to honor the departed are crude externally, but they are often beautiful when stripped of unnecessary accretions and readily commend themselves to our sympathy and esteem. Even the offering of food and libations to the departed, which is a very ancient and almost universal custom, is not reprehensible in the least when we consider that Oriental philosophers have always taught that all external substances are but veils which hide an incorporeal element. As the physical body is sustained by the grosser part, so is the psychical body fed by the inner substance. This teaching accounts for all the sacrificial offerings made to divinities through all ages and in all countries. It is surely not necessary to slay animals, much less to slaughter human beings, to appease hungry divinities: such barbaric orgies have no place in any refined system of thought or practice; but simple offerings of fruits and flowers to the national

heroes, and to friends in general, is a gentle poetic custom which serves to keep always before the mental vision of those who make the offerings the thought of the intimate nearness of the spiritual to the material world.

Japan, especially since the marriage of Sir Edwin Arnold to a Japanese lady and her reception as a welcome guest in the highest British society, has seemed quite near to the cultured elements in the English-speaking world, and though many Japanese now profess a modified form of Christianity and express great readiness to assimilate themselves with western life and thought in general, the native of Japan nearly always retains a large amount of his ancestral faith unless he becomes a confessed agnostic, as some students do, in which case he is apt to pride himself upon his lack of knowledge concerning all spiritual questions, a species of extraordinary intellectual pride which characterizes also the pretentious culture of the west during a certain early period in scientific research among too easily self-satisfied investigators.

To obtain as nearly authentic a statement as possible of the actual religious condition of Japan at the time of this writing we refer our readers to an intensely interesting letter written by the well-known American presidential candidate, William Jennings Bryan, sent by him from that charming country and published in the *Cleveland Plain Dealer*, February 18th, 1906.

Little that could be added to what is already generally known would throw any new light upon the faith or practice of the inhabitants of eastern Asia; they are now freely mingling among us and as we become better acquainted with our interesting brown and yellow neighbors we shall assuredly cease to feel any sentiment of estrangement to-

wards them. The splendid and enormous ships which now cross and recross the Pacific waters with amazing speed and regularity have already brought Japan almost to the door of America. From San Francisco, Seattle and Vancouver we can go in comfort in a very few weeks into the very heart of eastern Asia, and when we get there we shall find very much to interest us and more than a little to admire, though also much which we may not be able to approve.

The glory of true Spiritualism is that it breaks down barriers and unifies humanity wherever its ennobling teachings are accepted and made the guide of life. We cannot, and we do not, profess to believe that spiritual communion is, or ever has been, the exclusive property of any church or sect; it is the common heritage of the entire human race. Though the Occident rather than the Orient is the head-centre of present-day revelations, this is only because during the revolution of the cycles first one country and then another becomes prepared to be the chief enlightener of the world. In days of old Asia was the source whence spiritual light radiated over the globe; then there came a time when Europe, and finally America, took precedence of all other continents as the head-centre of spiritual enlightenment. Now we see unmistakable signs of the rapidly nearing approach of a truly universal illumination in which all continents will participate. Asia will be revivified, Africa will be no longer dark, Europe will be united and pacified; America will be redeemed from Mammon-worship and set truly free; Australia will become a great new seminary for the bringing forth of a truly eclectic spiritual philosophy.

Such are the signs of these stirring and eventful times. Never again can old superstitions enslave humanity as

formerly, for the hour has already struck which has awakened humanity from its lethargy and called it, in stentorian tones, to shake off the lethargy in which it has so long been wrapped. If the modern spiritual movement has done no more it has certainly compelled a searching investigation of the foundations upon which faith in immortality must rest. At this late date to endeavor to prove that there is communion with the spirit-world seems in many centres an altogether superfluous task; but though multitudes are fully assured of life's endless continuity, there are very many yet who still sit in the shadow of doubt and some who dwell in the caverns of positive denial. Let those who know proclaim their knowledge, and let those who as yet know not hold themselves ready to be informed.

The following intensely interesting account of Japanese life and spiritual realization is taken from an article from a brilliant contributor to the *Banner of Light*, who signs himself Mime Inness; his contribution was published February 24, 1906.

Karma and Shintoism in Japan

When Admiral Togo, after his successive victories, took occasion to thank, in the most formal way, the spirits of the dead for their assistance in the war in which they had lain down their earthly lives, to most Americans it seemed an act of Eastern barbarism, strangely injected into modern life.

How could a great naval captain like Togo be so superstitious, so ignorant?

It is, however, not strange that one reared, as is every

Japanese, in the Shinto philosophy, should take occasion, as a thank offering, to recognize one of the most prevalent of Japanese ideas.

The Japanese is reared not only upon the doctrine of Shinto, which is peculiar to his people, but the Buddhistic doctrines of preëxistence and Karma enter equally into the make-up of his religious life. We in the West have but an indistinct idea of preëxistence. Theosophists maintain the doctrine, but ordinary Christians, especially those reared in Calvinism, have spent all their religious lives in an effort to save their own individual souls from a hereafter which is represented to be so horrible that escape from it is the one "consummation devoutly to be wished."

But Oriental philosophy takes care of all this sort of thing in an entirely different way, a way which is almost inexplicable to the self-seeking Occidental.

"In the first place," says the Jap, "my own soul is not a single thing. It is a term of reproach to me when one tells me derisively, 'I can see that you have but one soul.' My soul cannot exist for an eternity hereafter unless it has already existed for an eternity before this life.

"Eternity is an endless thing. Nothing can be endless if it have a beginning. The Occidental talks of a life in the future which has no end. Then it can have had no beginning; for an endless thing with one end is endless. I must, therefore, have existed from all eternity if I am to live to all eternity.

"Therefore, I know that my soul, in its preëxistent states, has passed through many earth-lives, has had all the experiences which those preëxisting lives imply. It is not, cannot be a single thing, one soul. It is a composite

of all the experiences of all past ages through which it has lived. In me to-day exist consciously the souls of all my kindred by heredity, and no small part of those other lives with which I have lived and by contact have partaken of. Hence, my ancestors, being those to whom I owe, not my existence alone, but all those attributes which make my soul what it is, are certainly worthy of my highest regard and worship.

"Not only this" (and here comes in the Spiritualistic idea), "but these ancestors, as is natural, take in me and my living, the deepest interest. They surround my daily pathway, seeking in every way they can to enhance for me the good and to ward off the bad. What is more natural for the parent who dies than to maintain his interest in his child? You western Christians believe in a heaven to which a dying father goes and shuts from his knowledge everything in which, two minutes before he breathed his last, he was most deeply concerned; or if you believe that he still has knowledge of the lives of his children, he is yet powerless to affect those lives for good or ill. This is still worse than total ignorance. For what is more devilish, what could be a greater hell, than to be compelled to sit supinely by and see the tortures of a child and be powerless to aid? We know better than this. When we die and slough off the flesh, we do not change. We still love, and love implies aid. We still hover near and help bear the burden or share the joy of our children, making it greater by the sharing.

"So, while we worship our ancestors, we know they are worthy of worship. Do you Occidentals still wish an angry God to punish sin? He does punish it, not as one angry, but as one who is just. Sin is not like the naughti-

ness of a child, to be punished by a slipper. It is a breaking of God's laws, which breaking always bears its own consequences. If I violate the law of gravitation and walk off the roof of the house, I fall, not as a punishment for violating the law, but because a violation of the law entails its own consequences.

"So if I do wrong, I suffer. No pardon, no repentance avails to wash away the sin. It entails its own punishment, leaves its own scar. Thereby I am taught not to sin.

"But the consequence of my violation of God's law is that the scar remains. I may not work out my own redemption, until death has seized me. The consequences of that wrong go on just the same, and when next my undying soul seeks physical embodiment, the stain of my sin is still on it, the law is still operative and justice still demands of me the working out of my own redemption. The 'sins of the father are visited upon the children' is true, not as a punishment, but as a simple, just working-out of the rule of the law. This is Karma. Evil in my life I know is just, not for what I have done in this embodiment, but for what I did in another body. Joy is mine, not always for my own merits, but for the good I did when here before. Is not this justice? Is not this right? Does not this explain why life is as it is? Is not this a good and sufficient reason for my ancestor worship?"

This is why the Japanese see so little that is attractive in Christianity. This is why they are Spiritualists. This is why Shintoism and Buddhism are to them the living forces that they are.

This is why this life, seeming such a trifling part of the

real life, is with so little hesitation thrown away by a Japanese in battling for a good cause.

If Western civilization could take a leaf from the book of the little men of the islands, creeds might suffer, but the real life of Christ would be more purely lived and then indeed would "death be swallowed up in victory," being no longer the "King of Terrors."

Such, in brief outline, is a fair sample of Japanese spiritual conceptions.

CHAPTER XIV

MOHAMMEDAN VIEWS OF THE SOUL AND ITS DESTINY

SALE's widely-circulated version of the Koran having familiarized multitudes with the text of the faith of Islam, it is generally presumed that the fairly educated public is everywhere aware of the leading tenets of the faith professed by the several hundred millions who follow the prophet of Mecca and worship God under the name of Allah. Such, indeed, in barest outline, may be the case; a searching scrutiny of Mohammedanism will, however, reveal an esoteric as well as an exoteric faith. Sir Edwin Arnold's beautiful saying:

> "All is love
> Viewed from Allah's home above"

strikes a very different note from that harshly sounded by those who see only the literal surface of the Koran, which closely resembles the Hebrew and Christian Scriptures in much of its external form, and from them it was indisputably, in large measure, compiled.

Mohammed's career was a most remarkable one, and no matter from what viewpoint we may attempt to study it, we can only remain convinced that the Arabian camel-driver, who became renowned as the founder of a system of religion which to-day numbers its adherents by hundreds of millions, was a man of no ordinary capacity or common

enterprise. Like all personal founders of systems, he who founded the faith of Islam was one who could and did accommodate himself, with extraordinary readiness, to the demands of the age in which he lived and the people whom he sought to influence. There are many discrepancies in the Koran, and many fanciful tales and floating legends, but so there are in all Bibles; therefore, in this respect the Koran and its teachings cannot be regarded as in any sense unique.

Mohammed has been called an impostor, an epileptic, who imagined his distorted ravings to be heaven-sent illumination, a wily schemer who only sought his own aggrandizement, and much else that is uninviting and discreditable. But, though this wonderful "prophet" was by no means an immaculate hero, he was undoubtedly a man of many excellent parts, though vice as well as virtue, and weakness as well as strength, figured in his character and influenced his career.

Upholders of strictly monogamic marriage relations cannot endorse polygamy, even in the restricted sense in which Mohammed taught or, at least, permitted it; but when we remember that in his day polygamy and polyandry ran riot in those very lands in which he sought to spread his influence, we may trace the hand of a shrewd statesman in the teaching of a man who limited the wives of a "true believer" to four, and was perfectly willing that the "faithful" should live in a strictly monogamous relation if they so preferred. Had it been the aim or mission of Mohammed to fashion a restricted cult adapted only to a limited section of humanity, his system would probably have been far less ingenious and complex than we find it to be. James Freeman Clarke, in "Ten Great Religions"

classes Mohammedanism among missionary and eclectic systems, in which category he also places Buddhism and Christianity, while Brahmanism he places among the purely ethnic cults which seem indigenous to a certain soil and incapable of successful migration or transplantation.

As Mohammed's period was about six hundred years after the inception of the Christian system, he had much material to work with which had been partly Christianized but had not accepted the authority of the institutionalized Christian church, which, by that time, had grown numerous and powerful, and in many districts oppressive also.

There is a strange fascination attaching to the earlier years of Mohammed's ministry, for it was not till after thirteen years of peaceful endeavor to propagate his system that he had recourse to the sword or even permitted warfare as a means of religious propaganda. It was only —so all reliable historians have declared—after the failure of peaceful measures that Mohammed allowed his band of devoted, though decidedly ambitious, followers to resort to intimidation to convert "unbelievers" to the prophet's creed. At one time Spain was a stronghold for Mohammedanism, and it must be admitted that the Mussulman was often a better civilizer than the Christian, and certainly not more bigoted or fanatical. At present no European nation, except Turkey, is under Mohammed's sway, but large portions of Asia and Africa are completely given over to the faith of Islam, and in many instances that form of religion seems well adapted to the general need.

There are two great Mohammedan sects or parties; one called Sunnees, the other Sheeahs. The former are usually very rigid in their adhesion to the letter of the Koran and

the observance of every ceremonial injunction of their faith; the latter are more elastic in their interpretations and applications and are regarded as somewhat heretical by their more strenuously observing brethren. Turks, Arabs and Tartars are nearly all Sunnees; Persians are usually Sheeahs. The most bigoted among both parties lay great stress upon minute ritual practices and indulge in uncharitable comments upon all who differ from them in even the smallest particular; but all highly intelligent Mohammedans, and there are many such, while holding fast to what may be termed the fundamentals of their faith, are by no means rigid in the case of minor details, nor do they condemn everybody whose practice differs from their own.

Mohammedan tenets as expounded in Chicago in 1893 were quite liberal in many respects, indeed, Alexander Russell Webb, who had become a convert to Mohammedanism and was authorized to proclaim its teachings at the Parliament of Religions, said very little that would not be classed as liberal teaching in modern America. It is a great mistake to suppose that the devotees of any system are all narrow-minded or bigoted, or that any religion traced to its foundation is devoid of charitable and reasonable sentiments. The Sufis, who are Mohammedan Theosophists, constitute an esoteric party and put the same sort of symbolic interpretation upon the Koran that Philo of Alexandria placed upon the Pentateuch. Sufism is Gnosticism, and from the Gnostic standpoint every holy saying has an interior meaning which is discoverable by the application of a system similar to Swedenborg's doctrine of Correspondence, which is employed as an all-sufficing key to unlock the inner mystery contained in

even the obscurest and the most outwardly revolting statements and commands attributed to Deity or to some of the heavenly messengers who figure as prominently in the Koran as anywhere else in reputedly inspired literature. All Mohammedans believe in angels of various ranks and degrees, ranging from infernal to celestial. Eblis corresponds to Satan, and the story of his fall from heaven agrees well with popular Christian tradition.

Predestination is also a cardinal point in the faith of Islam, and often it is so taught that absolute fatalism is the only conclusion one can draw from the utterances of Mohammedan teachers; there are, however, those among them who greatly modify this doctrine until it comes to bear a close resemblance to the Jewish doctrine as set forth in the Talmud, which declares that everything is regulated by divine providence except human conduct; and, unless this exception be made, it is impossible to see how any idea of vice or virtue, punishment or reward, in this world or any other, can possibly be entertained. It is unthinkable that any soul can be held responsible for purely automatic action, and if Allah has decreed every event so that whatever occurs is divinely necessitated, it is impossible to believe that the Supreme Being, or even any tutelar divinity, can be displeased with the carrying out of his own will and the fulfilment of his own purpose. Calvinism is a Christian phase of the worst features of Mohammedanism as any student of the Koran can readily perceive, and nowhere has a more monstrous absurdity been taught than that God punishes, or is angry with human beings for acting automatically in accordance with divine decrees.

There is, however, a bright side to the doctrine of predestination which Theists and Universalists have often

gladly perceived, and that is the idea that the whole universe is subject to the sovereign sway of a perfectly beneficent ruling intelligence, and that in consequence thereof the lot of every individual is divinely appointed and apportioned; therefore, though at present it appears to our dim vision that some are God's beloved and others objects of divine disfavor, when we see more clearly we shall come to know that those conditions we call hells are just as necessary to cosmic harmony as those we call heavens, and that when the purpose of all events is clearly perceived every one will be satisfied with the condition to which he has been assigned.

It is said that Mohammed, in a vision, beheld a mighty tablet whereon was inscribed every event which Allah had decreed must occur before the Day of Judgment. There is no possible reconciliation between God's absolute sovereignty and complete control over every event between the dawn of creation and the end of the world,—a doctrine taught with the greatest possible insistence by Mohammed,—and the other doctrine which is strenuously advocated in the Koran that God rewards obedience and punishes disobedience to his will. Without some degree of freedom to act as one pleases there can be no disobedience: there can be only automatic fulfilment of a predetermined purpose; it stands to reason, therefore, that limited human freedom must have been one of Mohammed's concepts, otherwise he taught what was evidently self-contradictory, and must have been too intellectually blind, as was Calvin, to realize the contradiction in his own most positive assertions. The cruel and foolish statements of Calvinism and Mohammedanism are all of a piece, for they all alike grow out of the monstrous attempt to teach two diametrically opposed

doctrines in one breath. This same fatal absurdity mars the theology of the Athanasian Creed, which has long been the source of bitter controversy among members of the Church of England, clergy and laity alike being hopelessly divided in their views concerning it. Augustine fell into the same error as did Mohammed and Calvin, and the great mistake of them all is in seeking to reconcile what is essentially irreconcilable. Predestination can be accepted rationally in one of two ways: we may believe that God is perfectly satisfied with the condition of affairs throughout the universe because it is the divine will that things should be as they are; or we may believe that foreordination only concerns the immutable relation between cause and effect, —therefore that God has not predetermined what exact course any individual shall pursue, but has only so regulated the course of events that our reaping in this, and in every other state of existence, must be in exact accordance with the nature of our sowing, because it is the inevitable outcome thereof. Either of these doctrines can be held by a devout and rational mind, but no one who yields to reason or employs sane logic can possibly hold a fatalistic doctrine to the effect that man is merely a machine for executing God's designs, and though all parts of the machine equally fulfil the divine purpose, the creator of the machine is pleased with one part and rewards it, but is angry with another part and condemns it.

Neither can any reasoning mind believe that we are saved by believing certain doctrines and condemned if we do not believe them, and at the same time hold that those who have *done good* shall enter heaven, and those who have *done evil* shall be cast into a hell of fire. Doing good and doing evil, as every observer of human conduct

knows, is something totally apart from believing or disbelieving some theological doctrine, even though it be confessed that all beliefs must, to some extent, exert an influence on conduct; and for that reason no belief seriously entertained is altogether unimportant.

To grasp fully Mohammed's doctrine of the spirit-world one must make such allowance for the glowing imagery in which he clothed his speech and the intensely material models on which he founded his descriptions of the bliss of Paradise. Suffice it to say that when denuded of all superfluous accretions Mohammed's detailed accounts of the life to come are founded upon a close acquaintance with the demands of undeveloped human nature, not yet emancipated from the grip of sensationalism; and these accommodations are supplemented by a considerable amount of knowing contact with the "borderland," beyond which, in spite of all his rapturous claims to communion with the highest heavens, we do not believe Mohammed ever really penetrated. Those who have read Swedenborg's "Heaven and Hell" and believe in his seership can readily credit Mohammed's glowing accounts; those, on the other hand, who fully endorse Emerson's essay on Swedenborg will certainly discredit a large amount of Mohammed's particularization. For our own part, we believe the Mohammedan system to be a strange compound of truth and error, enforcing many moral lessons, temperance in particular, with great earnestness, but not presenting as a whole any very edifying views of the spiritual universe, unless we accept a purely esoteric interpretation of all Koranic metaphors.

Concerning the final judgment, we must admit that Mohammed's account of it is not destitute of ethical value, for he evidently, when discoursing on that stupendous

theme, has forgotten his fatalism and brought to the front the true and solemn doctrine of each soul's individual responsibility. Allah is pictured as relentless but supremely just. Every soul is rewarded or punished in precise accord with the amount of good or evil done by thought and word and deed, and the Scales of Justice are adjusted to weigh as accurately according to the Koran as according to the Egyptian Book of the Dead.

Mohammedans who are strictly orthodox, profess to believe that on the day of judgment the entire human family will be assembled before the judgment seat. Mohammed will lead the procession, and will appear as intercessor on behalf of all who have professed the faith of Islam. Prophets of other religions will also appear and intercede on behalf of their respective followers. Gabriel, the mighty archangel, who figures with equal prominence in Christian mythology, will hold a balance so stupendous that when suspended one scale will cover heaven and the other scale will cover hell. The Koran declares that at the judgment seat all shall be judged with such exact impartiality that no deed, good or evil, "the weight of an ant," shall be overlooked. No one soul shall be able to obtain anything on behalf of another. There is no vicarious sacrifice to plead, no substituted or imputed righteousness in Mohammed's creed, but every soul is weighed and judged in exact accordance with individual righteousness or demerit. Mohammedanism in this respect teaches a doctrine which certainly has its roots in Judaism rather than in Christianity, and from Jewish sources it was without question largely derived.

Predestination is utterly absent from Mohammed's picture of the judgment, for the sentence passed on every

soul is utterly without favoritism, though, as it is claimed that "true believers" have lived less wicked lives, for the most part, than unbelievers, they as a rule receive the milder sentences. There is a teaching to the effect that no Mohammedan will remain in hell forever, though idolaters may never escape from a place of suffering if by their wicked lives they have earned the doom of entering it. Idolatry had to be extirpated, so said Mohammed, and he found no surer way for creating a profound horror of it than by declaring that it was the one sin above all others which would receive most awful condemnation at the day of judgment.

So great is the discrepancy among Mohammedans as to the duration of the period of judgment that some have contended that the judgment of the whole human family will be completed in "the twinkling of an eye," while others have stretched it in their imagination to fifty thousand years. All souls must eventually cross the bridge Sirat, which is described as "thinner than a hair and sharper than a razor," and that bridge spans in one frail arch the immeasurable distance over hell from earth to paradise. Curious interpretations are given of Sirat, ranging from the purely metaphysical to the grossly literal, evidencing, in the case of Mohammedanism, as with all other cults, the influence of refinement and barbarity of thought upon the same symbolism.

Once again we acknowledge indebtedness to Dr. Alger for a vivid word-picture which he has drawn in the following sentences taken freely from the Koran. "As soon as the righteous have passed Sirat they obtain the first taste of their approaching felicity by a refreshing draught from 'Mohammed's Pond.' This is a square lake, a

month's journey in circuit; its water is whiter than milk or silver and more fragrant than to be comparable to anything known by mortals. As many cups are set around it as there are stars in the firmament; and whoever drinks from it will never thirst more. Then comes paradise an ecstatic dream of pleasure—filled with sparkling streams, flowing fountains, shady groves, precious stones, all flowers and fruits, blooming youths, circulating goblets, black-eyed houris, incense, brilliant birds, delightful music, unbroken peace. A Sheeah tradition makes the prophet promise to Ali twelve palaces built of gold and silver bricks laid in a cement of musk and amber. The pebbles around them are diamonds and rubies, the earth saffron, its hillocks camphor. Rivers of honey, wine, milk and water flow through the court of each palace, their banks adorned with various resplendent trees, interspersed with bowers consisting each of one hollow transparent pearl. In each of these bowers is an emerald throne with a houri upon it arrayed in seventy green robes and seventy yellow robes of so fine a texture, and she herself so transparent, that the narrow of her ankle, notwithstanding robes, flesh and bone, is as distinctly visible as a flame in a glass vessel. Each houri has seventy locks of hair, every one under the care of a maid, who perfumes it with a censer which God has made to smoke with incense without the presence of fire; and no mortal has ever breathed such fragrance as is there exhaled.

"Such a doctrine of the future life as that here set forth, it is plain, was strikingly adapted to win and work fervidly on the minds of the imaginative, voluptuous, indolent, passionate races of the Orient. It possesses a

nucleus of just and natural moral conviction and sentiment, around which is grouped a composite of a score of superstitions afloat before the rise of Islam, set off with the arbitrary drapery of a poetic fancy, colored by the peculiar idiosyncrasies of Mohammed emphasized to suit his special ends."

We have no reliable information concerning the attitude of Mohammedans in general as to their views on spirit-communion, though we know that they often lay stress upon the ministry of angels and do not hesitate to aver that the faithful on earth are attended by celestial spirits. There is much to admire and much that is repugnant in Mahommedan theories of the spiritual universe, but sifting out its best elements and discarding what is unworthy of credence and not calculated to advance any ethical purpose, we may well maintain that the prophet of Mecca deserves to be ranked among those intrepid religious leaders who have not been destitute of concern for human welfare, even though swayed by much personal ambition.

When men arise in our own day like Joseph Smith who founded Mormonism, Cyrus Teed, the founder of "Koreshan Science," John Alexander Dowie with his scheme of non-Jewish Zionism, and other powerful and dominating intellects who sway a multitude quite easily, we can understand something of the nature of Mohammed's influence.

CHAPTER XV

ANCIENT JEWISH AND EARLY CHRISTIAN IDEAS OF THE SOUL AND OF SPIRIT-COMMUNION

WITHOUT some knowledge of Jewish beliefs and practices, it must always prove extremely difficult for the average enquirer into primitive Christian doctrines and ceremonies to understand at all clearly what many of them signify or from what sources they have been derived. Far from being opposed to spirit-communion of an elevated type, a very large percentage of orthodox Jews have always affirmed it, though often only to a limited extent, and only in the case of very notable individuals. The much-disputed Bible story of the appearance of Samuel to Saul, which the fine American actor Wright Lorimer has deftly interwoven with the plot of his famous play "The Shepherd King," serves as a good illustration of very ancient Jewish tradition, and the modern playwright who makes the woman of En-dor declare that the apparition is through no art of hers, has interpreted aright the prophetic teaching concerning communion with departed friends and teachers. Jewish seers and sages always protested vehemently against necromantic arts and witchcraft. They condemned every form of sorcery, but this did not effect direct communion with the spirit-world apart from the practice of rites or incantations forbidden in the Law. The much-perverted picture of the soulless witch whom Saul consults, is taken, so far as stage-setting is concerned, far more from Shakespeare's "Macbeth" and from mediæ-

val fancy than from any words contained in the Bible record of Saul and his ultimate downfall. The woman at En-dor told no falsehood and behaved in no unseemly manner, and it is absurd to blacken her reputation, as many preachers have frequently done, in order to force into a narrative statements it does not contain in order to read them forth again as alleged divine warnings against Spiritualism. Such pulling cover over half-opened eyes is a dishonest trick, and has brought into deserved contempt the unfair attitude taken towards Spiritualism by sensational declaimers, notorious rather than famous, who have made capital among the unthinking and the too-easily influenced among their hearers, out of garbled and distorted versions of obscure ancient Biblical incidents. Samuel could not rescue Saul from the inevitable results of his own misdoing; it was therefore useless for the rebellious king to "trouble" the departed prophet when it was already too late to profit by that prophet's warning. But, far from Samuel condemning Saul to everlasting perdition in consequence of his earthly crimes and follies, he contents himself with predicting that both Saul and Jonathan would "be with him" on the following day. No other reference can fairly be gathered from the story, if it be credited at all, than that Samuel in spirit-life could see a little further ahead than could those still on earth, and he knew and did not hesitate to reveal, that David was already appointed Saul's successor, and it would be vain at that late hour to make any attempt to keep the crown on the head of a monarch literally, when it had already fallen psychically.

Two of the most notable instances of undying belief in spirit-communion among Jews who have not relinquished the traditions of their ancestors is the belief that Elijah

presides at circumcisions, and a seat is kept vacant at a festive board for Abraham on the first night of Succoth, the feast of Tabernacles or Booths. It is declared that, though unseen by mortal eye, the patriarch is spiritually present in the booth, or wherever the Succoth feast is spread, and if a stranger appears on that occasion he is regarded as sent by Abraham to represent him at the board, a stranger on such an occasion is therefore treated with extraordinary hospitality and his presence is regarded as an omen of good to the family of whose bounty he partakes; Elijah is also believed to spiritually preside at the Seder service on the first and second evening of the feast of Passover. Should modern criticism dispose to a large degree of the personal Abraham or Elijah of pious tradition, the spiritual sense of a guiding presence need be in no degree disturbed, and it is indeed far easier to grasp the thought of many spiritual beings presiding at different festive boards in different parts of the world than to think of but one highly influential spirit presiding at the same time at so many banquets. But, should the personality of Abraham and of Elijah be rigidly adhered to in the most strictly orthodox sense, we are then only called upon to believe that spiritual radiations from a master-mind can be sent forth far and wide, and such is no doubt the case when we are successful in our oft-attempted demonstrations of mental telegraphy or telepathy.

Prayers for the departed enter into every Jewish liturgy and form part of every regular Jewish service, and though the time-honored "Mourner's Kaddish" does little more than express faith in God and offer prayer for blessing on all Israel, it proves convincingly that the departed are not forgotten. "Only the body perishes" is a familiar phrase

from a popular introduction to the Kaddish, found in the Union Prayer-book employed by a very large number of congregations in America.

Primitive Christianity owed its origin very largely to the intrepid zeal of Saul of Tarsus, who, as Paul the Apostle, is more widely quoted by doctrinal preachers than are even the Words of Jesus as recorded by the four evangelists, and it is from Paul's epistles that nearly every dogma of the Christian belief has been gradually upbuilt. The two Letters to the Corinthians set forth in general outline the doctrine and practice of those early Christian congregations which,—during the formative period of Christianity being composed as they were partly of Jews and partly of Gentiles,—were often disunited internally and needed a strong disciplinary bond to organize and federate them and prevent their being destroyed by schisms. Paul was unquestionably a strong leader, a man of indomitable perseverance and of decidedly a fiery temper, capable of sustaining enormous burdens, even though handicapped (probably), by a physical constitution far from robust. His was one of those phenomenal careers which serve to demonstrate to a highly exceptional degree, the power of spirit over matter; for, though seemingly weak in frame and afflicted with defective sight (so nearly all traditions tell us) despite his "thorn in the flesh" which he described as "a messenger of the adversary which buffeted him," he performed heroic work of many kinds and in most trying circumstances through that indomitable spiritual energy which he styled "the power of an endless life." No one can read the Paulinian epistles with any sort of penetration without seeing at a glance that their author was an uncompromising Spiritualist and a thoroughgoing

Universalist. "As in Adam all die, even so in Christ shall all be made alive," is a text containing quite enough in itself to prove distinctly where the writer stood who penned such bold and definitely affirmative statements. To the mind of Paul the whole creation was safe in the keeping of the Almighty, and he certainly knew nothing of the nightmares of a false theology which, in later centuries, wrested the teaching in the Epistle to the Romans to the upbuilding of a doctrine of election and reprobation which no Jew would ever have invented, and Paul never forswore Judaism: he merely added to it a Christian supplement. Beginning as an extremely orthodox Pharisee, an ultra-ritualist, this wonderful man went on to a point where he left all matters of ceremonial to the conscience and judgment of individuals. "Let every man be fully persuaded in his own mind" was Paul's doctrine; but let him never seek to thrust his personal convictions upon his neighbors.

The story of Saul's conversion, as recorded in the "Acts" is a thrilling spiritualistic narrative. Journeying between Jerusalem and Damascus, he undergoes a spiritual experience which changes the entire current of his thought and life. Some radiant spiritual presence appears to him and asks him why he persecutes the innocent at the instigation of the priests and magistrates. Like many highly emotional sensitives, he is completely overwhelmed with this amazing and altogether unexpected manifestation, and for three days is without sight and in a very precarious condition. On his recovery he is a changed man, and becomes the warm friend and ardent supporter of those whom he aforetime had relentlessly persecuted.

It should always be remembered that Paul was the chief exponent of the resurrection of Jesus, and he never claimed to have seen any risen flesh, but only to have held communion with the Master in a purely spiritual manner. Those highly intelligent English clergymen who are now outspoken in their advocacy of a purely spiritual view of the resurrection are not "heretics"; they are simply reiterating what the New Testament declares, for neither the gospels nor the epistles contain a fragment of evidence sufficient to prove that the primitive Christian church held any carnal doctrine of resuscitation, such as was forced upon it at a later date by those belligerent creed-makers who out-voted the more spiritually-minded in certain famous ecclesiastical councils and foisted upon the church a repulsive and irrational dogma entirely at variance with the earliest Christian faith.

We submit the following propositions to the discomfiture of all who insist upon a carnal instead of a spiritual view of the resurrection. 1st, the gospels tell us that the reappearance of Jesus after his crucifixion occurred within about forty hours after his physical decease, and that the very watchers at the cross who remained to the end on Friday afternoon, did not recognize him in any physical manner when he showed himself to them, near the sepulchre in which his remains had been placed, at daybreak the following Sunday morning, and, moreover, when two disciples walked with him to Emmaus on the same evening, a distance of several miles, they did not recognize him by any physical test, but only as did the women in the morning, by purely subjective or internal evidences; or when he specially made himself known to them by some essentially characteristic word or act.

2d. The solidification of the apparition to Thomas the skeptic was clearly an instance of what, in these days, is termed materialization, and the language of the gospel which records it is such as to prove abundantly to every unprejudiced reader that there was a distinct difference between the grosser nature of that demonstration and the more ethereal character of the appearances vouchsafed to the other disciples whose spiritual perceptions were more open than were those of Didymus.

Spiritualists among the clergy, like Archdeacon Colley and others who have made an earnest investigation of psychic phenomena for several decades of years, emphatically testify to the reality of spirit-materialization as well as all other phases of spirit-manifestation described in the New Testament; and though such men are "thorns in the side" of those literalistic theologians who can see nothing in the scriptural doctrine of resurrection deeper or more spiritual than physical revivification, their influence is continually spreading and that influence is becoming too great to be effectually offset by any endeavors on the part of bishops or any other dignitaries to lead the people back to outworn superstitions. Quite a sensation was created in London during the summer of 1904 by the action of the bishop of the diocese, who refused to permit a clergyman to preside at a lecture delivered by Mrs. Besant on "REINCARNATION," which is the oldest form of the doctrine of resurrection of the flesh, and the only form in which it can reasonably be accepted by thoughtful minds. We can possibly believe that in order to work out a cycle of experiences we may need to take on successive bodies until at length a perfect structure is upreared. This was one of the doctrines preached by some primitive Chris-

tians, though there appears never to have been a time when the entire Christian church was unanimous in this regard.

This doctrine, strenuously advocated by modern Theosophists, is at least thinkable and to many minds is highly credible; but the attempted enforcement of an unthinkable dogma of physical resuscitation can only meet with total rejection at the hands of thinking clergymen as well as laymen. Nothing can be more disastrous to the cause of true religion than any endeavor to bolster up incredible assertions in religion's name, and this the wiser among church people are now beginning to see quite clearly. Even if the physical resurrection of Jesus was completely proved, it would throw no light whatever on the question of the raising of ordinary human bodies at the "last great day," and that for two very significant reasons: 1st,—that Jesus is reported to have been in the tomb only forty hours and his body did *not see corruption*—this is insisted upon by orthodox Christian theologians; 2d—that it is expressly taught by the same expositors that he was *not born in the ordinary way;* therefore so exceptional a body raised under such exceptional circumstances could offer no proof of the resurrection of ordinary bodies which have already seen corruption.

Physiologists of the old school are wont to claim that the physique changes completely every seven years, and the celebrated French astronomer Camille Flamarion said long ago in his well known treatise "Dieu dans la Nature" that a physical organism can be completely reconstructed by natural physiological processes in less than one year, some parts of the structure changing within thirty days and other portions at different intervals, never extending to

much over eleven months. If Marie Corelli's statements in "A Romance of Two Worlds" are to be credited, there is an electric germ at the centre of every organism around which the body is formed and which escapes at the time of physical dissolution, though it never dies. This "germ" may be identical with the "permanent atom" vouched for by many Theosophists who are reincarnationists; and this may be the nucleus of the new body which is to rise at the close of a cycle. The writer heard a very similar idea broached by English clergymen many years ago who, when seeking to expound the creedal phrase "I believe in the resurrection of the body," said that there is undoubtedly some germ at the centre of the organism which never dies and which constitutes the foundation of the "resurrection body." With such doctrines we have no dispute, but they bear no resemblance to the crude fancies of the poet Young, who, when describing the resurrection, uses such grotesque expressions that much of his poetry is often looked upon as satire by thoughtful readers. Take the glowing imagery of Ezekiel 37 in which we can easily detect the prophetic view of the resurrection entertained in ancient Israel. A vision is described, in which description glowing metaphor is introduced. The whole House of Israel is represented under the figure of dry bones in a valley, to which the prophet effectually appeals, urging them in the name of the Most High to come forth "out of their graves,"—a purely symbolical expression, the significance of which is transparent, for the vision is interpreted in the very chapter in which it is described.

It would be quite as reasonable to interpret Peter's vision described in Acts 10 literally as to insist that Ezekiel 37 predicts a corporeal resuscitation, and there are

people blind and stupid enough to see nothing grander in Peter's vision at Joppa than permission to eat pork and shellfish and other table "delicacies" forbidden by the Mosaic Law. Peter's vision, however, is explained and applied in the chapter which narrates it, wherein it is shown to teach a valuable and still greatly-needed lesson in universal brotherhood.

The terms death and dead, as well as raised and resurrection, are used frequently in Paul's epistles in a mystical or esoteric, and at the same time truly practical, sense. For example, people are described as "dead unto sin" and "raised to righteousness." Paul himself "dies" daily, and exhortations are given to those who are already "risen with Christ" to walk worthy of the high vocation to which they have been called.

Much salutary spiritual and ethical teaching can be gathered from all such expressions, and we are fully justified in making use of them, but they teach a far different doctrine than the irrational and carnal views which have been foisted upon the world by a secularized church in periods of degeneracy.

As to communion with the spirit-world there seems no doubt on one point, viz., that it was on no other basis than that of conscious spirit-communion that the Christian Church was originally based. Not hearsay evidence, but actual living proof of intercourse with at least one who had actually passed through death and demonstrated immortality. "Because I live ye shall live also"; "I am he that liveth and was dead and behold I am alive forevermore." These and many other passages of similar import may be cited to show that individual immortality conclusively demonstrated was the corner-stone of early Christianity.

In an elaborate work by Crowell, "The Identity of Primitive Christianity with Modern Spiritualism," an enormous array of proofs are marshaled to sustain this proposition; and similar facts are arrayed in an equally conclusive manner in the writings of S. C. Hall and many other cultivated and brilliant writers of the nineteenth century, who did not hesitate to show that only a spiritualistic view of the New Testament explained its reasonableness.

The many instances of spiritual manifestations recorded in the gospels cannot reasonably be explained away unless we are prepared to deny that the so-called "miracles," and many other phenomena, have any other than a purely figurative or subjective meaning; and though such a view may prove acceptable to rationalistic Unitarians, it will always be met with determined opposition by all who seek to uphold traditional Christianity.

Mrs. Besant, in her "Esoteric Christianity," in which she discusses the "Lesser Mysteries," deals largely, but not exclusively, with the symbolic aspects of gospel narratives, and to such a volume many people are now turning who are eager to escape the unsatisfactory alternative which has often been presented, either to endorse the crudest orthodox literalism or else to deny *in toto* the marvelous tales with which the gospel narratives abound. When Strauss published the first edition of his "Life of Jesus" while a very young man, he satisfied some of his skeptical colleagues, and gave much delight to many people outside of Germany as well as within its borders, by insisting upon an altogether mythical view of the alleged *miraculous*, but so feeble an interpretation of the origin of several "myths" as Strauss attempted, served to cast serious discredit upon his conclusions, at least among inquiring people who are never

likely to rest content with mere dismissal of a difficult problem in an extremely commonplace manner. No better illustration of the defect of Strauss' method can be given than its attempted explanation of the tradition that Jesus walked on the water by deciding that he simply walked on the seashore and from that trivial circumstance,—which could have excited no reasonable wonder, seeing that to walk by the sea is a familiar every-day occurrence,—there arose the legend that Jesus was seen by his disciples walking on the waves. Credulity is heavily taxed to accept so far-fetched a solution, because it is well known that mythical stories are built upon unusual and surprising events which appeal strongly to imagination and for which no scientific explanation has yet been offered; and so simple a fact as a man walking by the sea is utterly inadequate to set a wonderful story floating, as the circumstance is so common that no one would think twice about it seeing that there is no mystery connected with it requiring any explanation whatever.

Far easier is it to credit the romantic theory of Renan than the skeptical theory of Strauss, though Renan's portrait of Jesus is at times so weak as to fall far below the necessary heroic standard. That Jesus stands at least for a Master, and was so regarded at the beginning of the Christian era is a fact beyond reasonable dispute, despite the fact that Dupuis, Gerald Massey, and many other distinguished authors, in their determined endeavors to prove Christianity identical with a far older Solar Cultus, have sought to disprove utterly all historical foundation for the gospels. The three gospels attributed to Matthew, Mark and Luke, commonly styled Synoptic, undoubtedly record historic incidents, so does the mystical Fourth Gospel,

though in less pronounced degree; for, unlike its predecessors in the Canon, it commences with a Gnostic dissertation concerning the Logos which Theosophists declare "ensouls" the universe.

In John 14 we have a striking illustration of the continuity of earlier teachings, when the Master says to his disciples "In my Father's house are many mansions (abiding places), if it were not so I would have told you." Such language seems perfectly to confirm an already accepted truth but does not serve to enunciate a new doctrine. "Whither I go ye know and the way ye know" may also be fairly taken as another proof of the complete agreement which subsisted between the primitive Christian gnostic teaching and the more ancient teachings with which primitive Christianity was in complete accord, and of which its distinctive doctrine was a continuation.

Many strange allusions to "baptism for the dead" and other ancient rites, found in the epistles of Paul, show to every student that early Christian practices were in many respects identical with pre-Christian customs which had been long established and which were intended to confer advantages alike upon those yet on earth and their departed brethren. In the Apostle's Creed, Jesus is said to have "descended into hell," which is often translated Hades,—the general abode of departed spirits. Here is an unmistakable evidence that when that early creed was compiled no such ideas as a hell of endless torment had entered the Christian mind, for no Saviour would minister among the irrevocably lost.

The early Christian assemblies were meetings of devout and fraternal persons who exercised their various spiritual gifts one by one in open conference, and it was only after

some of these meetings had become disorderly and sober discipline had been relaxed, that it was necessary for Paul, as overseer of many federated congregations, to rebuke disorderly practices and insist that all things be conducted "decently and in order." "The spirits of the prophets are subject to the prophets" is a clear reference to the orderly exercise of spiritual gifts in an assembly, and surely not even one who seeks, in these days, to attribute all spirit-communion to "evil" influences will be found ready to concede that the faithful, self-denying early Christians who jeopardized their earthly all by fidelity to their convictions and stood ready to shed their blood, if need arose, for the Christian cause, were possessed with devils. Only the rational view of spirit-communion, which we are taking, explains phenomena recorded in the New Testament, and if it come to comparison between ancient and modern marvels and mysteries little difference can be discerned between the two. Wherever we turn for confirmation we find that orderly and disorderly conditions contemporaneously prevail, and it ever has been and still is intensely necessary that we should uphold the former and not let the latter go unreproved.

To understand at all clearly the attitude of the earliest Christian church towards spirit-communion we must never allow ourselves to forget that the first impetus given to the Christian movement was its claim to have demonstrated human immortality in an age and in countries where faith therein had well nigh expired or where doubt was gaining so great a foothold that the path to the hereafter was so deeply veiled in shadow as to make the hour of dissolution one of impenetrable gloom. Jesus brought life and immortality "to light"—such was the early Christian

claim, and this he could not have done unless he had willingly surrendered himself to crucifixion when his opponents desired to crucify him. "Have no fear of those who can kill the body, for that is all that they can do" is a text which announces spiritual, not fleshly, immortality in terms of unmistakable lucidity. It was not a physical but a spiritual body which arose and appeared to many and ultimately ceased to manifest on earth except in such rare instances as that of the appearance to Saul of Tarsus at the time of his conversion.

It is absurd to argue that Jesus did not sanction spiritual communion because he told Thomas that it was more blessed to be endowed with spiritual perception than to be dependent upon tangible external demonstrations, for such it ever must be.

The men and women of nineteen centuries ago who were led to embrace Christianity in its pristine period were human beings like ourselves, with deep affections and yearning aspirations such as we are conscious of. Neither in the established Judaism or Paganism of their day did they find the evidences or the consolation which they sought, any more than people find either to-day in a hard institutionalized ecclesiasticism or in a scientific agnosticism which is always its close companion, though seemingly its direct antagonist.

No amount of bewildering speculation can ever satisfy the cravings of human love, for in hours of bereavement people are not seeking to know whether by some vaguely defined alchemistic process they can eventually "cheat the undertaker," they are striving to receive proof that their beloved friends who have departed are still alive and loving and capable of communing with them still. To the early

Christians, who were in constant peril of losing their earthly all, all material things (fleshly bodies included) appeared of very little value. They were in constant danger of underrating rather than of overvaluing the material world and all that it contains. While we cannot find ourselves entirely in accord with all primitive Christian views and practices, any more than we can sympathize entirely with the beliefs and ways of modern Spiritualists, we do affirm that the early Christian religion was founded upon demonstrated individual immortality, and that it taught a progressive continuous life for every human being after dropping the external organism. Mourning for the departed received no sanction in the early Christian church; white robes, not black, were worn on occasions of transition, and at the service of holy communion it was generally believed not only that commemoration of the departed should be made and prayers for their continued progress offered, but also that they were often truly present with their fellow communicants and still took part in the blessings of the united spiritual feast.

Slowly, but surely, is modern Christendom returning to the ancient esoteric faith; one by one clergymen, now branded as heretics by their materialistic and ritualistic confreres, are coming to the front with outspoken declarations which strike the less spiritually-minded but professedly "orthodox" among their brethren with indignation and alarm; but the old fallacy of a fleshly resurrection has to die and it is surely dying, and not slowly, that in its place may rise a spiritual conception of immortality in which science and religion can unite their wedded hands. The following utterance from a distinguished English clergyman is amply sufficient to show the drift

of modern religious thought, back to primitive spiritual conceptions and forward to new and nobler definitions of life and its endless continuity. We offer no comment, we agree so perfectly with the quoted words that we prefer to leave them without addition of our own to make their salutary influence felt upon every attentive reader's mind. The author of the following quotation is the Rev. Forbes Phillips, vicar of Gorleston, who has dramatized Guy Thorne's popular book, "When it was Dark."

"For my own part I declare plainly as a high church clergyman, who indeed wears vestments and lights candles on the altar, that I do not consider it an article of Christian faith that his body did rise from the tomb. On the contrary, I believe it did not. I believe if we were to make careful exploration in Palestine to-day we might actually come across the sacred tomb and discover within it the precious body of our Lord; or, at all events, dim remains of it as it was hidden away by Joseph of Arimathea.

"Christ rose in spirit. It was the spirit that appeared to the disciples so constantly after the crucifixion. It was a spirit that ascended into heaven, and it is a glorious spirit that appears and has appeared during the long centuries to thousands of wearied Christians here on earth."

CHAPTER XVI

PSYCHICAL RESEARCH IN MODERN EUROPE

UNDER the name of psychical research the phenomena of Spiritualism are being carefully and cautiously investigated in Great Britain, and also, to a very great extent, in France, so much so, indeed, that in Paris it is almost impossible to avoid meeting talented and influential people who are actively engaged in this important and alluring study. When the writer, in 1895, was the honored guest of Marie, Countess of Caithness, Duchesse of Pomar,—known all over the literary world as a learned and enthusiastic exponent of Spiritualism and Theosophy,—at the magnificent palace in Ave Wagram, named Holyrood in honor of Marie Stuart, Queen of Scots, whom the duchess believed to be her spiritual guardian, all sorts of interesting people gathered in the splendid salon to discuss all conceivable aspects of psychic science. It was then that many of the movements which have now grown to large proportions were in a comparatively incipient stage, though even then Spiritism as set forth by "Allan Kardec" was a well established cult, possessing an extensive literature and represented by many gifted men and women of high social standing and far more than average intelligence. Three of Allan Kardec's works—"The Mediums' Book," "The Spirits' Book," and "Heaven and Hell"—had long been translated into excellent English by the famous Anna Blackwell, and still another—"Genesis"—translated by the present writer, had appeared in America.

These four books constitute the leading text-books of European Spiritists, who nearly all accept the doctrine of reincarnation as well as spirit-communion. The work of the Leymaries has long been widely and favorably known, and at the headquarters of the organization of which P. G. Leymarie (now succeeded by his son) was long the head, every phase of mysterious phenomena is persistently and critically investigated.

The fine premises known as 42 Rue Saint Jacques, are the centre of spiritistic operations participated in by many of the most famous scientists in Europe, for in France and Italy scientific men of recognized high standing are foremost in the ranks of psychical investigation. The works of Flamarion, the world-renowned astronomer, have done very much to popularize enquiry into everything "occult"; his splendid collection of well authenticated facts, published as "L'Inconnu" (an English edition of which bears the title "The Unknown") has served to open the eyes of very many who might never have been led to investigate had it not been for the prestige given to the enquiry by so great a scientist.

Victorien Sardou, the famous playwright, for a great many years has been a prominent advocate of Spiritualism, and it is well known that Victor Hugo and many others among French "immortals" have vouched for the reality of spirit-communion.

The Martinists and various other mystic orders have influential membership in Paris which, despite its frivolity on the surface, has a deep undercurrent of genuine spirituality, which no skepticism or indifference has ever been able effectually to quell.

We hear of "Satanism," which is Black Art and alto-

gether opposed to true Spiritualism, Occultism and Theosophy, but that is but a sad perversion of a mighty and glorious force which, when rightly understood and wisely handled is capable of contributing enormously to human welfare. Despite the constantly reiterated assertion that France is atheistic in its modern tendency, nothing can be further from the truth so far as its most enlightened citizens are concerned. The Republic has indeed exalted State above Church, but, in so doing, though it has completely secularized education, it has cleared the way for a new and perfectly unfettered investigation of the secret forces of Nature which can now be fearlessly conducted, without fear of interruption, unless deeds are performed so much at variance with common rights and liberties that the arm of civil law must be invoked, in which case the wrong-doing of clairvoyants, palmists, astrologers and others must be justly dealt with precisely as similar misdemeanors committed by other classes of society. Clairvoyants in France are numerous and often very reliable, though too many seers and seeresses are unduly given to enlarging upon the dark side of whatever they psychically discern. France is a curiously impressionable country; its very atmosphere seems favorable to psychical development, and the ready impressionability of its inhabitants makes it far less difficult for spiritual views of life to gain a footing there than in lands where the temperament and habits of the people incline to the solid rather than to the volatile.

The influence exerted by the Duchesse de Pomar was exceedingly great, as she combined with ample means and high station a superb intellectual equipment for literary enterprises in which she magnificently excelled. For many years the fine monthly magazine she edited *L'Aurore*

was the paper *par excellence* in which might always be found the latest and most brilliant utterances of the greatest thinkers in Europe who undertook to treat on psychic themes. When that truly noble lady passed to spirit-life in the autumn of 1895, no one was found to exactly fill the place the good duchess had left vacant; but, though such was literally the sad fact a perfect host of honorable and capable men and women have arisen on all sides to sustain and further develop interest in all that pertains to the psychic side of human nature. That very popular American periodical, *Everybody's Magazine*, published a finely illustrated article (March, 1906) by Vance Thompson, entitled "The Invisible World," in which the public has been treated to an insight into spiritualistic and occult doings which must have proved a great eye-opener to those belated people who do not know that this scientific twentieth century is most keenly alive to the evidences of life immortal and that European as well as American and Australian capitals are centres of investigation, leading rapidly to results which are completely demolishing materialism and putting to rout at the same instant perverted religious dogmatism. A photograph of Spiritualist Headquarters in London shows a fine building in Hanover Square, a most fashionable West End district, the seat of the famous St. George's Church, famed as the historic fane in which countless aristocratic marriages have been celebrated. The next illustration shows us the interior of the great hall in Rue d' Athènes, Paris, where a highly distinguished company of learned men and women are seen seated at a conference of the Society for psychical Research, of which Professor Charles Richet is president. This body has had in its presidential chair at different

times Sir William Crookes, Sir Oliver Lodge, and others among the most distinguished scientists of the present age. Such men are neither charlatans nor the dupes of tricksters, and it is they, and others like them, who are now conducting intricate and elaborate investigations which are bearing abundant fruit, though the measures employed seem often unnecessarily slow and laborious to convinced spiritualists, for whom these tedious proceedings appear not to be necessary; but such should never lose sight of the important fact that the scientific world is not made up of *lucides* or sensitives, and the outside non-sensitive public is demanding a record of scientifically conducted experiments prior to accepting as proven the stupendous, though intrinsically simple, facts for which these learned savants are prepared to vouch.

Another photograph shows Flamarion lecturing on some phase of Spiritualism in which he has been deeply and critically interested from his youth. Celebrities and their endorsement mean much to many minds, and rightly so in some senses, for men who are devoting their lives industriously to the pursuit of any branch of science, provided their researches are being honorably conducted, are justly entitled to our attention and esteem. It takes the trained observer and experimentalist to carefully weigh all minor points in evidence, and if these are neglected, testimony otherwise valuable often remains decidedly inconclusive.

Major Darget's portrait is also presented as one interested in matters occult, and he as discoverer of the "N Ray" has long been one of the brilliant and highly-honored lights in French scientific circles.

A comparatively new word is now in constant use—*metapsychical*, which undoubtedly means much more than

the old *metaphysical* and it has a congenial companion in *supernormal*, which has largely driven from the vocabulary of culture the ancient *supernatural*. Terms are valuable to the extent that they clearly express ideas, but no further, and if the new word *metapsychical* proves a successful candidate for scientific honors, scientific men who use it must be prepared to define exactly what they mean by *psychical*, and then go on to define *meta*, which properly means beyond. That extremely foolish phrase "unconscious mind," which we regret to discover is holding high carnival in reputable literature, conveys no intelligible idea to the average thoughtful reader. *Super* and *sub*, meaning respectively higher and lower, may be allowed to stand as expressive prefixes, but *un* is a negative term, and therefore definable only as an expression of negation. There is no unconscious mind, though the mind may be expressed on various planes in diverse manners.

The savants of Europe who are busy wrestling with occult problems, are certainly on their way to many valuable discoveries, but many of their present positions are purely tentative, and as they honestly and fearlessly admit, they are not afraid to propose hypotheses temporarily and then abandon one hypothesis in favor of another when further knowledge compels the taking of some more advanced position. "Everything is possible; nothing is proved." Such is the introductory statement likely to be made by the scientific researcher who, standing on the threshold of a vast unknown, refuses to pronounce anything *unknowable*. In like manner are we dropping from our vocabulary, when we seek to be rigidly scientific in our choice of terms, such familiar, but often misleading, words as invisible, inaudible, incurable, in-

corrigible, and many more of the same family. As substitutes for the terms we are discarding we are bringing rightly into prominent employ such reasonable and useful words as unseen, unheard, uncorrected, and many more of like import which do not close the door upon any sort of investigation, but only describe an immediate and temporary agnostic attitude, which may at any moment yield to a gnostic position as a result of successful new discovery.

Much stress is laid in many quarters upon the dangers to ill-balanced minds resulting from too close attention given to things mysterious; but, though caution is doubtless needed, and there have been some sad catastrophes resulting apparently from unwise dabbling in the "occult," it must not be forgotten that scientific research in general, as well as the pursuit of further application of the principles of mechanics, has never been unattended with some degree of danger as well as difficulty. It is therefore only puerile to cry out against investigation because danger and difficulty, to some extent, surround the gate of the temple of higher knowledge. Where would have been the great railways, canals, electric cables, and a thousand other valuable appliances in the modern world if inventors and explorers had been scared from their work by the parrot-cry of those whom Longfellow well described in his poetic gem "Excelsior," but to whose croakings and warnings the intrepid Alpine climber would pay no heed? Timid people whose nerves are weak and whose hearts are in a pathological condition must move very cautiously in all directions; but the stronger and healthier members of the human race will never content themselves with following directions adapted only to the needs of the weakest specimens. But though there are dangers as well as

difficulties along the road of psychical investigation, the uncanny aspects of the question are greatly exaggerated, and in almost all cases where insanity and crime have been attributed to psychic investigation or to the development and exercise of "mediumship," it has been found after more close examination that quite other causes than those alleged by the enemies of Spiritualism had been manifestly working to produce disastrous ends.

Religious revivals and all forms of emotional excitement are very dangerous for some people, and much as we may wish to reform Spiritualistic methods, as we certainly desire also to reform religious propaganda, we cannot do either by holding up to unreasonable execration an entire system because it manifests certain grave faults which greatly need correction. Ella Wheeler Wilcox gave excellent advice to multitudes through the medium of the Hearst newspapers when she counseled astrologers, palmists, clairvoyants and all to whom the public go to "get their fortunes told," to exercise great wisdom in plying their vocation, for her good sense and wide experience in the world had fully assured her that people will enquire into the mysterious, precisely as they will visit doctors, lawyers, and many other classes of people when they are in doubt or trouble. We certainly cannot prevent the exercise of psychic gifts or the investigation of aught that is "occult" in private, even though the law should put down its public practice, we are only reasonable, therefore, in so far as we determine to accept an existing situation and seek to make the best of it in the truly practical way of setting to work to improve and refine what cannot be abolished.

The darker aspects of Parisian Occultism have no con-

nection whatever with scientific research or with Spiritualism, and though they are getting a good deal of advertising they exercise only a very slight influence in any other than the most morally depraved circles of society. Spirit pictures, drawn automatically through the hand of the distinguished etcher Ferdinand Demoulins, have excited much attention among Parisians, and spirit photographs vouched for by the famous Col. de Rochas are also objects of considerable interest.

All these things are very wonderful, and the attention they excite is more than transitory, but even these marvels pale in genuine importance, in the esteem of many, in the presence of the wonderful works of healing which are constantly attested by competent witnesses, who know of the immense benefit derived by many sufferers through the agency of psychic treatment or psycho-therapy, often clumsily designated hypnotism, which is a misleading term unless applied exclusively to methods which induce sleep or are in some way connected with it, as *hypnosis* from the Greek *hypnos* must always properly mean a state of somnolence, and very many cases of psychic cure have nothing whatever to do in any sense of the word with any somnambulic condition.

Professor Durville, one of the leaders of the Magnetic School (L'École Magnétique,—25 Rue Saint Merri) has recently achieved much prominence, and there are many others in Paris to whom the suffering public is greatly indebted for relief from distressing maladies. If it be asserted that nervous cases and diseases of the imagination are almost the only types of malady which are successfully treated by psychic methods, then be it so, if such shall prove the case, but even did we make so exaggerated an

admission we should still be compelled to gratefully acknowledge that a beneficent agency is at work which is grappling successfully with many of the obscurest and most distressing ailments which baffle at every turn the skill of the most eminent physicians.

Telepathy is pronounced "an acquired certainty" by those who have studiously proved it, and instead of Spiritualists displaying wisdom by fighting shy of it as though it were an offset to spirit-communion, it is found to be exactly the reverse as further researches in psychology are constantly demonstrating with ever-brightening conclusiveness that the telepathic faculty survives physical dissolution, and can be and often is employed by our discarnate as well as by our incarnate friends, when seeking to communicate. Vance Thompson tells us that while accepted Science does not go quite so far as Occultism, it certainly sets forth the following propositions:

1st. There exist in Nature certain unknown forces capable of acting on matter.

2d. We possess other means of knowledge than those of reason or the senses.

This second statement applies to the subjective phenomena of "metaphysics," which includes telepathy, second sight, clairvoyance, and all else that is closely allied with such a broad general classification.

While speaking of French institutions, we must not forget to mention the temple of the Martinists (the cult founded by Claude de Saint-Martin) in the Latin Quarter (13 Rue Sequier), of which Dr. Encasse, generally known as "Papus" is the leader. This society has spread the world over, and has recently established itself quite successfully in America under the leadership of Mrs.

Margaret Peake, whose home is at Sandusky, Ohio. As author of "Born of Flame," "Zenia the Vestal," and other thrilling occult stories, this gifted woman is quite a literary celebrity, and in Boston, a city she often visits and where she is highly esteemed, with the coöperation of Dr. F. J. Miller, a prominent teacher and practitioner of mental and spiritual therapeutics, a Martinist lodge has been established; the opening sessions of which were held in the office of Dr. Miller in the Oxford Hotel, Huntington Avenue, late in 1905. Sardou has done much to popularize Spiritualism by his famous plays, and we see no cause for reasonable doubt that ere long the stage will prove one of the most efficient aids to helping forward a knowledge of psychic forces as the morality and miracle plays in the time of Queen Elizabeth were influential in spreading the religious and ethical opinions of that period, and it cannot be successfully denied that at the present time strong plays which introduce a psychic element are very popular.

In Italy all phases of psychic phenomena are undergoing close examination. The eminent Lombroso and other world-renowned scientific celebrities take prominent part in psychical investigation, and very persistent as well as rigidly analytical investigators do they prove to be.

Fanatical churchmen may howl "devil," and materialists may scoff at every attempt to unseat their favorite fallacies, but Spiritualism has come to stay, and though in many quarters it has been unhappily saddled with excrescences which need removing (and are even now being removed) it is beyond question that a comprehensive spiritual philosophy is the coming philosophy, uniting, as it does, science with religion, and restoring knowledge of a

spiritual universe coupled with acceptance of all that experimental science can reveal. Europe is undergoing a spiritual renaissance, and France is heading the advancing hosts which are patiently and industriously marching forward to ever-increasing victory.

CHAPTER XVII

SLEEP AS AN EDUCATOR—ITS SPIRITUAL PURPOSE AND VALUE

THE most thoroughly universal means extant for accomplishing communion with the unseen universe is undoubtedly through sleep, which though commonly regarded as only a physiological necessity, providing opportunity for recuperation through periodic rest for brain and muscles, is in reality a most blessed means for enabling all of us to enjoy fellowship, one with another, regardless of distance or any other material barrier.

The accepted "Masonic" division of time into three periods of eight hours each, in every twenty-four, is certainly wise in the average, for it is found by experience that excellent health and mental vigor can generally be maintained if we devote eight hours every day to our regular business occupation, eight hours to eating, dressing, bathing and all varieties of recreation including active outdoor exercise, and eight hours to sleep.

Sixteen hours by this arrangement are well accounted for as spent in action, and it is easily possible for every one to see how during those two thirds of time, we are receiving instruction or are at least capable of receiving it; but the remaining third, the eight hours spent in sleep, is looked upon by many people as practically wasted so far as education is concerned, consequently many people of active temperament and ambitious nature, grudge the time they devote to sleep, and seek constantly to shorten it,

with what disastrous results we are all familiar, but nothing can well be more self-evident than that lack of sleep is a highroad to insanity.

This pitiable contempt for "Nature's sweet restorer, balmy sleep" is a product of feverish unrest occasioned by an ultra-physical idea of life, into which no spiritual element is allowed to enter as an appreciable benefit. We are not exercising any of our physical senses while we are sleeping, and with those who bind themselves to the sad belief that knowledge can be obtained only while we are wide awake and actively exercising our material senses, there must be a sense of repulsion felt to any phenomenon which takes us away from the active outward life in which we are so greatly interested that we desire to devote to it our every energy.

Were false beliefs concerning the spiritual and intellectual uses of sleep confined to confessed Materialists, there would be no occasion for wonder, but the reputed religious, Bible-reading world is no less astray than any Secularist community in this respect, and it certainly does seem curious that any who credit Bible doctrines should disparage sleep or doubt that dreams are often both significant and prophetic.

Two of the most remarkable Bible characters bear the honored name of Joseph, one in the Old Testament, the other in the New Testament, and though they are introduced to us as having lived many centuries apart, they were equally noteworthy for the wonderful nature of their dreams, and for their marvellous faculty of interpretation.

Joseph who wears the coat of many colors or "long-sleeved" coat as the Polychrome Bible expresses it, to distinguish him from his brothers who were less enlightened

than he, was according to Genesis, the only man who in time of scarcity of crops had possessed sufficient insight to so harvest the grain when it grew plenteously, that there was abundance in store to prevent famine in time of dearth.

Pharaoh, the native king of Egypt, could dream as all men can dream, but he could not tell the significance of what he dreamed, consequently his dreams though highly significant in themselves, would have proved useless to him, had it not been for Joseph's interpretations.

Dreams are usually couched in symbols or allegory. Seven years of plenty are represented by seven full ears of corn, and seven well-fed cattle, while seven years of scarcity are represented by seven wasted ears of corn and seven starving cattle.

To see fourteen years ahead seems truly marvelous, but it is not altogether unusual, for even in recent times and before great interest had been reawakened in psychic problems, it has often happened that sensitive people have clearly seen events a long while before they actually occurred. It is not, then, with simple dreaming, but only with interpreting of dreams that highly gifted seers are specially concerned.

There is always some degree of difficulty associated with any prediction of the future, because it may reasonably be asked, how can any seer, no matter how phenomenally gifted, possibly see something which has not occurred?

Ingenious explanations of reading the past may readily occur to us, and it seems quite feasible that Nature keeps a book of remembrance in which all events are faithfully recorded, and to that scroll of record, seers and seeresses enjoy particularly easy access.

"The future lies hidden in the womb of the past."

This is an occult saying worthy of deep consideration. Causes have been already set in motion which are even now bringing forth results which must proceed forth in orderly, inevitable sequence. Admitting this proposition, it is by no means impossible to formulate an intelligent working hypothesis to account for the frequent fact that coming events are constantly being foretold.

Rash guesses and arbitrary statements based on the peculiar views which some people entertain concerning the most highly mystical portions of the Bible, can never be reasonably included in the catalogue of prophecies, because the foolish and decidedly unfulfilled predictions based upon such arbitrary dogmatism display no spiritual insight and such predictions are of no practical value.

All truly prophetic sight has a use and its use is susceptible of demonstration as in the case of the Josephs of both Testaments. The New Testament Joseph is said to have seen an "angel of the Lord" during his sleep, and whilst he was dreaming he received from that celestial messenger information of great importance upon which he could and did successfully act. When we are soundly sleeping, our minds disengaged from all ordinary business activities, we may hold conscious converse with spiritual beings whom, at other times, we do not hear or see.

The angels who appear unto us at certain times are not necessarily nearer to us at those times than on other occasions, but our receptive state enables us to become aware of their presence.

The phrase "unconscious mind" is very nearly unintelligible, though Dr. Schofield and other learned and able men employ it, but while we cannot reasonably speak of mind as unconscious, we can quite fairly claim that mind

can function on various planes of consciousness, so much so that when we are wide awake on one plane, we are sound asleep on another.

The two states—waking and sleeping, are so distinct that they are rarely unified, thus, in one sense we are unconscious of what is going on, on one plane of action, when we are completely engrossed with what is occurring on another. Perfectly sound refreshing sleep may be quite unconnected with ordinary dreaming, yet when we wake we find ourselves wiser as well as refreshed in consequence of our profound repose.

Memory soon grows weak and fitful if sleep is broken, and there can be no worse habit than to get in the way of sleeping as people say "with one eye open." Both eyes ought to be completely closed and the mind allowed to betake itself to other regions of contemplation than those in which it moves during the hours of the business day.

Joseph the carpenter, attending to his daily work, might not have been known as a seer in Nazareth; had any visitors met him while he was engaged in his accustomed manual task they would have seen only an industrious workman absorbed in his employment, but after business hours when the shop was closed and Joseph had retired for the night, he was no longer carpenter but prophet. A valuable book, "The Mystery of Sleep," by Dr. John Bigelow (Harper & Bros., New York and London) is prefaced with the following quotation from Psalm 119, "I have remembered thy name, O Lord, in the night, and have observed thy law," and this passage from Iamblichus, "The night-time of the body is the daytime of the soul."

Dr. Bigelow quotes considerably from Swedenborg with whose philosophy he is greatly in accord, and we may well

remember that the gifted seer and sage of Sweden declared that the spiritual world is the realm of causation, the material state being only a region of effects, and he distinctly taught that while we are asleep bodily we can be awake spiritually.

Dr. Bigelow insists that "It is not consistent with any rational notion of a Divine Providence that we should pass one third of our lives under conditions in which we could experience no spiritual growth or development, as would be the inevitable result of absolute rest." Then he continues, "Sleep does not represent or imply rest in the sense of inactivity or idleness, psychical or physical" but "the suspension of our consciousness during sleep simply interrupts our relations temporarily with the phenomenal world and shelters us from its distractions and fascinations, without which spiritual growth and development—the divine purpose of our creation—would be impossible."

The foregoing sentences are worthy of deep perusal and we particularly commend them to all those professedly religious persons who accept historically all Bible narratives concerning illumination during sleep, but reject the testimony of present-day seers to the same phenomena.

Dr. Bigelow is consistent with his religious faith and at the same time eminently scientific, when he tells us that "neither the physical nor psychical changes which we are conscious of having undergone during the hours devoted to sleep can be realized or accounted for if the activity of those faculties, respectively, were suspended" and he further states that "the involuntary subjugation of the senses periodically to sleep is one of the vital processes of spiritual regeneration, without which such regeneration would be impossible, as is evidenced by the fact that the

most important events in the history of our race were initiated during sleep."

The latter is a bold statement but we believe it to be correct, and were we to devote more study than we do to the origin of great movements which have led to general enlightenment, and also to the testimonies of really influential men and women concerning their own sleep and what it has brought to them, we should revise our judgment concerning the use of this great initiator into spiritual mysteries.

One of Dr. Bigelow's strongest statements is irrefutable, for no one can deny that "all virtues favor sleep, and all vices discourage it." The further declaration that "the difference between sleep and death may be more a difference in duration than condition" receives much confirmation, alike from seers of ancient and of modern time, though it is often strictly denied by people who fail to discern that man is here and now a spiritual entity, and that deprivation of the material body implies no more than absence of a material instrument.

Dreams are certainly only experiences which we encounter while passing from one state of consciousness to another. That is why it is that, when we wake hastily, as when aroused by an alarm, we rarely remember any of our dreams distinctly, but when we awaken gradually we often remember distinctly every detail.

In seeking to cultivate what George du Maurier in "Peter Ibbettson" calls "Dreaming True" we must accustom ourselves to passing into the sleeping state contemplating serenely and assuredly some definite object with which we desire to be related during sleep, or with some friend from whom we should be glad to receive some tidings.

There are many friends who though separated physically are very near together spiritually, and though occasionally they receive some inkling of psychic association, their general feeling is that material circumstances are holding them apart. A very extreme case is that of the two leading characters in Du Maurier's fascinating story which was founded on genuine autobiography. It is not very often that a man like "Peter Ibbettson" is condemned to a life sentence of imprisonment, or that a woman like "The Duchess of Towers" remains so many years completely faithful (even in thought) to a childhood's companion under such exceptionally trying circumstances, but dramatic high lights are necessary to duly enforce the doctrine which Du Maurier has elucidated.

For well on to thirty years this man and woman held nightly communion in their charming fairy palace which fell into ruins when the good woman passed to spirit life; but though in the post-mortem state she could no longer commune with her lonely, sorrow stricken friend, as in days of yore, it was not long before means of communion were established, and spirit-communion in the fullest sense of the term became in their careers a demonstrated reality.

The revised version of the Psalms gives a much clearer idea of the original than does the old translation, which though not necessarily inaccurate is often obscure and unsatisfactory. "He giveth his beloved sleep" is a beautiful motto, but Psalm 127, from which it is taken, really says a great deal more, for it declares "he giveth unto his beloved in their sleep," distinctly teaching education during slumber.

It is often admitted that remarkable enlightenment may

come during periods of ecstasy or trance, but true ecstasia or entrancement differs scarcely at all from ordinary profound repose, except, as in the case of Swedenborg and a few other exceptionally phenomenal seers, when the two states of consciousness—waking and sleeping—were enjoyed simultaneously.

Nothing can be more significant to the gospel student than the case related of Jesus soundly sleeping through a storm upon one of the Galilean lakes, while his disciples who were in the boat with him were unable to sleep because they were in dread of shipwreck.

That most unwholesome teaching, which some hysterical people have taken up with, to the effect that as we grow more spiritual we shall do without sleep, is uncanny and untruthful in the extreme, and such doctrine is always associated with a morbid fear of losing or wasting time, as though strenuous external activity were a perpetual necessity—which it decidedly is not.

People who grudge time for rest never retain their waking powers to a ripe age, and the work they accomplish betrays marks of feverish haste or painful lassitude. The more spiritually-minded we become the more tranquil are our slumbers, and no one who is a keen observer need look far afield to trace the origin of that pleasing and popular expression "they are sleeping the sleep of the just."

Wherever there is spiritual destitution there is great need of physical vigilance, therefore, sleep is dreaded as an enemy which puts us off our guard, but so soon as we have grown into a sweet consciousness of spiritual repose our bodies enjoy that calm natural slumber which is always the friend of health and the destroyer of insanity.

To employ artificial aids, such as poisonous drugs, to induce sleep is decidedly erroneous, and the visions which are conjured up during the artificial sleep induced by opium, hasheesh or any other powerful and deadening narcotic are usually unreliable.

Hypnotic treatment which induces artificial somnambulism is a subject of much criticism, and there is but one way to settle its claims intelligently, and that is by discriminating clearly between statements made by professed advocates and also by defamers of all hypnotic methods. The remarkable work accomplished by Dr. John Quackenbos of New York, has brought the word hypnotism into great dispute, largely on account of calling a process hypnotic (sleep-inducing) in cases where the intention and result were entirely in the direction of arousing a patient out of a protracted sleep which, had it continued longer, would have resulted in physical dissolution.

Dr. Quackenbos was largely reported (during February, 1906), as having restored to health by suggestive treatment a young woman who was actually dying, and was summoned back to earthly existence by the doctor's imperative call, to which she responded. This, though wrongly advertised in many papers as a case of successful hypnotism was exactly the reverse, and called forth the following explanatory comment from Miss S. C. Clark, a prominent practitioner of spiritual healing, which, she insists, is something quite distinct from hypnotism, and so it is, for while in some cases spiritual treatment induces needed sleep it never forces it, and the unpleasant feature of hypnotism has always been the idea of more or less mental coercion connected with it.

The following extract from *Banner of Light*, February

17, 1906, presents the case so fairly that comment upon Miss Clark's explanations would be superfluous :

"In the *Banner's* issue of February 10th an instance is given by Dr. John D. Quackenbos of the healing of a young woman as the result of hypnotic suggestion, under the heading 'Hypnotism Conquers Death.'

"The writer begs leave to take exception, and emphasize the fact that hypnotism, pure and simple, formed no part of the cure related. Hypnosis—as the word implies—is an artificial sleep, in which state the soul of the subject is only semi-conscious, and obeys the dictation of another and stronger will. In this instance, however, there was simply an appeal from a strong, healthy soul to the sluggish, torpid soul of the patient to arouse, to assert itself, which dormant consciousness then responded to the call and came to the front to resume the control and inspiration of its own organism. The mind awoke instead of being put to sleep, the opposite condition from hypnosis. This is spiritual healing, the power of the regnant soul made manifest, and is exercised constantly by those who do not practice hypnotism, who can 'show you a more excellent way,' those who serve gladly as willing instruments through whom divine agencies can bring a baptism of health and strength.

"A prominent professor of Harvard, himself an advocate of hypnotism, once affirmed that 'the effects of hypnotism are always superficial and temporary.' The worthy Dr. Quackenbos (perhaps unconsciously), possessed doubtless a strong healing gift, an imperative soul ; for the mind, per se, has no healing power, the efficacy of the human will is limited, but the possibilities of the enfranchised spirit, in its at-one-ment with Omnipotence, are boundless."

During natural sleep it is often possible to accomplish

great good in the training of children who are often highly amenable to right suggestions when asleep, which appeal directly to their higher consciousness, which is then awake. The methods to be employed are various, but it is never necessary either to waken a sleeping child or to put a waking child to sleep, in order to give a suggestion.

When a child is naturally sleeping, you may approach the bedside and begin talking to the sleeper in a gentle but decided voice. If the child awakes continue your conversation, but do not raise your voice to any excited tone or speak in a high or aggressive key. Speak to the sleeper quietly, kindly, firmly, with assurance in every accent, and as all suggestions, to be effective, must be purely affirmational, mention only those good habits which you desire to aid the child to practice.

The inner consciousness of the sleeper receives willingly the good suggestions you kindly make, and these sink into what some modern psychologists call the "subself" or "subjective mind," and having found lodgment therein, they form a base for future outward conduct.

It cannot be denied that we often enjoy spiritual communion during the night, and it is altogether wrong to deny that when we are soundly sleeping we receive information which we often possess and utilize during our day hours, though we may not recollect when or how we received it.

The chief difficulty with those who postulate unconsciousness during sleep is that they do not realize that we may be temporarily forgetful of experiences which we have enjoyed in sleep, and though for a while unmindful of them still capable of recollecting them. Memory and recollection are not identical. We are all possessed of more

memory than recollection and when people study to "improve memory" they are really seeking to gain a fuller mastery over recollection.

We all know how frequently we remember, forget, and remember again. We are all conscious of how completely certain facts have slipped our memories, often for a long time, and then quite unexpectedly these memories revive without apparently any external stimulus. These facts ought to be weighed much more carefully than they generally are, and a careful weighing of them will of necessity result in our accounting for them in one or the other of the following ways—we shall either admit that we contain a receptacle of knowledge far greater than we credit ourselves with possessing, or we shall have recourse to the theory of unseen spiritual prompters who may afford the necessary stimulus to reawaken our dormant consciousness.

A great many interesting and valuable results are obtainable while we are sleeping, and among them we should note the benefit and enlightenment we often gain while sleeping, provided that before going to sleep we have rightly disposed our minds for the reception of knowledge.

A few notable historic cases of truly celebrated individuals may serve to aid the reader in an honest endeavor to verify our main contention. Shakespeare's plays abound in allusions to sleep, and among the most striking passages we may refer to the incident of Brutus in Julius Cæsar, who cannot sleep immediately he begins to entertain the thought that Cæsar must be put to death that Rome be liberated.

Then in Henry VII we have these thrilling words describing the result of mental distress in depriving the King of sleep:

"How many thousand of my poorest subjects
Are at this hour asleep! O gentle Sleep,
Nature's soft nurse, how have I frighted thee
That thou no more wilt weigh my eyelids down
Nor steep my senses in forgetfulness?"

A prevailing misapprehension is almost universal that we can gain no good in church, at a concert, or while attending a lecture if we are sleeping. Such an error needs to be emphatically denied and all persons truly interested in the cure of nervous ailments should be the very first to protest vigorously against so nerve-wrecking a delusion.

There are many well-meaning people who would greatly enjoy attending evening functions of various kinds, were they not deterred by the fear that they might sleep during public exercises. These misguided folk need to study the literature of classic times and learn how much good sufferers were wont to receive while sleeping in consecrated temples; and as modern churches invite the public to enter for prayer, meditation and rest, church edifices may well be employed for all these uses, separately and collectively.

Working people are often sleepy in the evening but they need a change and recreation, and this cannot be obtained by remaining in the house when a strong desire is felt to go elsewhere. A new atmosphere filled with joyous and vigorous mental currents is often necessary to recuperate the weary, and after two or three hours spent in so vitalizing a surrounding the no longer tired workman or workwoman can return to home or lodging and sleep peacefully throughout the night.

We often hear people exclaim that they are too tired to

sleep, and that is precisely the case, but this tiredness can often be speedily overcome in a changed and pleasant environment. Dr. Bigelow very wisely tells us that "it is not uncommon for those who have no habit or inclination to sleep during the morning hours of secular days, to be overcome with somnolency in church, soon after the devotional exercises are begun, and who find it impossible to derive any edification from them until they have lost themselves for a moment or two in absolute unconsciousness.

"Then they have no difficulty, sometimes a lively pleasure in attending to the exercises which follow. The worshiper is then withdrawn from the familiar excitement of customary avocations. It is idle to suppose that in these few moments of repose, upright in his pew, he has rested enough, in the common acceptation of that word, to repair any waste of tissue that would explain the new sense of refreshment that ensues.

"He has received in that brief retirement from the world, some reinforcements which manifestly are not dependent upon time or space for their efficacy—spiritual reinforcements only. He has removed himself, or been removed further away, out of sight or hearing or thinking, so to speak, of his phenomenal life, and nearer to the source of all life."

Strabo referring to Moses, whom he calls an Egyptian priest, speaks of his having led those who followed him out of cities to the open country because there they might more readily commune with Deity, and also speaks of a sanctuary without idols in which great blessings were conferred on those who slept within it.

The famous Greek temple dedicated to Esculapius is

said to have healed multitudes who slept in it. On many instances the presiding divinity is said to have revealed to sufferers during sleep the means they should pursue in order to get free from the ailments which oppressed them. One of the most famous instances on record of remarkable enlightenment received in sleep is two thousand years old.

Cicero made the record and Macrobius discovered it after it had been supposed lost for fifteen centuries. The vision of Publius Cornelius Scipio, the second Scipio Africanus, while he was military tribune in Africa and guest of Prince Massanissa, gives striking confirmation of the illumination we may receive while we are spiritually detached from all relation with the phenomenal world in which we spend our waking consciousness.

Scipio relates that after much talk about politics and government, and especially of his illustrious ancestor the first Africanus, a deeper sleep than ordinary came over him in which his ancestor very distinctly appeared to him and told him that the preservation of the country depended entirely upon him; at the same time the younger Scipio was informed by his ancestor that many perils confronted him, but he was assured that if he were faithful in the discharge of his every obligation, a special state of blessedness awaited him after death.

Scipio declares that though terrified, not so much at the prospect of death as at the thought that trusted friends were proving treacherous, he interrogated the spirit concerning his father Paulus, and others whom he thought had died; the spirit answered him in these words "They are alive indeed, for they have escaped from the fetters of the body as from a prison."

Then Scipio enquired why, if the life beyond death was more glorious than this present existence, he should not hasten to it, but he received the faithful reply from Paulus who also appeared to him: "Not so, my son, unless that God, whose temple is all this which you behold, shall free you from this imprisonment in the body you can have no admission to this place: for men have been created under this condition, that they should keep that globe which you see in the middle of this temple, and which is called the earth.

"And a soul has been supplied to them from those supernal fires which you call constellations and stars, and which, being globular, are animated with divine spirit, and complete their cycles and revolutions with amazing rapidity. Therefore you, my Publius, and all good men must preserve your souls in the keeping of your bodies, nor without the order of that Being who bestowed them upon you, are you to depart from mundane life, lest you seem to desert the duty of a man which has been assigned to you by God."

After this exordium against suicide, much good doctrine was given by the father to the son, and as the spirits vanished, Scipio awoke from sleep. We have in this fine old testimony only one out of many striking narrations proving how distinguished men in all ages have enjoyed spiritual enlightenment while asleep, and what has occurred in days of old is occurring now also, and can and will continue to occur whenever opportunity is given for its occurrence.

CHAPTER XVIII

SPIRITUAL MEDIUMSHIP—REASONABLE VIEWS OF MEDIUMSHIP CONTRASTED WITH POPULAR FALLACIES CONCERNING IT

MANY readers of current literature dealing with psychic questions in general must be very much confused on account of the bewilderingly divergent views expressed by different writers who attempt to deal with the intricate question of human sensitiveness by recourse to a single strained hypothesis. These discording hypotheses of different theorists are often gravely set forth as final and authoritative, in consequence whereof many superficial readers, who are easily captivated by pretentious claims, commit themselves without any first-hand investigation to whatever theory is set forth by some author whose opinions they chance to favor. Since the publication of Hudson's "Law of Psychic Phenomena" a number of writers and lecturers have arisen who on the basis of Hudson's famous theory of "Two minds" have undertaken to explain away all spiritualistic evidences by calling upon the "subjective mind" to account for everything that could not be explained by trickery. Given a theory which admits of no limitation, and a resolute determination to explain everything by means of it, the way is at once clear for the demolition of every evidence which may be in conflict with it. Hudson has written many good things and his contribution to the literature of modern psychology is decidedly valuable, but his views on Spiritualism often border

upon the absurd and they are certainly not endorsed by any truly scientific men who have conducted independent investigations. Hudson's most ridiculous conclusions, which are certainly not warranted by his original premises, are endorsed by Henry Frank and many other popular speakers who make statements with great enthusiasm in public addresses and through the press which when submitted to impartial examination are found to be so utterly one-sided as to possess very little if any, philosophic value. Suppose we now accept as true the hypothesis of a dual mind, which is by no means unreasonable, even if we use Hudson's terminology and insist upon "objective" and "subjective" as terms to be universally employed, there is still no solid ground whatever for denying spirit-communion or for speaking adversely concerning mediumship. Hudson's second popular book in his series of five, is entitled "A Scientific Demonstration of the Future Life." In that volume he has endeavored to prove that the "subjective mind" is the seat of the telepathic faculty and that its chief field of functioning is in the life beyond death. Accepting this statement at its full value it can lend no support to any denial of spirit-communion for no author has vouched for the facts of telepathy more valiantly than Hudson. Granting that two "subjective minds" are so *en rapport* that one can communicate intelligibly with the other while both are still associated with "objective minds" prior to physical dissolution, there is no reason for supposing that the same "subjective" communion cannot continue after the "objective mind" in the case of one of the communicating parties has passed away with the demise of the physical body.

Though the word "mediumship" is placed under the

ban and treated by many authors who indulge in sweeping assertions as allied with insanity and all manner of pathological and even criminal conditions, a sane consideration of its true nature and real import will enable every rational student of psychology to discriminate without much difficulty between healthy and unhealthy symptoms. We will admit that highly sensitive persons are usually of high-strung nervous temperament and if subjected to unpleasant and unwholesome surroundings they are apt to be afflicted with distempers common to their type, but such an admission only counsels to caution, it never logically leads to condemnation of mediumship in its entirety. If we can sift out the kernels of wheat from the mass of chaff and eliminate the wholesome grain from the enormous growth of tare or cockel which we find in such books as "The Great Psychological Crime," which Henry Frank pronounced *authoritative* (*Banner of Light*, Boston, January 13, 1906) we shall find that the basis of all outcry against mediumship is that it exposes the medium to control and coercion from an unseen, and often from an unknown source, and that such submission of one will to another is detrimental to health and character. That there is some degree of reason in such a statement no reasonable person will deny, but we are prepared to entirely refute the insinuation that mediumship is necessarily anything other than a voluntary sensitiveness enabling two or more friends to enjoy communion with each other. Accepting the phenomena of telepathy as legitimate, and neither Hudson nor his followers ever seem to condemn it, it logically follows that simple mediumship involves no more than the practice of telepathy extended into the post-mortem state which, if Hudson's theory be correct, is only the survival of a func-

tion of the "subjective mind" which is always involved in every telepathic transaction. It seems impossible for some people to get anything like a clear idea of what the so-called "next" or "future" state of man can be, and because a crude theory is invented, which has no foundation in fact or reason, that some marvelous and inconceivable change occurs at the instant of physical transition, we are either told that it is extremely dangerous or positively wrong to commune with our friends who have left their earthly bodies or else that it is impossible for us to do so. Neither F. W. H. Myers in his monumental work "Human Personality, its Survival of Bodily Death," Minot J. Savage in his "Life Beyond Death" and "Can Telepathy Explain?" or Professor Hyslop in his "Science and a Future Life" have fallen into any such error, and we advise a careful perusal of the books mentioned on the part of all who desire to read the sober utterances of unprejudiced men of high intellectual ability who have not allowed prejudice to warp their judgment. That a word of caution should be given to excitable and unreflecting dabblers in psychic experimentation we fully admit, but words of caution need to be cautiously uttered and they must be voiced without prejudice if they are to prove salutary. Mediumship intelligently viewed presents two distant phases or aspects which are, in a sense, diametrically opposed, and we suppose it must be with only one of these that opponents of mediumship are acquainted. The objectionable or undesirable aspect of the question borders upon what Dr. J. M. Peebles and many other influential Spiritualists designate "obsession," which means that one mind is so far under the dominion of another, and that other a very crude or distorted one, that individual mental liberty is

impossible until the "obsessing" influence has been removed. Miscellaneous public circles, in which people gather with all sorts of mixed motives and all varieties of moral, mental, and physical conditions, are sources of grave danger to highly sensitive people who are of weak and yielding disposition and have not developed around them a protective aura. We can also conscientiously inveigh against all attempts to exercise any psychic gift or faculty for any other than a noble purpose, and were condemnations of mediumship or mediumistic practices directed solely against pernicious customs we should heartily endorse even an anathema directed against perversions. But we must not permit ourselves to confound the innocent with the vicious, or the helpful with the harmful, though that is exactly what is done by sensational declaimers against mediumship at large. Very much good is often accomplished through clairvoyance and very much more good by means of clairsentience, and oftentimes a spirit-message conveyed through an entranced medium brings comfort to the sorrow-stricken and needed instruction to the perplexed. Home circles properly conducted in a pure atmosphere and where aspirations are noble are productive of excellent results, and it is abundantly shown that mediumship exercised in such surroundings conduces to enlarged health and increased mental and ethical development. The claim has been made that Indian spirits always manifest themselves during early stages of mediumistic development and that this is an evidence that the "subjective mind" is remanifesting some ancestral states, the remains of which are contained with it, and it is further said that this proves retrogression or reversion to some primitive condition. In reply to that stupid and almost

foundationless allegation we have but to call attention to the fact that nowhere except in America do Indian spirits usually manifest, unless some American medium travels to another country and introduces her unseen escorts to a foreign audience, and further let it be remembered that a very large percentage of people of American birth are not descended from North American Indians any more than are natives of European countries who rarely, if ever, unearth Indian spirits from their subconsciousness during incipient stages of mediumistic development. Whence then the proof of Atavism? The real distinction which should always be emphasized between a sort of sensitiveness which may be a kind of relic of the past, and a totally different variety which foreglimmers a higher condition for the future, is that the former is always involuntary or sub-volitional, though not invariably harmful, while the latter is always voluntary or volitional. Sensitiveness needs to be regulated and controlled, we should never permit ourselves to be governed by it. It is high time that intelligent Spiritualists take a firm stand on this question, and in view of the immense amount of controversy still waging around the *pros* and *cons* of mediumships it ought to be feasible to publish some moderately tempered manual setting forth what is and what is not desirable along the path of mediumship and its development. It seems difficult to reach a happy middle path between two extremes, as most people are influenced by emotion rather than by logic, the work however needs to be done and we must bring to the task of doing it no other spirit than that of utterly impartial open-mindedness. Wherever we witness signs of disease and degeneracy accompanying the exercise of mediumship we should search fearlessly for the cause, but

not blindly fling a sweeping accusation against mediumship in its simplicity or entirety because certain aberrant accompaniments are sometimes found attending it.

Had we, as a people at large, less disposition to yield to fashions and submit to customs and conventionalities, no matter how foolish or harmful such may be, we should soon behold a soul-cheering diminution of those abnormalities which do indeed sometimes accompany mediumship, but are in no true sense its legitimate or necessary offspring. Control or coercion may well be warned against, but willing susceptibility to communion with spirit friends and helpers is no sign of degeneracy and constitutes no step in the direction of insanity. Though notes of reasonable warning need often to be raised, warnings must be directed against abuses only; they are senseless and must ever miss their mark when they take the form of wholesale denunciation. Mediumship is good, only its abuse is evil. To the impartial student of the literature of modern Spiritualism, which began to accumulate almost immediately the "Rochester Knockings" created a world-wide sensation in 1845, it must appear that never in any previous period of this planet's history has there been fuller evidence established than was collected and authenticated during the nineteenth century to convince, even the most sceptical among enquirers, that physical dissolution is not the end of our conscious individuality.

CHAPTER XIX

THE SPIRIT WORLD—AS SEEN AND DESCRIBED BY ONE WHO HAS VISITED IT FREQUENTLY

CHARLES W. LEADBEATER serves a highly valuable purpose as a teacher and illustrator of spiritual philosophy, finding much in common between Spiritualism and Theosophy when both are rightly understood. We have introduced this record of wonderful clairvoyance between chapters devoted to our own statements on these and similar great questions to give to our readers independent testimony which agrees very substantially with the views of the author based on closely similar experiences.

The following truly remarkable statements are taken (slightly condensed) from articles published in Chicago during February, 1906, first in the *Tribune*, then in the *Progressive Thinker*. We take particular pleasure in presenting these extracts to our readers because they serve to vividly illustrate the kind of visions of the spirit world which modern seers are frequently beholding.

"In my visions and dreams the bright jasper walls I can see," sang the poet of "The Home of the Soul." But C. W. Leadbeater, in full waking consciousness, sees all that eye hath not seen or ear hath heard on earth of the glories of the heaven world. He has seen and known the seventh heaven. And what he has done he says all can do.

It is only our lack of development, affirms Mr. Leadbeater, only the limitation imposed upon us by this robe

of flesh, that prevents us from fully realizing that all the glory of the highest heaven is about us here and now, and that influences flowing from that world are ever playing upon us if we only will understand and receive them. "Do not complain and cry," said a great teacher of old, "but open your eyes and see. The light is all about you, if you would only cast the bandage from your eyes and look. It is so wonderful, so beautiful, so far beyond what any man has dreamed of or prayed for, and it is forever and forever."

Mr. Leadbeater, as a trained Occultist, has cultivated his higher senses, his occult faculties, whereby are visible to him the heavenly spiritual regions which are shut out to carnal eyes. These heavenly regions are worlds of subtler substance than the physical world, interpenetrating it, and therefore all about us. Heaven is the world of thought, the mental plane, as Occultists term it, supremely a state of consciousness, the "kingdom of heaven" being "within you." The astral plane is the world of feeling; the physical plane, the familiar earth of the senses, is the world of action. The body of action is the physical body, the body of emotion is the astral body, the body of thought is the mental body. The immortal soul, which lives forever, in the heaven world, communicates with the physical world by means of physical impacts transmitted to the physical brain, thence to the astral, and thence to the mental body. The soul is the immortal thinker and ego.

Scientific Occultism trains the faculties of the higher bodies which enable us to see these heavenly regions lying all about us. It was thus that Mr. Leadbeater learned to journey up through the seven heavens. A radiant sense not only of the welcome absence of all evil and discord

but of the insistent, overwhelming presence of universal joy is the first and most striking sensation experienced by him who enters upon the heavenly world, reports the visitor. And it never leaves him so long as he remains there, and the man who has once experienced it in full consciousness will regard the world with widely different eyes forever after.

Let a man imagine himself with these feelings of intense bliss and enormously increased power floating in a sea of living light, surrounded by every conceivable variety of loveliness in color and form—the whole changing with every wave of thought that he sends out from the mind, and being as he presently discovers, only the expression of his thought in the matter of the plane and in its elemental essence. For that matter is of the same order as that of which the mind-body itself is composed, and therefore when that vibration of the particles of the mind-body which we call a thought occurs, it extends itself immediately to this surrounding mental matter and sets up corresponding vibrations in it, while in the elemental essence it images itself with absolute exactitude. Concrete thought naturally takes the shape of its objects, while abstract ideas usually represent themselves by all kinds of perfect and geometrical forms.

If the visitor wishes to observe the plane upon which he finds himself it will be necessary for him carefully to suspend his thought for the time, so that its creations may not influence the readily impressible matter around him and thus alter the entire conditions so far as he is concerned. He begins to realize that all this magnificence is not a mere idle or fortuitous display; he finds that it all has a meaning; a meaning which he himself can understand; and

presently he grasps the fact that what he is watching with such ecstasy of delight is simply the glorious color language of the angels—the expression of the thought or the conversation of beings far higher than himself in the scale of evolution.

By experiment and practice he discovers that he also can use this new and beautiful mode of expression, and by this discovery he enters into possession of another great tract of his heritage in this celestial realm—the power to hold converse with and to learn from its loftier inhabitants.

If the visitor wishes to carry his analysis of the plane still further and discover what it would be when entirely undisturbed by the thought or conversation of any of its inhabitants, he can do so by forming round himself a huge shell, through which none of these influences can penetrate, and then, holding his own mind perfectly still, examining the conditions which exist inside his shell. He is now able to perceive another and entirely different series of regular pulsations.

These evidently are universal. They cause no change of color, no assumption of form, but flow with resistless regularity through all the matter of the plane, outward and in again, like the exhalations and inhalations of some great breath beyond our ken.

There are several sets of these, clearly distinguishable from one another by volume, by period of vibration, and by the tone of harmony which they bring, and grander than them all sweeps one great wave which seems the heart-beat of the system, a wave which, welling up from unknown centres on far higher planes, pours out its life through all our world, and then draws back in its tremendous tide to that

from which it came. In one long, undulating curve it comes, and the sound of it is like the murmur of the sea; and yet in it and through it all the while there echoes a mighty ringing chant of triumph, the music of the spheres. The man who once has heard that glorious song of nature never quite loses it again; even here on this dreary physical plane of illusion he hears it always as a kind of undertone, keeping ever before his mind the strength and light and splendor of the real life above.

The sense itself by which he is able to cognize all this is not the least of the marvels of this celestial world; no longer does he hear and see and feel by separate and limited organs, as he does down here; instead of these he feels within him a new, strange power, which is not any of them and yet includes them all and much more—a power which enables him the moment any person or thing comes before him not only to see it and feel it and hear it but to know all about it instantly inside and out, its causes, its effects, and its possibilities. He finds that for him to think is to realize; there is never any doubt, hesitation, or delay about this direct action of the higher sense. If he thinks of a place, he is there; if of a friend, that friend is before him. Every thought and feeling of his friend lies open as a book before him. All knowledge is his for the searching —all that does not transcend even this lofty plane; the past of the world is as open to him as the present; the indelible records of the memory of nature are ever at his disposal, and history, whether ancient or modern, unfolds itself before his eyes at will.

Not only can he review at leisure all history with which we are acquainted, correcting, as he examines it, the many errors and misconceptions which have crept into the ac-

counts handed down to us; he also can range at will over the whole story of the world from its beginning, watching the slow development of intellect. Nor is his study confined to the progress of humanity alone; he has before him as in a museum all the strange animal and vegetable forms which occupied the stage in days when the world was young; he can follow all the geological changes which have taken place, and watch the course of the great cataclysms which have altered the face of the earth again and again.

The lowest heaven has for its principal characteristic, affection for family or friends, unselfish but usually somewhat narrow. One of the first persons Mr. Leadbeater encountered in heaven was a mother who had died about twenty years ago and left behind her two sons, to whom she was deeply attached. Naturally they were the most prominent figures in her heaven, and quite naturally, too, she thought of them as she had left them. The love which she thus poured out ceaselessly upon these mental images was thus really acting as a beneficent force showered down upon the grown up men in this physical world.

Along these lines only is conscious communication possible between those still imprisoned in the physical body and those who have passed into this celestial realm. A soul may be shining out gloriously through his image in a friend's heaven life, and yet in his manifestations through the physical body on earth that friend may be entirely unconscious of all this, and so may suppose himself unable to communicate with his departed friend. But if that soul has evolved consciousness to the point of unification and can therefore use his full powers while still in the physical

body, he can then realize even during this dull earthly life that he still stands face to face with his friend as of yore, that death has not removed the man he loved, but only opened his eyes to the grander, wider life which ever lies around us all. In appearance the friend would seem much as he did in earth life, yet somehow strangely glorified. There is a reproduction of the physical body.

The dominant characteristic of the second heaven may be said to be anthropomorphic religious devotion. This phase of devotion which consists essentially in the perpetual adoration of a personal deity must be carefully distinguished from those higher forms which find their expression in performing some definite work for the deity's sake. Some of the most characteristic examples of this plane are to be found among women, who indeed form a large majority of its inhabitants. A quaint and pretty example of the heaven life of a child, aged seven, showed him occupied in reënacting in the heaven world the religious stories which his Irish nurse had told him down here, and, best of all, he loved to think of himself as playing with the infant Jesus, helping him to make those clay sparrows which the power of the Christ-child is fabled to have brought to life and caused to fly.

The chief characteristic of the third heaven may be defined as devotion, expressing itself in active work. The Christian on this plane, for example, instead of merely adoring his Saviour, would think of himself as going out into the world to work for him. It is especially the plane for the working out of great schemes and designs unrealized on earth—of great organizations inspired by religious devotion and usually having for their purpose some philanthropic object. On this plane the higher

type of sincere and devoted missionary activity finds expression.

The fourth heaven is arranged into four main divisions —unselfish pursuit of spiritual knowledge; high philosophic or scientific thought; literary or artistic ability exercised for unselfish purposes, and service for the sake of service. We find here many of those noble and unselfish thinkers who seek insight and knowledge only for the purpose of enlightening and helping their fellows.

Here we find all our greatest musicians; Mozart, Beethoven, Bach, Wagner, and many others are still flooding the heaven world with harmony far more glorious even than the grandest which they were able to produce when on earth. It seems as if a great stream of divine music poured into them from higher regions and was specialized by them and made their own to be sent forth through all the planes in a great tide of melody which adds to the bliss of all around.

Those who are functioning in full consciousness in the heaven world will clearly hear and fully appreciate this magnificent outpouring.

Here also was one of earth's failures—for the tragedies of earth-life leave strange marks even in heavenly places. In the world where all thoughts of loved ones smile upon man as friends he was thinking of writing a great book and for the sake of it had refused to use his literary power in making mere sustenance from paltry hack work; but none would look at his book, and he walked the streets despairing, till sorrow and starvation closed his eyes to earth. He had been lonely all his life—in his youth friendless and shut out from family ties, and in his manhood unable to work only in his own way, pushing aside hands that would

have led him to a wider view of life's possibilities than the earthly paradise he longed to make for all. Now, as he thought and wrote, though there were none whom he had loved as personal or ideal helpers who could make part of this, his mental life, he saw stretching before him the Utopia of which he had dreamed, for which he had tried to live, and the vast thronging impersonal multitudes whom he had longed to serve; and the joy of their joy surged back on him and made his solitude a heaven. When he is born again on earth he surely will return with power to achieve as well as to plan, and this celestial vision will be partially bodied forth in happier terrene lives.

Is it contended that in heaven we make our own surroundings and for that reason see only a part of heaven? Surely down here also the world of which a person is sensible is never the whole of the outer world but only so much of it as his senses, intellect, education, enable him to take in. What does he know as a rule even of the more recondite physical facts which surround him and meet him at every step he takes? The truth is that here as in heaven life he lives in a world which is largely of his own creation. He does not realize it either there or here, but that is only because of his ignorance, because he knows no better.

Is it said that in the heaven world a man takes his thoughts for real things? He is quite right; they are real things and on the thought plane, nothing but thought can be real. There we recognize that great fact; here we do not; on which plane, then, is the delusion the greater? Those thoughts of his are indeed realities, and are capable of producing the most striking results upon living men—results which can never be other than beneficial because

upon that high plane there can be none but loving thought. Thus it will be seen that the theory that the heaven life is an illusion is merely the result of a misconception and shows imperfect acquaintance with its conditions and possibilities; the truth is that the higher we rise the nearer we draw to the one reality.

The fifth heaven is the true home of the soul and by far the most populous of all the heavens. Here are present almost all the 60,000,000,000 souls who are said to be engaged in the present human evolution—all, in fact, except the comparatively small number who, by their purity and knowledge, are able to pass into higher heavens. It is the true home of the souls of nearly all mankind, and here lives the soul while the lower mind and body dwell in the coarser physical and astral worlds.

Souls connected with a physical body are distinguishable from those enjoying the disembodied state by a difference in the vibrations set up on the surface of the globes; it is therefore easy on this plane to see at a glance whether an individual is or is not in incarnation at the time. The immense majority, whether in or out of the body, are but dreamily semi-conscious; those who are fully awake are radiant exceptions standing out amid the less brilliant crowds like stars of the first magnitude, and between these and the least developed are ranged every variety of size and beauty of color, each representing the exact stage of evolution at which he has arrived.

Passing from the fifth to the sixth heaven is like going from a great city to a peaceful countryside; for at the present stage of evolution only a small minority of individuals have risen to this loftier level, where even the least advanced is definitely self-conscious and also conscious of his

surroundings. The soul on this level is aware of the purpose and method of evolution; he knows that he is engaged in a work of self-development, and recognizes the stages of physical and post-mortem life through which he passes in his lower vehicles. The personality with which he is connected is seen as a part of himself, and he endeavors to guide it, using his knowledge of the past as a storehouse of experience from which he formulates principles of conduct, clear and immutable convictions of right and wrong. These he sends down into his lower mind, superintending and guiding its activities.

The seventh heaven, the most glorious level of the mental world, has but few denizens as yet from our humanity, for on its heights dwell none but "Masters of Compassion and Wisdom" and their initiated pupils. Of the beauty of form and color and sound no words can speak, for mortal language has no terms in which these radiant splendors may find expression. Enough that they are, and that some of our race are wearing them, the earnest of what others shall be, the fruition of which the seed was sown on lowlier planes.

From this highest heaven come down most of the influences poured out by the Masters of Compassion as they work for the evolution of the human race, acting directly on the souls of men, shedding on them inspiring influences and energies which stimulate spiritual growth, which enlighten the intellect, and purify the emotions. Hence genius receives its illuminations; here all upward efforts find their guidance.

As the sun's rays fall everywhere from one centre and each body that receives them uses them after its nature, so from the Elder Brothers of the race fall on souls the light

and life which it is their function to dispense, and each uses as much as it can assimilate and thereby grows and evolves. Thus, as everywhere else, the highest glory of the heavenly world is found in the glory of service. They who have accomplished their mental evolution are fountains from which flow strength for those who are still climbing.

CHAPTER XX

TELEPATHY AND CLAIRVOYANCE

THERE are few thinkers and still fewer experimentalists in the field of psychical research who are ready to draw a hard and fast line between one phase of psychical phenomena and another, for so closely interblended are various phases of psychical activity that it seems practically impossible to separate them, so persistently coexistent even through distinct are they. As Telepathy means feeling at a distance, and Clairvoyance means clear sight, we may not incorrectly add that one of the principal meanings of Clairvoyance is seeing at a distance, a distance so much greater than ordinary as to make its range of vision appear decidedly peculiar. In cases of simple Telepathy the general inference is that a message is distinctly conveyed from one place to another, and from one person to another, by some far subtler agent than is recognized in the ordinary affairs of common life. When the factor of Clairvoyance enters, the phenomena becomes complicated, demands further investigation and presents a far more intricate problem for solution. It is sufficiently marvelous for most people to be told that a person, a thousand or more miles distant, can transmit his thought accurately, causing you to understand his meaning as though he were actually by your side physically and conversing with you face to face, but as in the case of our own experiences, with Lady Caithness and others, vision as well as feeling, and mental perception have to be taken

into account. Though such experiences have been designated telepathic, they include additional evidence in support of Clairvoyance. G. F. C. Grumbine in his book entitled "Clairvoyance," includes under that single heading almost all that we are accustomed to refer to as illumination, insight, intuition, etc. The use of the word "Clairvoyance" in so broad a sense is probably no violation of etymology, as clear vision is certainly the bulwark of every seer or seeress, and those titles were continually applied to prophets and prophetesses in days of old, as the Bible abundantly testifies. The chief difficulty encountered in any endeavor to demonstrate telepathic communion is the obtuseness of many people to psychic impressions when the limitation is not found on the side of the would-be transmitter of information psychically. Concentration of thought and of gaze are very closely allied; the former is the great essential to success in Telepathy, the latter is equally necessary for the culture of Clairvoyance.

The successful telepathist is one who can and does definitely fix his mind on one object to the exclusion of all others; he has acquired the excellent all-important habit of thinking of just one thing at a time, never permitting two thoughts to become entangled. The seer or clairvoyant is one who as resolutely gazes upon one thing at a time, never allowing his vision to be confused, or his attention distracted, no matter how great the provocation or temptation to eye-wandering may be. Though there certainly are authentic instances on record of children whose Clairvoyance has been wonderful, though they have undergone no training whatever, these little ones seem not to be subject to the need of those mental ex-

ercises which the majority of adults find necessary, first to get them out of bad habits and then to get them into good ones. In the case of the remarkable children we refer to, there are no obstacles to be overcome and they are by nature of a quiet contemplative turn of mind or else so extremely alert that we may safely decide that their extremely transparent mental organization furnishes exactly the instrument needed for demonstrating to less enlightened people the reality of a spiritual universe. Grown people are for the most part anxious and fussy, and to the extent that they have allowed themselves to become apprehensive or careworn they have unconsciously built a wall or barrier around them psychically, so that they have become opaque or obtuse instead of transparent or diaphanous as to their auric envelope. Theosophists dwell much upon auras and a consideration of what affects the human aura is always an important study. The aura of a human being resembles closely the atmosphere of a planet. No less an astronomer than Dorman Steele undertook to suggest an interpretation of the first chapter of Genesis based on astronomical considerations, tending to the thought that the work of the fourth creative day—viewed from the terrestrial or geocentric standpoint, from which the author of the Pentateuch was viewing the universe—had no reference to the creation of the sun or the starry hosts, but only to the clearing of the earth's atmosphere to such an extent that during the fourth great geologic period the sun's rays began to penetrate and dissipate the dense fogs and vapors which had long encircled this planet, and thus the star-bespangled firmament became visible from an earthly viewpoint. Whether any of us are interested or not in the essentially historical question raised

by the foregoing opinion on a much disputed document, the illustration serves remarkably well to enforce a true and reasonable view of how the clairvoyant faculty can be developed or, we may say, how it often presents itself as already actively existent.

The auric belt or zone which surrounds an individual is dense or bright in proportion to the mental clearness or fogginess of the one who generates the aura. People who live mentally in the cellars of their nature, never rising in thought above the contemplation of material foibles may develop a very crude sort of clairvoyance, scarcely worthy of so dignified a name, but the higher and distinctly ennobling aspects of the faculty are entirely beyond them, beyond their experience because far above their interest. Clairvoyance is by no means an unmixed blessing though it is capable of being so used as to prove always and only an advantage to its possessor and to all who are privileged to share in its revelations. The wise prophets of ancient Israel, who were themselves seers of the highest rank, knew enough of Chaldean and Babylonian psychism to be able to warn the people to whom they preached against a misdirected agent, which because of misdirection occasioned untold and inestimable misery.

Narrow, prejudiced commentators are very apt to exercise no discrimination whatever when expounding the letter of biblical text, but thoughtful unbiased students never fall into the error of supposing that invectives hurled against witchcraft and necromancy had any reference to simple and profitable Clairvoyance. Every great and accepted prophet has been renowned as a clairvoyant, but when unscrupulous people desecrated a noble faculty, not only for money, but to serve the ends of malice, there arose an

outcry against the very gift itself which had been thus prostituted. It was nothing but shameless sensuality, often of the most revolting types, which drove many well-meaning teachers to proclaim asceticism as the highest good; in like manner abuse of psychic endowments has led to a blind, ignorant terror-stricken denunciation of those noble and beneficent psychic endowments which have ever characterized by their high presence the greatest moral teachers of our race.

Sir Wm. Crookes, one of England's most illustrious scientific men, has on several occasions given publicity to his theory of brain-waves and to a kindred conception of an ether-substance, along which intelligence can be transmitted at an almost incalculable rate of speed to practically interminable distances. The sensitive man or animal who can feel the quivering or vibrating of this ether is "mediumistic" to an unusual extent in the estimation of investigators in the psychic field who are not personally so susceptible to impressions.

Animal worship as indulged in by the ancient Egyptians and many other historic peoples is largely to be explained on the basis of their great admiration for psychic demonstrations and their wish to unfold psychically themselves. Witnessing the extraordinary sensitiveness of dogs, cats and other familiar animals they supposed these creatures to be in close and favored communion with divinities with whom they hoped to curry favor by showing honor to the animals who were the recipients of their singular esteem. It is well worth any student's while to read such portions of the Egyptian Book of the Dead as have been translated into English for the sake of understanding the probable origin and certain animus of several peculiar religious cults

which are attracting great attention now that the world seems on the lookout for a new religion, and while searching for an acceptable one is devoting much time and thought to a reëxamination of the oldest as well as the youngest which can be offered for contemplation. A study of animal life is always entertaining and instructive, and as in some directions certain animals excel us in our present stage of development, we should not be too proud to observe our four-footed companions with a view to learning all they are able to suggest to us. It is noticeable everywhere that those animals which display the most remarkable sagacity, evince ability to discover lost children, and render other services of priceless value, are very thorough in all they undertake and enter into whatever they do with zest and earnestness. They take a great interest in life; they are thoroughly on the alert when anything is going on which in any way interests them, and at the same time they are fond of periodic ease and can be just as lazy when they are resting as they are active when engaged in some pursuit. An excellent rule for everybody is: Do whatever you do with all your heart; throw yourself unreservedly into all your undertakings one after the other; make yourselves completely at home, wherever you may be at present. When you eat enjoy your food thoroughly, cultivate a due appreciation of the pleasures of the table, give the organ of alimentiveness an opportunity to expand normally; then when a meal is over go to your business or study, whatever that may be, and throw your whole energy and interest into the work in which you are then engaging. When you retire for the night, give yourself up wholly to sleep; appreciate the boon of slumber, never permit yourself to

think contemptuously of repose or wish it were unnecessary. Such brief, concise directions as the foregoing must be mastered and lived up to before any one is found ready to normally or healthfully pursue the path of psychical ascension into the upper realms where Clairvoyance is as normal as our ordinary lesser sight, common to every-day people, is normal on its lower plane of expression. Saul was sent to seek his father's asses which had strayed; Samuel set Saul's mind at rest, through Clairvoyance, concerning the asses and then immediately proceeded to unfold matters of immeasurably higher moment than the whereabouts of a few donkeys. Clairvoyance includes the lower as it rises to embrace the higher. It is doubtful whether public professional clairvoyants are generally accurate in their visions, not because they are other than honest men and women, but by reason of the impossibility of complying with necessary conditions in the surroundings in which most of them live and work. There may be a few people in every community who have arrived so near to the stage of adepts that they can afford to snap their fingers at such conditions as most sensitives find necessary for the exercise of their gift, and should we encounter one of these exceptionally developed people we should no doubt be greatly astonished at the revelation made to us in a surrounding apparently incompatible with the exercise of lucidity. When, however, the clairvoyant is only a tyro it is highly essential that the mental as well as the physical atmosphere during a "sitting" should be held as quiet as possible. Mental pictures are often projected on the screen of ether which we ordinarily speak of simply as the air of the room. The atmosphere is like the screen at a stereopticon exhibition and must be held

steady if the pictures displayed upon it are to appear with sufficient distinctness to make the exhibition a success. Crystal-gazing, or even looking quietly into a glass of clear water, is an introductory help to many embryo sensitives. Any practice, indeed, which serves to induce comfortable passivity of mind and body is favorable to the display of Clairvoyance, but by passivity we do not mean what a great many people suppose is intended by that much abused word. Activity of desire and expectancy must precede passivity in action. There must be an end or object in view or there is little reason in the attitude of the clairvoyant. It is not usually very profitable to simply sit gazing into vacancy, ready to see anything which may present itself in a crystal; there should certainly be some definite end in view or object to be gained if the exercise is likely to prove profitable in any determinable direction. There are a great many things we wish to know which transcend the scope of material discovery, and if our quest for this additional knowledge is legitimate it is perfectly reasonable to believe that we are endowed with some means or faculty whereby we can make these discoveries. Once let the idea of Clairvoyance be brought down from the clouds of mysticism in which it has so long dwelt and psychical investigation will be so far simplified and rationalized that the exercise of Clairvoyance will be as natural and regular as the employment of physical eyesight. Cleared or clarified vision is necessarily extended vision and the thought of extension applies quite as much to insight as to farsight or foresight. Science is now rapidly demonstrating the presence of myriads of objects unseen by the average eye yet capable of being discerned with the aid of a microscope and often

photographed without the employment of other or more delicate apparatus than that in constant use among photographers. If a clairvoyant says, "I see a form or object beside you which you do not see because you are not equal to discerning it," there is nothing more wonderful in that augmented vision of the human seer than in the proof afforded by photography or microscopy of the presence of the same objects. The present age is happily one in which man is coming to believe in himself as well as in something external to himself and in consequence of this ever enlarging view of man universally the old glamour of supernaturalism is waning, while a lawful recognition of psychic phenomena is gaining ground continually. Culture of the psychic faculty is not so difficult, neither is it so very easy, as some suppose. It requires persistent attention rather than laborious effort just as the close attention we pay to anything often rewards us far more than toilsome attempts to force ourselves to acquire knowledge. Night and darkness have been frequently associated with Clairvoyance, because night and shade do not afford opportunity or invitation to excessive physical exercise and we cannot as a rule do two things well at once. One by one our tasks must be fulfilled; one by one our occupations must be dealt with, and as it seems impossible to be awake and asleep at the same instant, so does it seem almost incredible that we can be seriously occupied with material cares and at the same time keenly alive to what lies beyond external ken. Another consideration of the means whereby Clairvoyance can be developed, occurs to us as we call to mind a narrative concerning some good people on the Pacific coast to whom the Klondike excitement brought spiritual development.

A happily married couple who had long been interested in psychical matters, but had registered no personal evidence of their own susceptibility to unseen influences, were for several months completely separated in body as the husband went to Alaska and the wife remained in Seattle with her mother. When the man had reached the gold fields he could not communicate with his wife in any material way as neither telegraph, telephone nor post-office was available, and though he had no cause to be anxious on her account, as she was a healthy woman living at home in a comfortable house among friends, she was greatly concerned for his welfare as many alarming accounts of the dangers and sufferings of miners in a district near where she believed her husband to be working had reached her ears. Determined to put to a practical test the statement often made to her by "sensitives" of her acquaintance, that she was an excellent clairvoyant potentially though actually she had never cultivated her endowment, she resolved upon devoting some time late every evening just before retiring for the night to the liberation of her psychic faculty. For three or four nights she sat quietly in an easy chair in her sleeping room for over an hour but received no evidence of seership. However before a week was over she felt herself capable of discerning the dim outlines of a mining camp, and shortly the form of her husband distinctly appeared to her. Describing her experiences to friends (she was always willing to relate them), she declared many times in the most positive terms that she had no sensation at all akin to traveling in an "astral body" or of being transported through space; on the contrary she felt thoroughly at home in her own organism, but her vision pierced all intervening space and

Alaska was as near as an adjoining dressing-room. When her husband returned well and strong and with a larger pile of treasure than many miners brought with them, he was, to use his own words, "literally dumbfounded" with the contents of his wife's diary which she had kept faithfully and which contained minute records of his own experiences in Alaska while she was in Seattle, and the most satisfying and at the same time amazing portions of her entries were thoughts of his which had clearly amounted to perfect mental messages.

After closely inspecting the diary and noting the dates of the different entries he discovered that whenever he had particularly wished to communicate some piece of information to his wife to ease her mind concerning his health and safety she had received a specially clear and strong picture of himself and of his whereabouts, while at other times when he had been thinking less intently of his home and its inmates her sight of him and his surroundings had been far less distinct. Evidences are everywhere multiplying which go far to prove that even so wildly romantic a tale as George du Maurier's "Peter Ibbettson" may have been built on actual fact, for it does occur that when two people are devotedly attached to each other and circumstances hold their bodies rigidly apart, the soul-sense we may well call Clairvoyance, in company with a train of kindred senses beyond our common ken, assert themselves right vigorously and afford a present day explanation of the telling words of Lovelace, "Stone walls do not a prison make, nor iron bars a cage."

We are now on the very verge of Spiritualism proper and we have only to say that though a mass of error has been mixed up with its history during the past half century

and more, there is so much of truth in it as a demonstrable philosophy that through the steady and rapid advance of scientific study of all psychic problems now in progress, there are arising new and noble phases of mediumship convincing the inquiring multitude that physical dissolution is in no sense death in the old blind barbaric meaning attached to that ancient word. We are here and now spiritual beings and we remain such hereafter. "Death hath no power to part the fond, they are together still," is a perfectly true statement, and equally true is it that no possible terrestrial barriers can separate effectually those who are truly linked in the bonds of sincere affection, and are therefore united one to the other in spiritual ways, which earthly changes can never have power to rupture. There are other aspects of clairvoyance apart from those we have been touching upon, which are less easily dealt with, because they are often mistaken for something they certainly are not. We allude to the sight of what are often termed "astral pictures" which inexperienced sensitives cannot very readily explain, but which deeper students of clairvoyance find no difficulty in accounting for. Nothing can be more unreasonable and unkind than stamping with the brand of falsehood visions which we have not yet learned to interpret scientifically. Clairvoyants often claim to know nothing of the real nature of what they see, consequently they are not justly chargeable with even making mistakes if they describe scenes which seem to us incongruous and which we may misinterpret in our present ignorance of what such visions truly signify. We are often greatly pleased with descriptions of absent or departed friends which strike us at first as extremely accurate, but when we look more deeply into the question, we

are beset with grave difficulties. A good clairvoyant once gave exactly the following description of a departed brother to a gentleman in London who was then beginning to seriously investigate the claims of Spiritualism: "I see a young man with you; he is very much attached to you, and is constantly with you; he appears about twenty-eight years of age, certainly not over thirty; he is dressed in a gray tweed suit with a blue cravat; his hair is light brown, rather thin and parted in the middle; he has a moustache but no beard or whiskers." The gentleman in question went to another clairvoyant in another part of London two or three days later, and received an almost identical description which he declares answers exactly to the appearance of his younger brother who passed away quite suddenly while on a summer tour in Norway rather less than two years previously. The facts in the case are, that these two young men were greatly attached to each other and that the survivor keeps in his room on the mantelpiece a picture of his departed brother very differently dressed, so that had either clairvoyant seen the photograph she would have described a black suit and a white necktie. When the surviving brother last saw the one who has passed over, that young man was attired exactly as the two clairvoyants have described, but no material portrait has been taken of him in that dress. Now comes in the investigator's difficulty. Do we on passing into spirit life (he inquires) permanently retain the exact appearance, even to details of apparel, which we presented just before leaving the mortal frame, and if not why are we told that our friends present just such appearances? There are but two rational answers to this most natural question, and they are as follows: 1. Many clairvoyants see into our sur-

rounding aura and behold imprinted thereon the pictures of events and circumstances which have greatly impressed us and which we carry about with us quite unknowingly, it may be, as a relatively permanent portion of the contents of our psychic picture gallery. 2. Our friends in spirit-life when seeking to make known to us the reality of their continued interest in us and in our welfare, often show themselves to clairvoyant vision in a manner most sure to strike us with a conviction of their identity. In the former instance we are very unlikely to receive any definite information and are apt to feel perplexed and saddened because, though our friends are thus accurately described as being with us, we never seem to derive a glimmer of intelligence as to their condition or to enjoy any comforting assurance that they are truly in communion with us. In the latter instance we invariably either receive some characteristic message, or we feel in some subtle spiritual way that we are truly in communion with one whom we love and by whom we are loved. All phases of psychic phenomena are now being considered both critically and sympathetically by large numbers of intelligent people to an extent utterly unprecedented in comparatively recent times, and as it is always desirable to be cautious ere we admit too much, though we should be ever ready to accept the logic of evidence from whatever direction it may come without the slightest prejudice, we feel properly thankful for all attempted definitions of so wonderful and far-reaching a faculty as clairvoyance which help in any way to afford a basis for a rational interpretation of its true nature. The public is indebted to that fascinating author, C. W. Leadbeater, for the following summarization of Clairvoyance which we quote from his very popular work, "Man Visi-

ble and Invisible," the sub-title of which is "Examples of Different Types of Men as Seen by Means of Trained Clairvoyance." Chapter three, entitled "Clairvoyant Sight," ends with these words,—"The clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perception." That statement surely applies with equal force to the telepathist who feels rather than sees, and to the clairaudient also whose especial sensitiveness is in the field of hearing. Increased sensitiveness is the key to the mystery in all cases and this can be successfully induced by living a quiet, wholesome life, free from undue excitement, subsisting upon simple nutritious food, taking a good amount of outdoor exercise, and above all by determining to live a life of untarnished truthfulness, so that the "auric envelope" may be kept unsullied as a reflecting medium.

CHAPTER XXI

SPIRITUALISM IN ALL LANDS AND TIMES

Selected from the Writings of Dr. J. M. Peebles.

"I exist as I am, that is enough.
If no other in the world be aware, I sit content.
And if each and all be aware, I sit content."

—WALT WHITMAN.

CONSCIOUSLY do I feel that this life, with all its shadows and struggles, is really worth the living. And such, I think, is the general testimony of human experience. During many wanderings in savage, semi-civilized, and enlightened lands, I have seen a thousand smiles for a single tear, and I have heard ten thousand merry peals of laughter for a single groan of suffering. Surely, God is good.

But if death, as the atheist contends, "ends all," then this life is a little more than a tempest-tossed, tantalizing dream. If men rich in possibilities become, in dying, only dust and drifting gases, then hope, sympathy, aspiration for immortality, and all the soul's transcendent attributes, are nothing but heartless, pitiless mockeries.

This world is of very little importance unless there is another and a higher with equal opportunities and vastly better facilities for unfoldment; another world or worlds to look forward to in the future. And the word "future" implies faith. The inspired soul feeds in a measure upon faith. It is faith in Infinite Wisdom, in Nature's laws and faith in man, that moves the wheels of enterprise. And

it is faith in a future existence that, during all the ancient ages, gave energy and public spirit to earth's teeming millions.

Navigators sailing, Columbus-like, under the inspiration of a lofty faith, have discovered new islands and continents. Hardy toilers plow and sow and plant in a trusting faith that the sun will shine and the harvests come in due season. Tradesmen transact business with a confiding faith in their fellow-men. Faith is an all-inspiring force in the international relations of foreign commerce and in all the higher walks of social and intellectual life. Faith in the great, throbbing heart of humanity is sublime, and faith in God—the tender, loving, "Our Father who art in heaven,"—is the divinest, most restful, satisfying emotion of the human soul.

But man cannot live by faith alone any more than by bread alone. Faith, while the substance of things hoped for, looks towards the mountain top of the ideal and cries for light—more light. "Add," said the apostle, "to your faith knowledge." This he himself personally did, exclaiming, "For we know that if this our earthly house were dissolved, we have a house not made with hands eternal in the heavens." With the true Spiritualist, as with the great apostle, faith buds and blossoms, and has its fruition in the absolute knowledge of a future conscious existence.

How did Paul know of "a house not made with hands eternal in the heavens," or of those higher spheres of immortality? He knew because he had visions; because he was caught up to the third heaven, and because, when entranced, he heard a voice—a spirit—speaking to him out of the unseen. In brief, he knew of a future existence in the heavens because he was a Spiritualist—a spiritualistic me-

dium. The disciples were all mediums. That is the reason why Jesus selected them. His clairvoyant eye saw in them the outputting potencies of marvelous spiritual gifts. This period in Jewish history was the opening of a new cycle—a new and more spiritual dispensation.

> "God sends his teachers unto every age,
> To every clime and race of men."

Spiritualism, in some form, has obtained through all the ages and among all races. When a maiden died among the Senecas of the North American Indians, the heart-stricken mourners imprisoned a young bird until it began to sing; then, loading it with caresses and loving messages, they released it over the maiden's grave, bidding it not to fold its wings nor close its eyes until it had reached "the happy hunting grounds" of heaven; and then, feasting in silence under some mossy rock or moaning pine for three days, these sad-hearted Indians expected responses from the loved one by dreams or visions or in the low murmuring songs of the night-bird of the forest.

If Spiritualism means simply converse with departed mortals, then it is as ancient as remotest antiquity. Professor Boscowen, the noted archæologist, says in his "Records of the Monuments": "In dream and visions the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them not as simply vanished, but still existing as shades in some dark, far distant, subterranean place." He further adds: "The inscriptions, as early as B. C. 3800, on the tablets show belief in ghosts and a worship of a ghost god, ancestral ghosts, the nisi, or spirits, the anunas, the friends they once knew, sitting upon their

thrones as master spirits, or traversing the vaporous underworld, hailing each newcomer with the cry, "Didst thou become weak as we, and dost thou realize life as now do we? Welcome—welcome to our abodes." This is almost the exact phraseology of one of the lately discovered Babylonian tablets.

I repeat, if Spiritualism means simply belief in converse with departed mortals, then India's throbbing three hundred millions of to-day are Spiritualists. Their whole religious literature abounds in communications with gods, devas and pitris—their departed ancestors. These latter they propitiate. Every household has its familiars. The voluminous Sanskrit manuscripts, the Vedas and the Upanishads, frequently mention the Bhutas, Pritas, and Pisachas —especially the Pritas—as familiar ancestral spirits. Their sacred books describe their abodes, their obsessing influences, their general characteristics, and how to avert their control by mantras and invocations.

During my several visits to India, I never conversed with an intelligent Hindoo Pundit who did not believe that the invisible regions were filled with different gradations of conscious intelligence, and that certain classes of spirits had the power to communicate with and infest humanity. They do not encourage spirit communications —they fear them. I spent days in Southern India in casting out demons—that is, in demagnetizing the Hindoo mediums who were obsessed by undeveloped spirits.

In Ancient Egypt, Spiritualism was the very foundation for the national religion. Their hierophants taught the initiated that the soul is immortal; that during several lives it passed through several zœther zones, all of which were processes of purification. Hermes taught that the

visible is but a picture of the invisible world—that this earth was surrounded by circles of ether, and that in these ether circles the souls of the dead lived and guarded mortals. Strabo states that in the temple of Serapis at Canopus, "great worship was performed and many miraculous works wrought, which the most eminent men believed and practiced, while others devoted themselves to the sacred sleep" that is, the unconscious trance. The consecrated temple at Alexandria was still more famous for its oracles, consecrated sleep, and the healing of invalids.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the gods of heaven and the lower elementaries who were in sympathy with them, and often influenced the inhabitants of earth both for good and ill. They had magical directions for dispossessing disturbing demons and for inviting the protection of the good genii —in other words, the more exalted spirits.

A tablet in the library at Nineveh describes seven supreme gods, fifty great gods of heaven and earth, three hundred spirits of the lower heavens, and six hundred of the earth. These latter were invoked to bring messages from the invisible shores of immortality.

The master minds of Greece, such as Thales, who lived some six hundred years B. C., thought that the universe was peopled with daimons, who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions.

Epimenides, the cotemporary of Solon, frequently received divine revelations from the spiritual heavens.

Zeno declared that tutelary, or guardian, spirits inspired his speech and directed his actions.

Socrates was constantly attended, as every reader of

history knows, by his demon guide, with whom he conversed, and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people that the souls of men, when detached from their bodies and freed from their physical functions, became a species of daimon, or lemurs, who gratified their beneficence in watchfully guarding individuals, families, and cities.

Homer, in the twenty-third book of the Iliad, describes the spirit of Patroclus as appearing to Achilles, and adjuring him to bestow the last funeral rites upon the body of his friend, that he might the sooner commence his spiritual advancement.

In the eleventh book of the Odyssey, Ulysses is depicted as visiting the underworld regions of the Cimmerians, and as conversing with the spirit of Tyresius Elpenor and his own mother, from whom he received most encouraging tidings.

The poet Hesiod, whose verses were so prized by the old Greeks that they committed them to memory, believed that each conscious soul was a potential portion of God, the "Oversoul." Recognizing the conscious existence of these souls, or spirits, he thought they were drawn earthward from the higher regions by the desires of their friends.

Plutarch informs us that those who aspired to be brought into sympathetic communion with the higher intelligences of the shadowlands were expected to renounce the follies of the world and to practice self-denial, and to bring the lower functions and faculties of their natures into complete subjection to the spiritual.

Cicero tells us that the mysteries, which were symbol-

ically allied to spiritual invisible presences, enkindled and inspired a knowledge of the future life, and made this life more pleasant by filling the mind of the dying with beautiful ideas of cheerfulness and resignation.

Pythagoras, who visited India, Persia, and Egypt, and who had been initiated into the inner court of Isis, was one of the most astonishing mediums of antiquity. His psychic powers were attested by Claudius Æian, Porphyry of Tyre, and Jamblichus, the Neo-Platonist.

Plato, the favorite pupil of Socrates, and prince of philosophers, held precisely the same ideas in regard to spirits and their communion with mortals as did his great teacher. "There are," he said, "daimons, the souls of those who have died; and each human being has a particular spirit with him, to be his tutelary and guiding genius during his mortal lifetime; and when the physical life is ended this spirit receives and accompanies the enfranchised one to its future destiny, the Elysian Fields of immortality.

The Old and New Testaments, the Apocrypha, and the Talmudic writings—all abound, more or less, in angel ministries, spirit communications, trances, visions, and apparitions.

Origen, a celebrated bishop, and one of the most learned and illustrious that graced the early Christian centuries, wrote thus in his "De Principiis": "What shall we say of the Diviners, from whom—by the working of those spirits (demons) who have the mastery over them—answers are given (to those who consult them) in carefully-constructed verses? Those persons, too, whom they term Magi (magicians) frequently, by invoking demons over boys of tender years, have made them repeat poetical compositions and give poetical improvisations which were

the admiration and amazement of all. Now these effects, we suppose, are brought about in the following manner: As holy and immaculate souls after devoting themselves to God with all perfection and purity, and preserving themselves from the contagion of evil spirits, and purifying themselves by long abstinence, by these means they assume a portion of divinity and earn the grace of prophecy and other divine gifts. The result of this is that they are filled with the working of those spirits to whose service they have subjected themselves."

This erudite Christian Father, Origen, in writing against his atheist antagonist, Celsus (200 A. D.), says: "Celsus has compared the miracles (spiritual manifestations) of Jesus to the tricks of jugglers and the magic of Egyptians, and there would indeed be a resemblance between them if Jesus, like the practitioners of magic arts, had performed his works only for show or worldly gain."

In his celebrated work, "De Anima," Tertullian says: "We had a right to anticipate prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophetess. There is a sister among us who possesses the faculty of revelation. Commonly, during religious service, she falls into a trance, holding then communion with angels, beholding Jesus himself, hearing divine mysteries explained, reading the hearts of some persons, and administering to such as require it. When the Scriptures are read, or psalms sung, spiritual beings minister visions to her. We were speaking of the soul once when our sister was in the spirit (entranced), and, the people departing, she then communicated to us what she had seen in her ecstasy, which was afterwards closely inquired into and tested. She declared she 'had seen a

soul in bodily shape, which appeared to be a spirit, neither empty nor formless, but so real and substantial that it might be touched. It was tender, shining, of the color of the air, but in everything resembling the human form.' "

For three hundred years after the apostles, visions, apparitions, healing gifts and spiritual marvels abounded in all Christian countries. Believers, in the name of Christ, cast out demons, made the lame to walk and the blind to see. And all along down the centuries to the Reformation there were rifts in the clouds, lights from above, and messages from the invisible world.

The Roman Catholic Church has never denied the miracles—the spiritual manifestations of the ages. All the religious movements of the past originated in spiritual manifestations. Take as a sample, George Fox, the founder of Quakerism; Ann Lee, the founder of Shakerism; the Wesleys, founders of Methodism, and Swedenborg, the founder of the Swedenborgian or New Church. Swedenborg held open intercourse with the spiritual world during a period of twenty-seven years. The world's religious epoch-builders were all possessed of marvelous spiritual gifts. Elder Frederick Evans, a distinguished American Shaker preacher, used to often say, "Quakerism began in the spirit, but is ending in the flesh and in the worldliness of the world." Sir James Macintosh says of Fox's Journal: "It is one of the most extraordinary and instructive narratives in the world—which no reader of competent judgment can peruse without revering the eminent virtue of the writer."

This Journal reminds us of, and is a fitting companion to, Swedenborg's Diary. The following statements are condensed from it:

Born in July, 1624, Fox was naturally, when young, of a rather grave deportment. When about nineteen he became annoyed by the frivolous and profane conversation of the young, and spending a night in prayer, he heard a voice saying: "Thou seest how young people go together in vanity and old people into their graves; thou must forsake, be a stranger to, all, and be guided by the spirit."

Traveling to London, and listening by the way to many preachers, he remarks: "I was afraid of them, for I was sensible that they did not possess what they professed." After relating to the clergymen that at times he "heard voices and felt the presence of spirits," one of these jolly old clergymen of the Anglican Church told him to "smoke tobacco and sing psalms." Another advised him to "go to a surgeon and lose some blood." Turning to the Dissenters, he "found them also blind guides."

Wandering often in quiet places; fasting frequently with Bible in hand; meditating and battling with doubts and temptations, he at last "fell into a trance that lasted fourteen days, and many who came to see him during that time wondered to see his countenance so changed, for he not only had the appearance of a dead man, but seemed to them to be really dead. But after this his mind was relieved of its sorrows, so that he could have wept night and day with tears of joy, in humility and brokenness of heart. In this state," he says, "I saw into that which is without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God."

When at Mansfield he "was struck blind," so that he could not see, after which, he says, "I went to a village and many people accompanied me. And as I was sitting in a house full of people, I cast my eyes upon a woman and

discerned in her an unclean (undeveloped) spirit. Moved to speak sharply, I told her she was under the influence of an unclean spirit. Having the gift of discerning spirits, I many times saw the states and conditions of people, and could try their spirits."

He frequently healed the sick by laying on of hands. To Richard Myer, who had long had a very lame, rheumatic arm, he said: "Stand upon thy legs and stretch out thine arm." He did so, and Fox exclaimed: "Be it known unto you and to all people that this day you are healed." Although Macaulay sneers at Fox's casting out devils and performing miracles, many remarkable cases of this kind are recorded in his Journal, and were witnessed by thousands of people. In his "Life Sketches" he uses "Lord," "angels," and "spirits" interchangeably, as do the old biblical writers.

"Coming to within a mile of Litchfield, where shepherds were keeping their sheep, I was commanded," he says, "by the Lord to put off my shoes. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes and left them with the shepherds, and the poor shepherds trembled and were astonished. Then I walked on about a mile, and as soon as I was within the city the word of the Lord came to me again, saying, 'Cry, Woe unto the bloody city of Litchfield!' So I went up and down the streets, crying with a loud voice, 'Woe to the bloody city of Litchfield!' It being market day, I went into the market-place, and to and fro in the several parts of it, and made stands, crying as before, 'Woe to the bloody city of Litchfield!' And no one laid hands on me; but as I went thus crying through the streets, there seemed to be a channel of blood running

down the streets, and the market-place appeared like a pool of blood. When I had declared what the spirit put upon me, I felt myself clear. I went out of the town in peace, and, returning to the shepherds, gave them some money and took my shoes of them.

"After this a deep consideration came upon me. Why, or for what reason, should I be sent against that city and call it 'the bloody city'? But afterwards I came to understand that in the Emperor Diocletian's time a thousand Christians were martyred here in Litchfield. So I was to go without my shoes, through the channel of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs which had been shed a thousand years before. The sense of their blood was upon me."

These were among the common sayings of the inspired George Fox while preaching: "Verily, I heard a voice;" "The spirit was upon me;" "I saw in visions;" "The prophecies were open to me." "When, at a meeting of Friends in Derby, there was such a mighty power of spirit felt," says Fox, "that the people were shaken and many mouths were opened to testify that the angels of God do minister unto mortal men."

The original Quakers, like the post-Apostolic Christians, were Spiritualists; but our latter-day Quakers, denying or deadening their spiritual gifts by selfishness and worldliness, have crystallized, and so are a dying religious sect.

In the old Wesley residence, Epworth, England, marked spiritual manifestations occurred for years. An account of these was written by the Rev. Mr. Hooley, of Haxey, by Dr. Adam Clarke, by a writer in the *Arminian Magazine* and others. It is pitiable that modern Methodist preachers

do not mention them as among the present demonstrations of a future existence. From a large volume by John Wesley, entitled "The Invisible World," published over a hundred years ago, I make the following quotations:

"It is true that the English in general indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation; and in direct opposition, not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that the giving up of witchcraft (the control of undeveloped spirits) is in effect giving up the Bible. And they know, on the other hand, that if but one account of men with separate spirits be admitted, their whole castle in the air (deism, atheism, and materialism) falls to the ground. One of the capital objections to all the accounts, which I have known urged over and over, is this, 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is such a thing. Yea, and in one place or another murder is committed every day. Therefore I cannot, as a reasonable being, deny the fact, though I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other."

"Elizabeth Hobson was born in Sunderland in 1774. Her father dying when she was three or four years old, her

uncle, Thomas Rea, a pious man, brought her up as his daughter. She was a serious child and grew up in the fear of God; yet she had a deep and sharp conviction of sin until she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession. On Wednesday, May 23d, 1788, and the three following days, I talked with her at large. But it was with difficulty that I could prevail upon her to speak. The substance of what she said was as follows:

"'From my childhood, when any of my neighbors died, whether men, women, or children, I used to see them just before, or when they died, and I was not at all frightened, it was so common; indeed, I did not then know they were dead. I saw many of them by day and many of them by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them, but many had a gloomy, dismal light and a dusky cloud over them.'"

"'Perhaps the glorified spirits of just men made perfect, may, like the angels, be employed in carrying on the purposes of God in the world. It is said of them, 'His servants shall serve him.'" (Heb. 22.)

"Possibly, as ministering spirits, they may minister unto the heirs of salvation, and watch over the interests of those who on earth were dear to them, either by the ties of nature or religion. One of them was employed to converse with the Apostle John and explain to him the wonderful things he saw in his visions." (Rev. 22.)

"The sentiment for which we are pleading has the sanction of the highest antiquity. Philo speaks of it as a re-

ceived notion of the Jews that the souls of good men officiate as ministering spirits. The Pagans, in the earliest ages, imagined that the spirits of their deceased friends continued near them, and were frequently engaged in performing acts of kindness, hence the deification of their kings and heroes, and the custom of invoking the names of those who were dear to them."

"Cicero makes a better use of the doctrine, when he endeavors to comfort a father for the loss of a son by the thought that he might still be engaged in performing kind offices for him. And it is not improbable that the idea, though perverted by the heathen for the purpose of idolatry, might, like the doctrine of the immortality of the soul, be derived from a divine source."

"A few years ago, a gentleman of most correct character and serious carriage, who resided near St. James and lived very happily with his wife, was taken sick and died, which so effected his dear left companion that she sickened also and kept her bed.

"In about ten days after her husband's death, as she was sitting upright in bed, and a friend and near relation sitting near her, she looked steadfastly towards the foot of the bed, and said with a cheerful voice, 'My dear, I will be with you in two hours.' The gentlewoman that was with her (and who firmly attested the same as most true) said to her, 'Child, whom do you speak to?' (for she saw nobody). She answered, 'It is my husband, who came to call me hence, and I am going to him;' which surprised her friend very much, who, thinking she was a little light headed, called in some one else, to whom she spoke very cheerfully and told the same story; but before the two hours were expired she went on

and up to her dear companion, to be happy together forever, to the great surprise of all present.

"The soul receives not its perfections or activity from the body, but can live and act out of the body; yea, much better, having then its perfect liberty, divested of that heavy incumbrance which only clogged and fettered it. 'Doubtless,' saith Tertullian, 'when the soul is separated from the body it comes out of darkness into its own pure and perfect light, and quickly finds itself a substantial being, able to act freely in that light and participate in heavenly joys.'"

The former historical references prove that the facts and the fundamental truths of Spiritualism were in remotest antiquity similar to those of to-day. And why not?—since there is but one God, one law, one Divine purpose, one historical continuity, one brotherhood, "one spirit," with, as Paul says, "a diversity of gifts."

A traveler in nearly all latitudes 'neath the northern star, or summering under the Southern Cross, I have seen neither races nor tribes, white, brown-skinned, or black, without sympathy for their kindred—without cemeteries for their dead—without altars, however rude, for their worship, and without dreams, apparitions, visions, and methods of some sort for communicating with the dead. Uncouth, vague, if not rude and vulgar to us, they may have been; yet, they foreshadowed the soul's immortality, and brought to sorrowing, trusting souls, that piece of mind that passeth understanding.

These spiritual marvels, natural to the plane from which they proceeded, have, through all periods of time, appeared as echoing openings from the silence, as lights from the mountain-tops, necessarily assuming various

forms, according to the period, the temperament, and racial development of a people. They were, and are, all in the line of evolution. They were, and are, God's living witnesses of a future existence. To deny them, to destroy them, is to plunge the world into the thickest darkness of materialism.

The Spiritualism of this age was no modern invention of either spirits or mortals, but rather a discovery—the re-discovery, of a fact, or range of facts, in perfect accord with natural law. It did not spring into birth full grown, like Minerva from Jupiter's brain. It was seemingly feeble at first. It is youthful yet, when compared with Protestantism and its swarming sects. And yet, it is a-fire with truth, and a-flame with infinite possibilities. Atheistic materialists and sectarian priests might quite as well think of dethroning Divinity as of checking the onward march of Spiritualism.

Christianity started from a dream (Matt. 1 : 20); Spiritualism from a mystic rap. Angels and spirits were the potent powers behind them both. The mightiest results often follow from the minutest causes. Newton's falling apple pointed to that hidden law that holds suns and stars in their circling orbits. That little puff of steam from Watts' boiling kettle foretold of railways and steamers girdling the globe. How insignificant to proud, imperial Rome was that Babe cradled in a Bethlehem manger. And yet, there lay concealed mighty causes that in less than three hundred years shook the whole Roman Empire to its very foundations; and later planted the Cross, symbol of life, upon the hills and mountains of every civilized land. So, those little half-muffled sounds, those gentle, telegraphic tickings that came to

Hydesville like messengers from the tear lands of the tombs, came to bring messages—messages of holiest memories. This was the Epiphany, the Easter morning of the thinking, stirring nineteenth century! It was the golden dawn, the opening cycle of a newer and higher dispensation, ringing the death knell of a dreary materialism and a creedal, soul crushing sectarianism.

In the Judæan dust-buried past, women were last at the cross and first at the grave; so, in this age, women —the Fox sisters—after hearing the sounds, were the first to discover the new alphabet—the first to translate those rappings into intelligent language, thus cabling the ocean of doubt, and bridging the chilling river of death, thereby enabling mortals and immortals to stand consciously face to face, re-clasping hands—the white hands of their dead—and reaffirming their undying loves and affections. As God is the soul, the spirit, interpermeating all nature, Spiritualism is necessarily naturalism. Nature is a divine unity. The chain of causes has no missing links. Law is as continuous as it is immutable. All the good of the old times remains. Principles never die; and so of human beings—there are no dead. The Spiritualism of to-day has absolutely demonstrated this to be a fact. Shout, then, O ye nations, the song of triumph; for Death, the King of Terrors, is conquered! Creeds are doomed. The devil of mythology is defeated, and the fiery scarecrow, hell, is transfigured into lovely Gehenna gardens and vineyards, where purpling grapes grow in richest luxuriance just outside the walls of Jerusalem.

A few years since I was in the Judæa of the ancient Scriptures—in old Bethlehem, near Jerusalem: and re-

cently, on March 31, 1898, I was in the new Bethlehem, at Hydesville, near Rochester, N. Y. This has now become consecrated ground—consecrated and sacred to moral, mental, and spiritual science, to the brotherhood of races, to the immortality of divine truth, to the matchless grandeur and glories of a present angel ministry, and to a sweet converse with those higher, heavenly intelligencies that make radiant the highlands of immortality. Hydesville is America's Mecca.

The philosophy of modern Spiritualism and the philosophy of Christianity during the first three centuries are in perfect accord. Spiritualists believe in God—a personal God, basing that personality, not upon form, or shape, or mere avoirdupois, but upon consciousness, intelligence, will and purpose. They believe in Jesus Christ, accepting Peter's definition—" Jesus of Nazareth, a man approved of God among you by wonders, and miracles and signs, which God did by him." Jesus' sympathetic character was certainly sweeter, diviner, than that of the masses of men. Angels daily walked and talked with him. Subordinating the earthly to the spiritual, fraternal love with him soon bloomed out into the universal. Quick to feel the sorrows of others, the sensitive tendrils of his loving heart, constantly attuned and tremulously responsive, vibrated to every sound of human suffering. He identified himself with sorrow and disgrace, with humanity in its lowest estate, that he might the more successfully exert the healing, saving, love power of his soul in the redemption of the erring.

Considered with reference to religious cycles, Jesus stood upon the pinnacle of Hebrew Spiritualism, the great

Judæan Spiritualist of that era. As God is Spirit—that is, the Infinite Spirit-presence acting by the law of mediation—an apostle, with a singular clearness of perception, pronounced the Nazarene a "Mediator"—that is, a "medium"—between God and men. The persecuted and martyred mediums of one age become gods in succeeding ages. Such manifest the world's lack of both justice and wisdom.

But if Jesus was only divine man, elder brother, wherein, then, you will perhaps inquire, consisted his moral superiority over others of that era? If I rightly understand his essential and peculiar characteristics, his preëminent greatness consisted in his fine harmonial organization; in a constant overshadowing of angelic influences; in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling into the spiritual gifts of Essenian circles; in his soul-pervading spirit of obedience to the mandates of right manifest in himself; in his unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity, and his perfect trust in God.

The leading thoughts ever burning in his being for acceptance and actualization were in the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, good works. These, crystalizing into action as a reform-force for human education and redemption, I denominate the positive religion, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition

and practical power in its best and highest estate. This pure religion and undefiled, established in men's hearts and lives, and not on "sacred" parchments, would soon be felt in states and kingdoms, promoting peace, justice and charity; rendering legal enactments wise and humanitarian, and causing the sweet waters of concord and good-will to flow over all the earth for the spiritual healing and moral uplifting of the nations.

Few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance. That there are extravagances, frauds, wild theories, and moral excrescences sheltering themselves under the wide-spread wing of Spiritualism, is freely admitted. This is common in all new movements involving the activities of the emotional nature. Let only the sinless stone the erring. "Jesus," says the record, "came into the world not to condemn, but to save the world." Because the millennium has not dawned during this first phenomenal cycle of modern Spiritualism; because the temple with its inner glories is as yet only seen in vision; because our fondest hopes are not realized, nor our lofty ideas attained, shall we go back to the beggarly elements of the world, and seek spiritual nourishment from rechewing old sectarian husks? Only in weakness and blindness does human nature seek a return to the flesh-pots of the past. If Spiritualists are not free, generous, tolerant, and prosperous; if they are not above the level of the age in good works in order and fitness, in reform effort and general

culture; if they are not the ready recipients of the freshest fruits of science and philosophy; if they are not full-grown, harmonial men and women, the fault is not in Spiritualism, but in themselves. "Examine yourselves," was a good old apostolic injunction. Spiritualism can gain nothing by aping the ecclesiastical customs of other denominations. Awkward combinations are ever to be avoided. While it is true that master-builders are constructionists, Spiritualism must never adopt any measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith; for, in the introduction of this modern wave of Spiritualism upon earth, the angels of heaven purposed the formation of no new sect. Their aim, higher and holier, was to educate, enlighten, and spiritualize God's dear humanity.

These are among the divine enunciations of that positive religion, based upon the immutable principles of justice, goodness, and human rights:

God immanent and active in all things;

Man above all institutions;

The strict equality of the sexes.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

"Blessed are the pure in heart."

"By this shall men know that ye are my disciples, if ye have loved one another."

Self-abnegation being the first law of life, the highest good consists in aiding and doing good to others.

"Inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye

gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; in prison, and ye came unto me. . . . Inasmuch as ye have done these things to the least of one of these my servants, ye have done them unto me."

This is the religion of Jesus, the religion of the soul, the inborn religion of all men. Its witnesses have been the luminous suns and stars along the ages. When J. G. Whittier, accompanied by an English philanthropist, visited that eminent Unitarian, the Rev. Dr. Channing, for the last time in Rhode Island, their themes of conversation were reform, progress, peace, toleration, and human sympathy. Whittier, referring to it afterwards, wrote these tender lines:

> "No bars of sect or clime were felt —
> The Babel strife of tongues had ceased —
> And at one common altar knelt
> The Quaker and the Priest."

Thus may, thus do, the hearts of the good and erudite ever blend in union. Such fellowship constitutes heaven upon earth. When the white feet of the venerable William Howitt pressed the sunny slopes of the summerland, the angels that make radiant the upper kingdoms of God did not inquire, "Were you on earth Catholic, Protestant, Spiritualist, Materialistic Spiritualist, or Christian Spiritualist?" but "Were you a true man, a lover of humanity, and a brother of mercy?" "Then shall the King say, Come ye blessed of my Father." Love was the test of discipleship in Christ's time. Purity was and is the test

of heavenly acceptance in all spheres of existence. Listen:

"Lovest thou me?"

"Love is the fulfilling of the law."

"Love worketh no ill to its neighbor."

"If ye love me keep my commandments."

"Not every one that saith Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

If you cannot walk peaceably and religiously with your brother, good reader, go your own way, kindly leaving the road. Heaven, as London, may be reached from different directions.

Made subject to vanity, experimenting and journeying through the world of shadows, all need the staff of prayer and the lamp of faith—need to feel that God is a constant presence; that Christ is the light of truth; and that loving angels are waiting to minister to our spiritual wants. A life without love and trust, even if it be of the strictest morality, or of a continual ascetic struggle after Divine communion, will never bring the individual really into the Inner Temple. Little children symbolize the receptivities of the heavenly life. The humble heart, sheltered from the storms of passion, and all vestured with the fragrant blossoms of sweet human affections, is often nearer in spirit to the angels than the cold philosopher. Love inspires, wisdom guides, faith opens the gate, and self-sacrifice leads the way into the City of Peace—the City of God. Oh, come, let us worship in this temple of Spiritualism—this temple of eternal religion—a temple whose foundations are deep and wide as the nature of man, and whose dome, reaching into the heaven

of heavens, shall shelter and overshadow the races with millennial glory.

When genuine Spiritualism—the universal religion of love—shadowed in twilight by Indian sages, seen in increasing sunlight by Syrian seers, and consciously felt to-day by the more highly-inspired—becomes actualized in and outwrought through the personal lives of earth's surging millions, it will no longer be selfishly said, "Mine, mine," but "Ours, yours, all who appropriate it for holy uses." Then our country will be the universe, our home the world, and our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be found to consist in aiding and blessing others. Then will the soil be as free for all to cultivate as the air they breathe; gardens will blossom and bear fruit for the most humble; orphans will find homes of tenderest sympathy in all houses; the tanned brows of toiling millions will be wreathed with the white roses of peace; and the great family of humanity will be obedient to and trust in love, law, liberty—God! In holiest fellowship with Jesus and the angels, with loved and loving spirits, and upon the tender bosom of the Infinite, is my soul's rest forever!

Probably the best medium that graced the nineteenth century was W. Stainton Moses. Educated at Oxford, and for a time connected with London University College, he was a clairvoyant, trance, clairaudient, automatic-writing medium. His mediumistic superiority consisted largely in living a good life and adding to his mediumship culture and scholarship. He was for years editor of London *Light*, pages of his automatic writings appearing in its columns. Honored by his friendship, I take pleasure

in presenting the following communications from his spirit-friend "Imperator":

"It is part of our mission to teach the religion of the body as well as of the soul. We proclaim to you and to all that due care of the body is an essential prerequisite to the progress of the soul. Jesus was a physician to both body and soul. Man has gradually built around the teachings of Jesus a wall of deduction, speculation, and material comment similar to that with which the Pharisees had surrounded the Mosaic law. It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualize their meanings and infuse into them new life. Resurrection rather than abolition is what we desire. We say again that we would not abolish one jot or tittle of the teachings which the Christ gave to the world. We do but wipe away man's material gloss and show you the hidden spiritual meaning which he has missed.

"This was the mission of Christ. He claimed for himself that fulfilment of the law, not its abolition or abrogation, was his intent. He pointed out the truth which was at the root of the Mosaic commandment. He stripped off the rags of pharisaical ritual, the glosses of rabbinical speculation, and laid bare the divine truth which was beneath all, the grand principles divinely inspired which man has nearly buried. He was not only a religious but a social reformer, and the grand business of his life was to elevate the people, spirit and body; to expose pretenders, and to strip off the mask of hypocrisy; to take the foot of the despot from the neck of the struggling slave, and make man free by virtue of that truth which he came from God to declare. 'Ye shall

know the truth,' he told his followers, 'and the truth shall make you free; and ye shall be free indeed.'

"He reasoned of life and death and eternity; of the true nobility and dignity of man's nature; of the way to progressive knowledge of God. He came as the Great Fulfiller of the law; the man who showed, as never man showed before, the end for which the law was given—the amelioration of humanity. He taught men to look into the depths of their hearts, to test their lives, to try their motives and to weigh all they did by one ascertained balance—the fruits of life as the test of religion. He told men to be humble, merciful, truthful, pure, self-denying, honest in heart and intent; and he set before them a living example of the life which he preached.

"He was the great social reformer, whose object was at least as much to benefit man corporeally, and to reveal to him a salvation from bigotry, selfishness, and narrow-mindedness in this life, as it was to reveal glimpses of a better life in the hereafter. He preached the religion of daily life, the moral progress of the spirit in the path of daily duty forward to a higher knowledge. Repentance for the past, amendment and progress in the future, summed up most of his teaching. He found a world buried in ignorance, at the mercy of an unscrupulous priesthood in matters religious; under the absolute sway of a tryant in matters political. He taught liberty in both. He labored to show the dignity of man. He would elevate him to the true dignity of the truth—the truth which should make him free. He was no respecter of persons. He chose his apostles and associates from the mean and poor. He lived among the common people; of them, with them, in their homes, teaching the simple lessons of truth which they

needed, and which they could receive. He went but little among those whose eyes were blinded by the mists of orthodoxy, respectability, or so-called human wisdom. He fired the hearts of his listeners with a yearning for something nobler, better, higher, than they yet possessed, and he told them how to get it.

"The gospel of humanity is the gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities."

We continue to preach the same evangel. By commission from the same God, by authority from the same source, do we come now as apostles of this heaven-sent gospel. We declare truths, the same as Jesus taught. We preach, through this medium, his gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualize that which man has hidden under the heap of materialism.

"I inquired," said Stainton Moses, "whether I rightly understood that the work of teaching, a section of which is under the direction of Imperator, derived its mission from Christ."

"You understand aright. I have before said that I derive my mission, and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation. . . . Jesus Christ is now arranging his plans for the gathering of his people, for the further revelation of the truth as well as for the purging away of the erroneous beliefs which have accumulated in the past.

"This is the second coming—a coming in power and glory—a coming of ministering angels and spirits—a coming to morally and spiritually enlighten all conscious intel-

ligences. It is the overshadowing return of the living Christ. There will be no such personal return as theologians have taught. This will be, and is, the spiritual return to his people, by the voice of his messengers speaking to those whose ears are open; even as he said, 'He that hath ears to hear, let him hear; and he that is able to receive it, let him receive it.'"

Spiritualism is the opposite of, and strongly antagonistic to, materialism. When scientists talk of the potencies in matter, of co-relations and polarities, they are talking all unwittingly of spirit; for all potency as a finality belongs to the almost incomprehensible realm of Spirit, which is a factor in every phenomenon of nature, and is essential to the ascertainment and record of every natural law; and the knightly champions of science are just beginning to understand it.

The Kosmos is a unity, threefold in manifestation. Substance is the One, the All Spirit, Soul, matter! We are spirits now—spirits vestured in material, everchanging substances. We are spirits with souls vibrating in touch with the Universal Soul—with Immortality. A man can no more help being immortal than the buds can help unfolding and blowing beneath spring's refreshing showers and the sun's genial rays. Who that has drunk from this fountain of eternal life—who that has held an hour's communion with departed loved ones does not say to the world, "I am glad, oh! so glad, that I am a Spiritualist!" And who does not say, "Blessed, ever blessed be this divine truth of Spiritualism!"

Spiritualists! the eyes of the civilized world and of the angels above are upon you! Conduct yourselves, then, like men. So guide your barques that, though they

flounder in the tempestuous seas of temptation, they may soon right themselves for a better, safer, voyage. Live to-day for to-morrow, for eternity. Be above the commission of an unworthy act; indulge in no ignoble insinuations; take no selfish advantages of the weaknesses of your fellow men; sacrifice coveted comforts for the good of others; seek no praise nor fulsome flattery; intrigue for no office; partake of the bread of honest labor only; administer reproof in gentleness and love; forgive as you would be forgiven; be kind to the poor, the unfortunate, the sick, the dying; live to lift them to higher planes of health and happiness; live to brighten the chain of human friendships; live to educate mind, heart, and soul for the realization of a heaven on earth; plant gardens of love in unhappy bosoms; scatter gems of good will and roses of kindness along your daily walks of life; think only good thoughts, and ever welcome the angels to your hearts and to your souls as the loved messengers of God. These are the teachings and principles of practical Spiritualism.

The above magnificent address is presented to our readers as a splendid example of the attitude taken to life in general by the most widely traveled of all American Spiritualists, the venerable and gracious "Spiritual Pilgrim."

During Dr. Peebles' third trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy, and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume, containing thirty-

five chapters, and treating on the following subjects: Home Life in California; My third Voyage; The Sandwich Islands; The Pacific Island Races; Ocean bound towards Aukland, New Zealand, Melbourne, Australia; From New Zealand Onward; A series of Spiritual Seances upon the Ocean; The Chinese Orient; Chinese Religions and Institutions; Cochin China to Singapore; Malacca to India; Spiritual Seances on the Indian Ocean; India: Its History and Treasures; India's Religions, Morals, and Social Characteristics; The Rise of Buddhism in India; The Brahmo-Somaj and Parsees; Spiritualism in India; From India to Arabia; Aden and the Arabs; The City of Cairo, Egypt; Egypt's Catacombs and Pyramids; Appearance of the Egyptians; Study of the Pyramids; Sight of the Great Pyramids; Ancient Science in Egypt; Astronomy of the Egyptians; From Alexandria to Joppa and Jerusalem; the City of Joppa; City of Prophets and Apostles; Jesus and Jerusalem; Present Gospels; the Christianity of the Ages; Plato and Jesus in contrast; Turkey in Asia; Ionia and the Greeks; Athens; Europe and its Cities; Ceylon and its Buddhists; the India of To-day; Hindoo Doctrines of the Dead; the Mediterranean Sea; Egypt and Antiquity. Price, $1.50.

Dr. Peebles' address is Battle Creek, Michigan, where his highly valuable works are published.

CHAPTER XXII

DR. J. M. PEEBLES ON THE NATURE AND PREEXISTENCE OF THE SOUL

Non Mi Ricordo. "I do not remember." Granted—but that does not disprove an eternal past existence. You do not remember your past fœtal life, nor your nine months placenta life; nor do you remember your baby life, nor your early childhood life. But this counts for nothing against your existence during all these periods. You nevertheless have access to an ample amount of evidence that your existence traversed all these stages—evidence that your personality was prior to your conscious memory of it. Because this inmost spirit cannot project itself through its clumsy, clayish environment into the external with sufficient vividness to remember the past and express it, is no evidence that the individualized spirit did not exist. Non-existence is unthinkable. And yet thinking is as natural as breathing. Only circles are endless. All beginnings in time and space necessarily have their endings. A creature which has its beginning in time is incapable of perpetuating itself or being perpetuated through eternity. A line projected from a point in space has a further limit which no logic can carry to infinitude. Whether or not "God geometrizes," that cannot be morally and physiologically false which is mathematically true. Though on different planes of thought morals and mathematics harmonize. The universe is not a dual-verse of infinite inharmonies.

I may here remark that two fundamental assumptions lie at the threshold of man's introduction into this world. The first is, that his subjective existence antedates his objective appearance. That as an ego he is coexistent with the universe, and participates in that universal and eternal life which is perpetually manifest in the kosmos.

The second assumption, is that man as to his essential form or personality is derivative; that his earliest introduction into the world and the universe is when he is born of a physical mother; that his conscious entity is dependent upon and dates its beginning with the visible appearance of the physical organism. According to this assumption the material atoms and forces which have transiently converged in the human organism, with no promise of anything more than a limited persistence, were once conglomerated with the cosmic mass as a portion of its undifferentiated substance. And this derivative hypothesis further assumes that the purpose of this single birth is to specialize a portion of the organizable pabulum of the general kosmos into human shape, that it may manifest the attributes of self-consciousness. The personality is coexistent with this body organism, commenced its existence with it, and must have its share in its vicissitudes and final destruction. Is it surprising that such a materialistic philosophy should yield its abundant crop of atheists?

With the wisest of the Greek philosophers, diversity, individuality, was as fundamental as unity; but with our modern scientists, individuality is purely derivative. The Darwinian school of writers assume that our world and solar system, together with the kingdoms of life, nay, even the genius of Homer, Raphael and Shakespeare were once latent in a fiery cloud. All specific forms, say they, came

by development, they arose by insensible modifications wrought in an originally homogeneous substance. That also was the philosophy of certain ancient Hindoos. That was the philosophy of Spinoza. That, too, is the philosophy of Herbert Spencer and of Darwin's disciples. Darwin's qualification to the effect that God originally, and, I may add, miraculously, created a few germs, as a basis from which to evolve future distinctions and organic formations, does not redeem his theory from that pantheistic conception which is its very root and essence. And what is more, it is the pantheism of materialism.

Spinoza and the pantheistic philosophers of India taught in harmony with the logical implications of their philosophy. They were materialists. Inasmuch as types, or essential forms, with them, were not coexistent with substance, but effects, or derivative results, consequent upon the differentiation and integration of substance; so these beginnings necessitated endings. Forms were ephemeral. Their destiny was to suffer resolution into the primitive substance.

Future immortality implies a preëxistent, or past immortality. And the attempt to reconcile man's future immortality with Darwinism is much like Hugh Miller's effort to reconcile geology and Genesis. It seems clear to me, that if a protoplastic formation originated, evolved and built up essential man, involving the personal identity, it may, and necessarily must, by the law of involution, return again to protoplasm.

It was precisely upon this point that Agassiz took issue with Darwin. The former held with Plato that ideas and ultimate forms were coexistent with substance. He taught that they had a spiritual basis, antedating their material embodiments. It is not sufficient to say that man existed

in essence before he became a personal identity. If that identity was produced, if it be a result, an effect, consequent upon molecular action, or material change, then no "key-stone" in the arch-way of organization will insure that identity from final resolution into that "fiery cloud" in which Tyndal informs us the genius of Raphael and Shakespeare were once latent.

Individuals favoring the Darwinian school of materialism and believing derivative personality ask for facts in proof of preëxistence, by which they doubtless mean facts addressed to the perceptive intellect. But I submit that facts of the sensuous order are quite incompetent to prove or disprove truths which address themselves to the highest reason. To me the facts of consciousness and intuition are more authoritative and imperial than those appealing to the fallible senses.

Scholars, thinkers and metaphysicians of all schools recognize three orders of evidence which may be competent to influence the judgment.

1. Evidence addressed to the senses.
2. Evidence addressed to the conscious understanding.
3. Evidence addressed to the higher reason in the form of axioms and intuitions.

The demand for facts of external observation in proof of those higher truths of relation and of consciousness which can only be apprehended by the higher reason, will not be gratified, at least, in the present condition of humanity. The problem of preëxistence is included in the provinces of mental science, metaphysics and religion, rather than in that of the physical sciences. Science may afford important aid by revealing the laws of movement; but its sphere being limited to the order and sequence of

phenomena, it can never reveal the nature of things in themselves. I have no expectation that the problem of man's first estate will ever have any clear light thrown upon it by recourse to such data as material science will be able to furnish, for it involves an ultimate ground that lies beyond the pale of experimental research. A strong presumptive evidence in favor of the truth of a proposition is to be found in the extent of its diffusion and in the degree of its persistence. This is an axiomatic truth with Herbert Spencer. Now the belief in the soul's preëxistence—the belief in God and the immortality of man have survived the rise and fall of empires, thrones and races. Nor has modern enlightenment succeeded in driving them into the dreamy haunts of superstition, but it has welcomed, extended and fortified these beliefs. They may be accepted, therefore, as foreshadowing, or rather, as the synonyms of ultimate verities.

I believe the Soul to be an eternal entity, or unit from eternity. The Soul is immortal and has its state of being within God. The Soul is absolute. Nothing can be taken from it or added to it. Its manifestations in time proceed from sources that are within. The Soul in its quality is like unto God. It is a Ray which proceeds from God as a central sun. Its being is in God, yet it is not God. The essential nature of God cannot be communicated through the medium of human speech, for it is only known within the Soul. Knowledge proceeds from the known to the unknown. Revelation proceeds from the unknown to the known. The consciousness of the universe is God; the consciousness of man is the soul. The soul is the only preëxisting entity except God, having its being in eternity and its existence in time.

Existing in time the soul is subject to limitations, but God is the Absolute Being transcending all limitations. The soul is a complete circle, having neither beginning nor ending. God is the sphere in which the circle is repeated to infinity. But while the soul abides in the Infinite it is never lost therein. There are no new souls added to the universe; none taken therefrom. The soul in its primal nature does not exist in time or space, but in eternity. Only its movements or manifestations fall within the province of time and space.

It will hence be seen that the soul in its first estate is a purely subjective being in the human form. In this primal state it embodies all the attributes and qualities which we can conceive of as embraced in the kosmos. It "is in little all the sphere." It is Plato's "One and Many"—a unity in which is embraced a multitude. All numbers, forms and series inhere in this microcosmic entity. Love and Wisdom are the substance and form of its existence. Love is its substance and the subjective ground of its being. Wisdom is its form of existence and quality of limitation that distinguishes it from all other human entities. Viewed in one aspect the infinite multitude of souls in the universe form one complex and unitary body, each sharing the same divine qualities with his fellow, which is the ground of their sociality. But viewed in another aspect, souls present an infinite diversity, no two being alike, no two predestined to perform identical offices. Thus all souls cohere in one social solidarity by virtue of the principle of Love which inheres alike in each. And then again each soul is a Form *per se*, distinguished from all other souls by virtue of its principle of Wisdom or quality of limitation. Hence each soul is endowed with a specialty of

genius which qualifies it for a particular function and form of service, as a unit in an affiliated series of the Societary Man. But before the soul can become equipped to consciously serve in its predestined place in the universe, it must perfect for itself a Body Form through which it can fully express its subjective wealth of faculty. This Body Form will be the final summing-up of the Soul's pilgrimages in matter. But this branch of the subject I will leave for discussion in my second paper of this series.

"A keel grated on the sand,
Then a step was on the shore —
Life awoke and heard it,
A hand was laid upon her,
And a great shudder passed through her.
She looked up, and saw over her
The strange, wide eyes of Love,
And Life knew for whom
She had been waiting,
And Love drew Life up to him,
And of that meeting was born
A thing rare and beautiful —
Joy, First Joy was it called."

—Olive Schreinrer.

Identity has a deeper ground than the material shape which we associate with the human body. It is far deeper than the trend given to character through the laws of heredity, having its basis in the self-conscious ego. True, the body to some extent is a mirror or reflection of the real identity, but is neither its cause nor ground of permanence. The body is an aggregation of ever fluctuating molecules. Its entire structure is changed at least once in seven years, and the brain, nerves and glands are changed several times within that period. I repeat, our identity is in the soul

and not in the organic structure. It is in the realm of mind and not in the realm of matter. Hence our identity is not a residuum—a something left over when the material body is cast aside. It is not a ghost or shadow which the organism has bequeathed to the man, but a persistent form having only a temporary residence in the body which body is the real shadow or ephemeral appearance.

Individuality in its primal meaning is monadic existence. The Latin *Individuus* is the opposite of *Dividuus*. It embraces that which cannot be further dissected. It signifies the being a one. We are here brought back to what I said above regarding the nature of the soul, namely: That by virtue of its wisdom-principle the soul is a form *per se*, and distinguished from all other souls by its quality of limitation. Individuality is single—the unit distinguished from all other units and from the total aggregate of units. Therefore each individual soul, in its primal estate is endowed with a specialty of genius which qualifies it for a particular place and function in the universe.

Personality in its common and outward acceptation is usually associated with appearance and outward character; but with such writers as Emerson, James Freeman Clarke, Frohschammer, Elisha Mulford, Lotze, etc., Personality has a far deeper meaning. The Latins used *Persona* to signify personating, counterfeiting, or wearing a mask. But Personality in the sense in which Emerson employs it, signifies true being, both concrete and spiritual. It alone is original being. It is not limited. Personality is that universal element that pervades every human soul and which is at once its continent and ground of being. Distinction from others and limitations by them results from Individuality, not Personality.

Elisha Mulford says: "There is in personality the highest that is within the knowledge of man. It is the steepest, loftiest summit towards which we move in our attainment."

Emerson says: "The personal within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related. . . . The personal is not an organ, not a function, not a faculty, it is the background of our being—an immensity not possessed and that cannot be possessed."

We are here again brought back to what was said above, that all souls cohere in one social solidarity by virtue of the principle of Love which inheres alike in each. Personality therefore pertains to the substance of the soul and individuality to its form.

The magi of Persia, the priests of Egypt, the Brahmans of India, and Buddhists of the East, each and all held to some form of the general doctrine. Jesus recognized his own preëxistence when he spoke of the "glory he had with the Father before the world was." Again he said: "Before Abraham was I am."

Ammonius Saccas, founder of that school of eclectic philosophy known as New Platonism, and among whose disciples were Longinus, and Origen, was a believer of preexistence.

Plotinus, an eminent Greek philosopher, an adept in the doctrines of the Oriental sages, and a teacher of philosophy at Rome from 645 A. D., until his death, was an advocate of preëxistence.

Proclus, a student of Olympiodorus at Alexandria, and of Plutarchus at Athens, and for a time at the head of the New Platonic schools, believed in preëxistence.

Apollonius of Tyanna, a Pythagorean philosopher of the first century, venerated for his wisdom by his contemporaries, and whose thrillingly interesting life was written by Flavius Philostratus, was a believer in and teacher of preexistence.

Many of the most enlightened minds of all countries have taught that man's conscious self-hood is as much a matter of the past as it is to be of the future. Pythagoras, the founder of the Italic school of Greek philosophy, professed to have a distinct remembrance of a previous life or lives.

Plato believed that all the knowledge of laws and principles we seem to acquire in this world is simply a recovery or reminiscence of knowledge which the soul possessed in a previous state of existence. Readers of Plato will remember the reference to "Meno," where Plato introduces Socrates as making an experiment, by way of putting a series of questions to a slave of Meno, eliciting from the uneducated youth a geometrical truth. This done, Socrates triumphantly observed to Meno, "I have not taught the youth anything; but simply interrogating him, he recalled the knowledge he had in a previous existence." Plato further taught that all ideas, types and ultimate forms both precede and succeed their material embodiments.

"Our soul," says Plato, "is a particle of the Divine Breath, and therefore we are related to God. Our soul's divine ideas are natural, and are created by the contemplation of divine things. Before it was associated with the body, it existed in God; even now, though enveloped by the body, it may participate in that divine contemplation through the subjection of the passions, and through a contemplative life."

In the song of Amosis we read: "Lord thou hast been our dwelling-place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world."

The most learned among the Christian fathers, such as Origen, added to the doctrine of preëxistence, the doctrine of Brahminical reincarnation, contending that souls having sinned in their previous lives were condemned to reënter human bodies in this mortal life to expiate their former guilt.

Jerome (340 A. D.) said of the above dogma which prevailed in India and Egypt: "This impious and wicked doctrine was anciently diffused through Egypt and the East, and now prevails in the secret, as in vipers' nests, among most, and pollutes the purity of those regions; and as by a hereditary disease glides in the few to pervade the many."

Clemens of Alexandria, in his Eclogues, advocated the soul's preëxistence, but stoutly denied the doctrine of re-incarnation—and re-reincarnation of human souls. He contended that the passage: "There was a man sent from God" meant that the soul of John the Baptist was older than his body, and was sent from his former state.

Clement of the second century, educated in the Platonic philosophy, and afterwards a disciple of Pantenus in Alexandria, said: "Do we not love God this first, that we exist, that we are said to be men? That descending from the regions of light, or sent by Him, we are held in these corporeal bodies."

Pamphilas, who established a flourishing school in Cæsarea, who vindicated Origen in five books, and was martyred 309 A. D., was a strong advocate of the soul's preëxistence.

"Does matter create the soul?" he asked. "The house resembles the idea that preceded it, and the entrance by a path from the mountains resembles the descent of souls from heaven to their lodgment in bodies."

Synesius, a Neo-Platonic philosopher and disciple of Hypatia at Alexandria, wrote largely in favor of preëxistence. When the citizens of Ptolemais had invited him to the bishopric among them, he declined that dignity, in a letter to his brother on the subject, for this reason among others, that he cherished certain opinions which perhaps all would not approve, but which he could in no wise abjure, as after mature reflection they had struck their roots deep in his mind. First among these he mentioned the doctrine of preëxistence. "Assuredly I can never think it right to believe the soul an after-birth of the body." Vestiges of this belief are openly discernible in his writings, as, for example, in the hymn of which the following is a paraphrase:

"Eternal Mind, thy seedling spark
Through this thin vase of clay,
Athwart the waves of chaos dark
Emits a timorous ray!

"Far forth from thee, thou central fire,
To earth's sad bondage cast,
Let not the trembling spark expire—
Absorb thine own at last!"

The doctrine of the soul's preëxistence was held by the Jews, both before and cotemporary with the Apostolic period. It was certainly held by the later Jews living after the times of the Babylonish captivity. Among their proofs they quote this from the Book of Wisdom:

"I was an ingenuous child, and received a good soul; nay more, being good, I came into a body undefiled."

Writing of the Essenes, Josephus says: "For the opinion obtains among them (the Essenes) that bodies indeed are corruptible, and the matter of them not permanent; but that souls continue exempt from death forever; and that, emanating from the most subtle ether, they are enfolded in bodies, as prisons, to which they are drawn by some natural spell. But, when loosened from the bonds of the flesh, as if released from a long captivity, they rejoice, and are borne upward. . . . This company of disembodied souls is distributed in different orders. The law of some of them is to enter mortal bodies, and, after certain prescribed periods, be again set free. But those possessed of a diviner structure are absolved from all local bonds of earth."

Leibnitz, the most profound philosopher of the seventeenth century, held the doctrine of preëxistence as one of his cardinal beliefs. And to-day, in the full blaze of scientific discovery, there are hosts of men famous for their knowledge of the sciences, and eminent in religious culture, who believe in a preëxistent state of conscious existence. Among these are Prof. Redfield, the author and distinguished physiognomist; Charles and Edward Beecher, lately departed to the higher life; G. Groom Napier and Sir Thompson of England.

Nearly the whole body of French Spiritualists, including such men as Figuer and Camille Flamarion, the astronomer, hold to the doctrine. The great Fourier taught it. The Spiritualists of the Orient, and, to a very large extent of Continental Europe, accept it.

Conscious communion with spirits, not proving immor-

tality in the sense of endless existence, does prove a conscious existence after death. And then, those long inhabiting the better land of angelic blessedness, that is to say, ancient spirits almost uniformly teach preëxistence. I cannot this moment call to mind a case to the contrary. It is admitted that spirits of the spirit world differ upon this subject; and further, that the testimony of spirits is authoritative only so far as it corresponds with intuition and the highest reason. Still, the persistence of an idea and the potency of intelligent majorities necessarily influence convictions. And I am certain that the general tenor of the teachings of wise and highly intelligent spirits upon this subject favors a preëxistent state of being. Aaron Knight, two hundred years in spirit life, and whose identity I took the pains to establish when in England several years since, teaches, with the "brotherhood of ancient sages," preëxistence in the most positive manner.

It is very clear to profound thinkers that once in existence as divine man, always in existence. The converse is equally true; once absolutely out of existence never in existence! This logical bulwark has never been successfully assailed.

In the phrase, once in existence, always in existence, I am referring to conscious, or rather to divine man, and not to sticks and stones, nor to growling animals and stinging insects. These are fragments—imperfect structures—unfinished temples. And no one gifted with intelligence speaks of a conscious rock—a divine wolf, or a righteous dog. These are not, and never were in existence as consciously rational and morally progressive beings. They have not the Spiritual Keystone. They are not religious; neither are they conscious of their subordinate conscious-

ness! And certainly, no logician ever affirms of a part, what he does of a whole. A slice, slashed from a golden orange, thin, irregular, ill-shaped and seedless, is not equal to, nor should it be compared with the well-rounded orange. Animals, serpents, and noxious insects, are but parts, bearing the same relation to man that passing thoughts bear to ideas, or shadows to substances. Animals and insects were never in existence, as perfect structures, as divine entities; but rather as fleeting organisms serving temporary uses.

Divinity is eternal. An essential man is constituted according to Plato, of divine substance, form and germ; and further, with this prince of thinkers, essential forms, types and ideas, were the same. Types, or ideas, in fact, were subjective realities. Outworked they became partially visible. Still, the type preceded and succeeded the visible appearance. The material contents of form as in the oak or animal, are fleeting, changing; but the hidden essential form, which is the type, or idea is enduring and immortal.

Every argument against preëxistence, is so far as entitled to the name, an argument against the immortality of the soul, and a help to cold combative materialists. And materialism, in its last analysis amounts to this—a sprawling puppy and a royal souled sage—a beefsteak, a prayer-book, and a divine soul, are all the same originally—atoms—protoplastic atoms, adjusted and arranged for specific aims and ends by non-designed and non-intelligent molecular force. And so all conscious life—all noble aspirations for eternal unfoldment—begin and necessarily end in matter. A stream cannot rise above its fountain. Thank God and the good angels, Spiritualism, in connection with

the rational doctrine of preëxistence, saves from the slough of despond.

If the sum total constituting J. M. Peebles were once absolutely out of existence, putting him into existence would be equivalent to creating something from nothing. I am a firm believer in the soul's eternal preëxistence. The theory is the rational stronghold of the soul's immortality. But preëxistence and reincarnation are by no means identical. They are not predicated on the same philosophical basis. And any writer who confounds these exhibits either his ignorance, or his pitiable impudence.

Of the doctrine of reincarnation I am not convinced—and yet, am open to investigation and arguments in its favor.

Only a few can clearly recall events and experiences occurring in a preëxistent state of being. Many did, however, in the more meditative past. And some in the present can do this; and their testimony upon the point is direct and positive. I have space to name but a few.

Judge Boardman, well known in Wisconsin for many years as a thoughtful, influential Spiritualist, repeatedly assured me that he could distinctly remember many things that transpired in his preëxistent life.

Judge Elliott, quite as much of a mathematician as jurist, used to interest his friends by similar direct statements.

Harold Harring, the Polish scholar, author and personal friend of Dr. Redfield, the New York physiognomist, often affirmed in the most positive manner, that he could remember many acts and events occurring in his preëxistent home in the heavens. Others testify to the same facts. Preëxistence is to them positive knowledge. Negative testimony upon this subject is of little account. That blind men do not see the sun is their misfortune—nothing more.

Theodore Parker said in Music Hall, Boston, in 1857: "We thank thee, oh, Father, for this atom of spirit, a particle from thine own flame of eternity which thou hast lodged in this clay." ("Bible of the Ages," p. 322.)

"A strain of gentle music," says Charles Dickens—"or the rippling of water in a silent place, or the odor of a flower, or even the mention of a familiar word, will sometimes call up sudden dim remembrances of scenes that never were in this life; which vanish like a breath; which some brief memory of a happier existence, long gone by, seemed to have awakened."

Poets in their more inspired moments often sing of pre-existence:

"I have dreamed
Of sinless men and maids, mated in heaven
Ere yet their souls had sought for beauteous forms
To give them human sense and residence."

—HOLLAND.

"And in the spheral chime they listening heard
The soul's high destiny, which, being sunk
Into this fleeting life, through obscure paths
Must wander, fighting still a Godlike fight—
Victor, through death!"

—SCHELLING.

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Has had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home."

—WORDSWORTH.

As a fitting close to this essay, I quote from Schiller's "Mystery of Reminiscence," which is a surpassing poem of the soul's recognition:

"Were once our beings blent and intertwining
And for that glory still my heart is pining;
Knew we the light of some refulgent sun
When once our souls were one?

"Round us in waters of delight forever
Ravishingly flowed the heavenly nectar river;
We were the masters of the seal of things
And where truth in her ever living springs
Quivered our glancing wings.

* * * * * * *

"Weep for the godlike life we lost afar
That thou and I its scattered fragments are:
And still the unconquered yearning we retain,
Sigh to renew the long and vanished reign
And grow divine again."

The foregoing was placed in W. J. Colville's hands by Dr. J. M. Peebles March 6, 1906, during a delightful visit to Battle Creek in the course of which W. J. Colville expressed an earnest desire to embody in this volume some statement of conviction or confession of faith from one of the most highly venerated, widely traveled, richly educated and generous-hearted Spiritualists in the world. The career of Dr. J. M. Peebles is known and honored the wide world over. At the ripe age of eighty-five years we found this stalwart veteran hale, hearty, energetic and brimming over with good will and resolute determination to still further continue his work and travel in the interest of the

great cause to which he has nobly devoted his unusually long and singularly useful life. Blessed by such advocates as the veteran "Pilgrim," the advocacy of Spiritualism is indeed secure.

CHAPTER XXIII

CONCLUSION—STRIKING INCIDENTS RELATED BY WELL-KNOWN WITNESSES

In submitting to our readers such startling incidents as the following we make no claims whatever for the narratives, which are simply inserted at the close of this volume as contributions from the highly respectable narrators who vouch for what they describe over their respective signatures. All honest testimony deserves consideration.

New York City, March 10, 1906.

Mr. W. J. Colville,
Care of *Banner of Light*,
Boston, Mass.

My dear Mr. Colville:—Having read your request for authenticated evidences of Spirit-communion in the *Banner of Light* of recent date, I take great pleasure in sending you herewith a few of our many experiences, and to assure you that you may make such use of this letter and its contents as you may see fit, using my name in full. Our small circle awaits with eagerness the publication of your book, to which we have had the pleasure to be among the earliest subscribers.

To those who may doubt the truth of the statements made below, I wish to say that if they will apply their time and money to the investigation of these and kindred phenomena with as much liberality as they devote to purely material pleasures, devoid of any mental, moral or spiritual advantage, they will find the truth of the purpose of a more spiritual than material life and truths and marvels much greater and purer, than are contained in any

system of theology or philosophy. I simply state facts and leave it to the reader to make his own deductions.

With best wishes for your welfare and an enthusiastic reception of your book, I have the honor to remain,

Yours very sincerely,

DR. V. VON UNRUH.

MATERIALIZATION

Two seances were held at our own house with two well known media. There being present our little circle, consisting of my friend, Dr. H. and his wife, my wife, myself and my wife's sister, who were all well known to the media, no strange influence was expected to disturb the phenomena.

The remarkable incidents worthy to be mentioned were the following: I was called in front of the improvised cabinet by the medium and saw his wife seated in a chair inside the cabinet in a deep trance. Around her feet there were two distinct accumulations of what seemed to be lace, interwoven with sparkling lights, and presently growing larger, stouter and taller until suddenly they were lifted up as if by invisible hands, and assumed the shape of a toga, within which I beheld at the same moment the shape and figure of a man and a woman, who then stepped out of the cabinet. This all was done by the light of a small red photographer's lamp, which we always use during our seances and which gives light enough to distinguish the pattern of the wall paper eight feet distant. Then there appeared a form, strange to us, who swinging her hands and arms above and around her head and occasionally rubbing the palms of her hands together, began in this way to weave out of the air a piece of lace,

increasing in size every moment until it was about six by eight feet square. We were then told to grasp it at the margin and span it tightly across the space between the cabinet and our semicircle in front of it. Then slowly we let go of the lace which the spirit gathered in in the same manner as described before, and finally showed us her empty hands. We were anxious to retain a piece of such lace and asked for it; but were told that such lace made out of the air would soon disintegrate, yet if the spirit were given some silken fabric she would take out of it one thread and make a piece of lace which would keep forever. I gave the spirit my necktie from which she took one thread, still standing outside of the cabinet and began the same manipulations as before and after about thirty seconds handed back my necktie within which was enclosed a piece of lace, which is still in my possession, mounted between two slabs of glass. That there are spirits who lack the politeness of better-bred earth folk was also shown us at this seance. The medium outside of the cabinet received a sudden slap in the face, which was audible as a loud handclap all over the room; we did not know what to think of it until the medium said, some foolish spirit had slapped him in the face, but that he took such things good-naturedly, because resenting had done no good in the past and the evil-doer always apologized *stante pede;* but as the medium's spectacles had been broken I thought that such pranks were altogether out of place. Then we witnessed several materializations and dematerializations outside of the cabinet. In the seance room then appeared directly at our feet a small cloud of light, dangling and dancing as it were, on the carpet, then around that cloud the luminous and sparkling lace and the two uniting fold-

ing over a form in less than half a minute. After greeting and a few private remarks the spirit, claiming to be that of my friend's mother, stepped back about two feet and collapsed, her feet disappearing first and her head bowing down forward touching the carpet after which all disappeared into nothingness.—An Indian, "Little Eagle Eye" who came to me at every seance told me, that he would like to have a pair of moccasins to take them to spirit-land. I bought a pair and wrote on the sole of each moccasin "Little Eagle Eye" in ink which at writing showed up *blue*, but which turned *black* after a day or two. I gave them to him at this seance, four days after. When he appeared he said to me, "What you got for me? Me know, me see you write my name on them, *blue* like war paint." He at once put them on, and when he dematerialized they also disappeared and I have never seen them since. On a subsequent occasion I asked him what he had done with the moccasins, he replied that he had taken them to spirit-land.—There also appeared for me a man, wearing a high cone-shaped hat which was so illuminated as to dazzle one. He said he was "Pardee," lived under the second Egyptian dynasty and came to tell me that he was my musical guide. In this connection I wish to narrate what will be to Non-Spiritualists a very remarkable incident. A young gentleman acquaintance who came to dine with us one evening, fully a year after the aforementioned seance, and for whose entertainment I was playing the piano, turned suddenly to me and said: "Do you know anybody by the name of Pardee? I see him standing by you and he turns to me and says: I am Pardee,—and then he points with his hand towards you." We had not seen this young man for more than a year and

by no possibility could he have known of the aforementioned seance or the name of Pardee. This did not astonish us, as we knew the young man to be a clairvoyant. This could not have been Telepathy, for the young man's description of the appearance of the spirit agreed with our knowledge of the materialized spirit Pardee.—I must relate one more incident that happened at our seance. "Lucy," the guide of the medium came out of the cabinet first as usual and then disappeared for quite a long while, perhaps twenty minutes. When she appeared again she said, "Friends, I must tell you something very funny; I have just been over to Mr. X's house in Brooklyn, where they were getting ready to begin their seance; when the medium in the cabinet was about to seat himself in his chair he tripped and fell on the floor and all the sitters were laughing." Lucy herself seemed to be quite amused. The next morning my telephone rang and the unfortunate medium asked me whether Lucy had told us about it and I answered that she had. He then said that his fall had been a quite painful one and that he had difficulty in walking.

Apport

For the benefit of those, who distrust professional mediums, I will give an account of one of our own family-sittings, composed of myself and wife, our two children, aged ten and eleven, and my friend and his wife, all living under the same roof. On December 31, 1905 (Sunday), we held our usual weekly seance. Soon after the beginning of our seance I felt something touching my hair and mentioned this. A few minutes after my forehead was touched by a small, hard object, which instantly dropped

on the glass cover of the music box in front of me. On examination we found it to be a genuine case of apport, the object being a solid gold cross in the form of an Egyptian crux ansata, surmounted by an Ibis. The dimensions of this object are about two inches in height and one inch in breadth.

V. von Unruh.

New York City, March 10, 1906.
857 Lexington Ave.

Dr. von Unruh is a dentist established in New York many years with a large and influential practice.

A Spirit has Her Portrait Painted

When my book, "In the World Celestial," was in press I met the heroine of it, Pearl, at a seance. She assured me that the scenes and conditions of the spirit world, as described in the book were substantially correct, and that the story as a whole, is true to life. I said to her, "My dear Pearl, I should very much like to have a portrait of you for the book." She replied, "I will try to have one painted for you." She did not succeed, however, in getting a satisfactory likeness until the fourth edition of the book was about to be issued. On the evening of January 25, 1905, Pearl met me at a trumpet seance and made an appointment with me to meet her at the home of two sisters, famous psychics, the next day, where she felt confident we would succeed in getting a portrait of her. My wife went with me to that appointment, and will sustain the statement of facts I herewith submit. The two sisters and ourselves entered the seance room,

at three o'clock in the afternoon. I selected from a number of others an artist's canvas on a stretcher, twenty by twenty-four inches, which was placed in front of a south window, through which the sun was shining. One of the sisters seated herself on one side, and the other on the other side of the window, and each grasped the edge of the stretcher next to her with one hand. My wife and I seated ourselves immediately in front, and within easy reach of the canvas. We kept our eyes steadily fixed upon it to carefully witness any phenomena that might be presented. In about three minutes a cloud passed over the canvas and settled upon it, forming a pearl gray background for the picture. A few minutes later the outlines of a form appeared. This grew gradually more distinct until in about forty minutes, from the time we had taken our seats, the picture was complete. It was the portrait of a beautiful woman, in the full bloom of mature womanhood, with golden hair and blue eyes, a perfect blonde. I had known Pearl when she was a girl, and this portrait bears a striking resemblance to her as I remember her. I have met her at seances since, and she has assured me that the portrait is a correct likeness of her, as she appears in her present development. I had her picture reproduced for the fourth edition of my book, in the style known as photogravure, a new process by which photographs are made direct from the negative on white plate paper.

This experience settles the matter, with us, that spirits can have their portraits painted, by some occult process which is beyond the ken of mortal artists. Art critics who have seen this picture pronounce it above criticism as a work of art, and they are puzzled to know by what

process it could have been produced, as it is different from any style of painting with which they are familiar.

T. A. BLAND.

Dr. Bland is Secretary of the American Medical Union. Address, 231 Hayne Ave., Chicago.

Oneonta, N. Y., March 9th, 1906.

The soul-inspiring truths of Spirit-return, wafted on the wings of love after the transition of my dearly beloved mother Julia Pond, have been a well-spring of joy to us. Being isolated from all people of this cult, and never having been in sympathy with the thought of Spirit-return, not having read any literature of that nature; my experiences have been phenomenal, first conceiving it imaginary, subsequently developing clairaudience. We feared dementia, not consulting a physician, but prostrated for several weeks, after which unconscious entrancement, when my husband apprehended death (as we interpreted transition). After a hard struggle, the vision was made clear, highly developed instructors were brought, embellishing me with gifts which I of myself have never sought. Singing in all voices where mortal voice of its own volition has never reached. Instruments coming through the vocal organs, also inspired writings. These manifestations proving to us the continuity of life, and the thin veil between the two worlds interpenetrating each other's lives like one great family. This innovation in our lives has been an education as well as inspiration to reach out after the aggrandizing truths which are given us through the realm of Spirit.

ROSE B. HELM.

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KABBALAH

THE HARMONY OF OPPOSITES

A TREATISE ELUCIDATING BIBLE ALLEGORIES AND THE SIGNIFICANCE OF NUMBERS

By
W. J. COLVILLE

NEW YORK:
MACOY PUBLISHING & MASONIC SUPPLY CO.
1916

BF1611
.C7

$1.00

JAN 22 1917

©CLA455269

No. 1.

CONTENTS.

Introduction 9

Chapter I 17
A General Outline of Kabbalah.

Chapter II 29
Inner Significance of the 22 Letters Comprising the Hebrew Alphabet.

Chapter III 43
Book of Concealed Mystery.

Chapter IV 67
Book of Concealed Mystery. Humanity, Spiritual and Physical.

Chapter V 82
The Kabbalistic Use and Significance of Numbers.

Chapter VI 95
Kabbalistic Views of the Human Soul, Its Nature and Destiny.

Chapter VII 103
Kabbalistic Doctrine Concerning Cause and Effect (Karma).

Chapter VIII 116
The Secret Tradition in Israel. The Zohar—The Serpent and Fall of the Angels.

Chapter IX 126
Biblical Traditions Kabbalistically Considered.

Chapter X 139
Abraham. Melchisedec, Moses and the Law.

Chapter XI 153
Doctrine of the 3 Temples of the Messiah.

Chapter XII 169
Kabbalistic Teachings Concerning the Soul, Its Nature and Its Destiny.

INTRODUCTION.

In any attempt to popularize such an essentially mystical work as the Kabbalah the main point to be kept in view is that "Kabbalah" is a word of far wider significance than is commonly supposed; it is indeed equivalent to "Hermetic" when that term is employed in a wider than ordinary historical connotation. The Jewish Kabbalah is regarded by many scholars as a work of doubtful age and still more dubious authenticity; it is therefore unwise to attempt to speak dogmatically concerning its origin in our present state of relative uncertainty concerning it. But waiving these particular questions, which rightfully pertain only to scholastic controversy, it is entirely within the scope of a popular treatise to consider the main idea which Kabbalah invariably stands for independently of moot questions regarding the authority or authenticity of any special book or books. *Kabbalah Denudata* is probably the best known of the Latin works in kabbalistic literature. A fairly good English translation of this work, *Kabbalah Unveiled,* by Macgregor

Mathers, is a familiar volume among students of things generally termed "occult," and as that treatise supplies a vast amount of curious information in a comparatively simple manner, we shall make many references to that extraordinary volume in the course of the following pages.

It may be said that Kabbalism as usually presented is a form of theosophical teaching employing a Hebrew instead of a Greek or Sanscrit terminology. That is the broadest definition which can well be given of it. Those who take a narrower view regard it is solely an esoteric reading of the Torah or Pentateuch, and many European Jews who prize a mystical tradition find in a study of Kabbalah a complete vindication of the highest spiritual claims ever made for the divine origin of the Sacred Books of Israel.

Students of Swedenborg may readily trace many resemblances between parts of the Kabbalah and Swedenborg's monumental interpretation of the Pentateuch-*Arcana Celestia,* in which he undertakes to show that there are three distinct senses in which every word of the Torah may be understood, though he by no means confines this three-fold theory of correspondences to the first five books of the Old Testament. The subject is one which exerts great

fascination for many Bible students who feel a profound reverence for the sacred text but cannot believe that its claims to veneration are to be found in its external letter, which is often crude and barbarous. Enlightened thinkers cannot bring themselves to endorse the savage idea that the Supreme Being, or indeed that any celestial messengers, would command or even sanction wholesale massacres such as are often attributed literally to divine orders in various portions of the Pentateuch; they consequently hail with delight a canon of interpretation which assures them that the harsh letter is only like the shell of nuts or the skin of fruit, concealing luscious and nutritious food beneath a hard external covering. The statement is often gruffly made that anyone may invent an interior meaning and arbitrarily seek to enforce it upon readers, and also in that manner all so-called esoteric meanings have been given to records which originally contained no more than their obvious external statements. Though this contention is sometimes plausible it is extremely shallow, and evidences complete lack of familiarity with the real nature of all literature reputed sacred; for all venerated scriptures were written in times and in circumstances when and where the production of

books was a distinguished art, and one in which only the foremost members of civil and ecclesiastical orders were proficient. It is not, however, with the genuineness, authenticity or authority of sacred writings in general that we have now to deal, but only with a strange but intensely interesting fragment thereof, one that certainly takes high place among exceptional literary curiosities and at the same time furnishes unusually deep material for thoughtful contemplation.

In Jewry there have always been esotericists who have refused to admit that the conventional superficial readings of the Torah common to Talmudists suffice to explain the hidden mysteries contained behind the veil of seeming literal history and legislation, which is all that the Pentateuch presents to the view of the average commentator. The average rabbinical exposition is either ethical, ceremonial, historical or a combination of the three. The Kabbalist by no means spurns all or any of these explanations, but insists that we have not approached even to the threshold of the most important meaning until we have pierced the traditional crust and found something far more essential beneath it. It is now pretty generally acknowledged that the first

eleven chapters of Genesis are far more allegorical than literal, and it is frequently proclaimed by prominent religious ministers that we do not require a sacred volume to simply teach us ancient Jewish or other outward history. Since the time when Charles Darwin, Alfred Russel Wallace and a few other stalwart champions of the theory of evolution in its pioneer days battled for a restatement of the prevailing theory of creation, or else the substitution of a completely new theory of the cosmos, only very few persons of respectable intelligence have sought to teach that the whole Solar System, of which our world is only a minute portion, was created by divine fiat in 6 literal days of 24 hours each; but though it is now admitted on every hand that the Hebrew word *yom* is of varied significance, often applying to an indefinite period and at other times to only a literal terrestrial day, those who accompany the Kabbalists into the field of purely esoteric meanings are not yet very numerous, though certainly increasing. Swedenborg has not been very widely read by the average reader, still he is by no means an unknown or altogether neglected author, therefore the statement that the six days of creation enumerated in the first chapter of Genesis have a

distinctly spiritual significance will not come to all as a complete surprise. To understand the Kabbalistic or Hermetic viewpoint one must change the generally accepted tenses of the prominent verbs, translating all statements out of the past into an ever-living present. In place, therefore, of the familiar phrase "God spake and it was done" we should substitute "God speaks and it is done." This difference in grammatical construction clearly emphasizes the radical distinction between 2 essentially opposite views of divine activity, for we cannot speak of operations in the past tense without thinking of something as having been performed in times gone by which is not now occurring, neither can we employ the present tense without unmistakably conveying an idea of uninterruptable continuity.

In ordinary Jewish liturgies we find many traces of the thought we are now emphasizing, and nowhere does it blaze forth more conspicuously than in such a benediction as "Blessed art thou, Eternal Ruler of the universe, who daily renewest the work of creation." Indeed the very word eternal suggests unmistakably neither beginning nor ending, but everlasting duration and consequent unbroken continuity of activity.

The characteristic words in the Kabbalah are unfamiliar only to ears unaccustomed to Hebrew sounds, and these can certainly be no stranger than Sanscrit terms in European ears, and Sanscrit words are now in some instances—*karma* and *yoga,* for example—almost an accepted part of an English vocabulary among persons who have caught even a few glimpses of theosophical literature.

As the Kabbalah is evidently a work well repaying diligent investigation, and all sorts of curious books are now undergoing examination, we offer the following series of essays simply with a view to giving the general and non-technical reader an outline idea of a treasure-house of knowledge and mystery which it would require an immense amount of diligence and patience to extensively explore. As the doctrine of Kabbalah has a thoroughly practical as well as a mysterious and also a magical aspect, we do not think it a vain endeavor to seek to cull a few fragrant flowers from this ancient and mysterious garden or to delve for a few gems within this largely unworked spiritual mine. The great search for unity and attainment of equilibrium is the leading *motif* of all truly kabbalistic studies, which are therefore in full accord with all the highest aspirations of our day.

CHAPTER I.

A GENERAL OUTLINE OF KABBALAH.

The best known portion of Kabbalah is called ZOHAR and the most widely circulated translations thereof are termed respectively: "The Book of Concealed Mystery," "The Greater Holy Assembly," "The Lesser Holy Assembly." The origin of the word "Kabbalah" is from the Hebrew *qibel,* meaning "to receive." The 70 Elders in Israel constituting the Sanhedrin, the highest of all councils, which held its deliberations within the precincts of the Temple in Jerusalem, according to an ancient tradition received their esoteric information from a school of angels in Paradise whose representatives on earth these 70 wise men considered themselves to be. It was in the midst of these greatest teachers in Israel that when a boy Jesus was discovered at the time of his *bar mitzvah,* 12 or 13 years of age, according to the testimony of the New Testament. To-day it is not difficult for people to readily understand in what high esteem these Elders and their teachings must have been held by devoted Israelites who sincerely believed them to constitute a company

of exceptionally holy persons distinguished above all others by reason of remarkable wisdom and exceptional purity of life.

The language of the Kabbalah is partly Hebrew and partly Chaldee. The 22 letters constituting the alphabet of these 2 languages are interpreted by Kabbalists in a manner to greatly interest the many at present who attach much importance to numbers in some mystical and symbolical significance. Letters and numbers are one in these ancient languages. The following table shows at a glance the Roman characters which are the equivalents of the Hebrew and Chaldee:

Hebrew and Chaldee	*Roman Characters*	*Significance*	*Number*
Aleph	A	Ox	1
Beth	B	House	2
Gimel	G	Camel	3
Daleth	D	Door	4
He	H	Window	5
Vau	V	Peg, nail	6
Zayin	Z	Weapon, sword	7
Heth	Ch	Enclosure, fence	8
Teth	T	Serpent	9
Yod	I	Hand	10
Kaph	K	Palm of hand	20
Lamed	L	Ox-goad	30
Mem	M	Water	40

Hebrew and Chaldee	*Roman Characters*	*Significance*	*Number*
Nun	N	Fish	50
Samech	S	Prop, support	60
Ayin	O	Eye	70
Pe	P	Mouth	80
Tzaddi	Tz	Fish-hook	90
Qoph	Q	Back of head	100
Resh	R	Head	200
Shin	Sh	Tooth	300
Tau	Th	Sign of +	400

As the same rule applies to Greek, in which language also every number is a word and each letter has its special numerical value, it is not difficult to understand in the light of this fact many otherwise obscure, if not altogether unintelligible, statements in the Apocalypse and other symbolical scriptures which appear to the majority of readers to be far more like puzzles than revelations. We notice how the number of the Beast is given as 666, and how largely 7 and 12 enter into all descriptions of whatsoever denotes or attains perfection.

Kabbalistic usage suggests an original universal symbolical language which could be understood by all initiates as Masonic emblems are understood by Freemasons throughout the world. To the flippant mind the employment of symbols seems unnecessarily confusing and suggests the idea of some al-

leged mystery being hidden from the multitude purposely by hieroglyphists who concealed their knowledge under a veil of allegory which the masses could not penetrate. It may be a fact that certain secret societies have often done and are still doing that very thing, but the primal origin of a sign language is not to be found in any desire for concealment but, on the contrary, to afford a means for worldwide intelligible intercommunication between all the initiated.

The need for a universal language is one of the most pressing requirements of the present day, for with the rapid coming together of peoples long separated by natural as well as by racial barriers, only very recently overcome, we cannot much longer continue a multiplicity of tongues rendering some of us practically dumb in the presence of neighbors with whom we desire to work in friendliest accord. What certain mystic confraternities long ago succeeded in doing within their own sacred precincts we must yet come to do on a much larger and far more public scale. How far a study of Kabbalah may help in this direction may be a somewhat open question, but it stands to reason that if we succeed in throwing light upon the inner meaning of venerated scriptures in a manner to show that there is a hidden Wisdom of which all true religionists are partakers, in consequence of their common scriptural heritage, we

shall have done something definite and substantial in the way of bringing venerators of different bibles and professors of diverse creeds very much nearer together than they have yet been generally brought. It is well known among students of Occultism and Mysticism that there has always been a sacred and secret "church within a church" in Christendom, sometimes called "The Church of the Holy Grail." In Jewry the equivalent of this has existed through the ages by means of a Kabbalah. Between the explicit and the implicit of all well-defined creeds and ceremonies there is an immense practical difference, amounting even to the tremendous distinction between the letter which killeth and the spirit which maketh alive. By means of Kabbalah we can easily show that there is no radical opposition of ceremonialism to mysticism, and that the sacrificial system is essentially symbolical only, and intended to dramatically illustrate great truths of universal import which are allegorically portrayed in a record of seemingly external rites and ceremonies. We are not attempting to convey the idea that literal sacrifices were not offered in the Temple at Jerusalem, but we do insist that there was always an esoteric party in Israel which seemingly disregarded the letter because its members clearly perceived the spiritual significance enclosed within it.

Between the esoteric and exoteric schools of interpretation there is always a meeting-place, and one not difficult to discover, but though the esoteric party always knows this, the exoteric party frequently denies it. The chief difference between them is because the esoteric is essentially immeasurably broader, and in all ways far more comprehensive, than the exoteric. Literal forms and distinctions are underlooked rather than overlooked by Kabbalists, and by underlooking we mean looking within, while overlooking may be simply disregarding or excusing.

To the Kabbalist, as to all Israelites, there is but one Supreme Being. "Hear, Israel, The Eternal is our GOD, the Eternal is ONE," is the foundation stone and the universal confession of faith in Israel, but how widely different may be the God-idea in the minds of different classes of equally avowed monotheists we all know fairly well, if we read even contemporary literature only and listen to contemporary preaching.

It is claimed by some respectable schools of Occultists that a large portion of Kabbalistic teaching is traceable to Egyptian sources and that the treasures which the Israelites took out of Egypt at the time of the Exodus were spiritual and intellectual far more than material. Be this as it may, a study of comparative language and philology soon rewards

the impartial student with the welcome discovery that all systems of religion and all languages have largely a common origin; it may therefore prove eventually impossible to assign to any single tongue or system an uniquely exalted position. The Kabbalah deals with cosmology rather than with cosmogony, *i. e.,* it attempts to deal explicitly with the operation of distinctly spiritual forces working behind the screen which veils the divine workshop and the workers therein from physical observation. The various Sephiroth, by whom the worlds are brought into existence and perpetually maintained are variously regarded by different interpreters as simply distinctly distinguishable attributes of one Supreme Creator and as distinct hierarchies or companies of celestial intelligences all working out the plan and purpose of the Supreme One. It is worthy of note that Professor Alfred Russel Wallace in his extremely valuable scientific work, "The World of Life," though he was a naturalist and a foremost evolutionist, teaches a doctrine of companies of angels so near to the teachings of Kabbalah as to be perfectly reconcilable therewith. Wallace was the protagonist among British evolutionists of a school of scientific thought which furnishes a bond of union between Materialism and Spiritualism by showing how necessary is the idea of involution as a basis for a reasonable view of evolution. The stupid use

of the word evolution, as though it were explanatory of everything, has been shown up to the fullest extent by Wallace, though he was the contemporary discoverer with Charles Darwin of those very facts in natural science which led to the acceptance of the evolutionary theory throughout the Western Hemisphere during the latter part of the 19th century.

The following quotation from the famous Dr. Ginsburg's "Essay on the Kabbalah" is well worthy of serious reflection. This learned author, defining Kabbalah, says: "A system of religious philosophy, or more properly, of theosophy, which not only exercised for hundreds of years an extraordinary influence on the mental development of a people so shrewd as the Jews, but has captivated the minds of some of the greatest thinkers in Christendom in the 16th and 17th centuries, claims the greatest attention of both the philosopher and the theologian." This scholar then proceeds to mention a number of the prominent men of distinction in various fields of learning who were staunch adherents to Kabbalah, among them Raymond Lully, Cornelius Henry Agrippa, John Baptist von Helmont, Robert Fludd and Dr. Henry More, all of whom, and many others, were among the profoundest scholars of their day. The claims of Kabbalah, he contends, were by no means exclusively confined to literary men and philosophers; poets, too, have found in its

ample material an inspiration to the exercise of their utmost genius, for, as Dr. Ginsburg enthusiastically exclaims, "How can it be otherwise with a theosophy which we are assured was born of GOD in Paradise, was nursed and reared by the choicest of the angelic hosts in heaven, and only held converse with the holiest of man's children upon earth." The story of Kabbalah is intensely fascinating and even awe-inspiring, for it is claimed that GOD first taught it to a select company of angels who formed a theosophic school in Paradise. After the Fall the angels graciously communicated this celestial doctrine to the disobedient children of earth, to furnish the protoplasts (projectors of systems) with the means of returning to their pristine nobility and felicity. The record of the migration of the heavenly doctrine tells us that it was originally given to Adam (not a single individual, but, as Swedenborg has said, "a church" or company of persons of a certain type bound in a particular fellowship). From Adam it passed to Noah (again a company, not a single individual), then to Abraham who took it to Egypt, where he allowed a portion of it to ooze out. From Egypt it travelled, in some measure, to several other lands, so that eventually various Oriental nations possessed some portion of it in their philosophies. It is recorded of Moses, who was learned in all Egyptian wisdom, that though he gained his

first knowledge of the sacred teaching in the land of his birth, he learned still more of it during the period of wandering in the wilderness. It is further claimed that through his possession of this sublime doctrine Moses was able to settle all manner of disputes which arose among the people in the course of their desert journeyings. Throughout the entire 40 years of the journey between Egypt and Palestine it is stated that the great law-giver was in constant communion with one of the angels who constituted the theosophic school in Paradise, and that he conveyed the truths communicated from heaven through the medium of 4 of the books of the Pentateuch, but withheld all such teaching from Deuteronomy. According to the same tradition Moses initiated the 70 original Elders of the Sanhedrin into the mysteries he had received from the angels; and they in turn taught them to pupils who in due course became their successors. Of all who were initiated it is said that David and Solomon were the most deeply versed. As the doctrine was originally communicated by oral instruction only, there was no written Kabbalah till a much later date, about the time of the destruction of the 2d temple, when Schimeon ben Jochai dared to write it. Subsequently his son, Rabbi Eleazar, and his secretary, Rabbi Abba, together with several of his disciples, collated his treatises and out of them composed the

book called Zohar (splendor), which is the great storehouse of Kabbalism.

The Kabbalah is usually classed under 4 heads called respectively Practical, Literal, Unwritten, Dogmatic.

Practical Kabbalah deals with ceremonial magic and gives much information regarding talismans.

Literal Kabbalah is divided into 3 parts known as Gematria, Notariqon, Temura.

Gematria is based on the relative numerical value of words.

Notariqon is a title suggestive of the Latin word notarius, meaning a shorthand writer, and the contents justify the appellation.

Temura means permutation. The methods employed for arriving at the value of words are various and intricate, so much so that it requires great patience and perseverance to work out the examples.

The Dogmatic Kabbalah contains the specific doctrine and is less of a puzzle than the foregoing; it is, however, by no means easy reading and far too mysterious to awaken much response from any others than special students who love to delve deeply into profound spiritual mysteries. The principal doctrines relate to The Nature and Attributes of the Supreme Being; Cosmogony; Creation of Angels and Men; Destiny of Men and Angels; Nature of the Soul; Nature of Angels, Demons and Element-

als; Import of the Revealed Law; Transcendental Symbolism of Numerals; Peculiar Mysteries Contained in Hebrew Letters; Equilibrium of Contraries. On every one of these erudite topics minute information is offered, and when one has attempted to grasp even some small portion of the lofty inculcation, there certainly follows a sense of sublime majesty and of glorious purpose in life intensely exhilarating. It may be reasonably concluded that the Kabbalah teaches that the attainment of equilibrium is the goal toward which we are all progressing, and some authorities hesitate not to state that such is the original meaning of taking up the Cross and following a Master. None can dispute the self-evident fact that the cross, as a sacred emblem, is found all over the world and in connection with civilizations antedating by many thousands of years the beginning of the Christian Era. In Kabbalah we have an attempted solution of the mighty problems of our existence, past, present and to come. Whether so complicated and profoundly mysterious a composition will ever play a prominent part in religious unification or not is an open question, but it may certainly be fairly regarded as a storehouse of information calculated to set thinking deeply all students who have the disposition to examine it, guiding them along a path which, if faithfully followed, cannot but lead to the discovery of foundation principles upon which coming generations may erect a temple of universal faith and worship.

CHAPTER II.

INNER SIGNIFICANCE OF THE 22 LETTERS COMPRISING THE HEBREW ALPHABET.

Many and highly ingenious have been the occult and mystical meanings given to each and all of the 22 letters which constitute the Hebrew alphabet by students of Kabbalistic lore, and while some are undoubtedly farfetched and fanciful, we may reasonably decide that there is some solid foundation for many of the traditional values assigned them. The 1st letter, Aleph, like the Greek Alpha (A), signifies the Primal One, the Great Original whence all phenomena proceed. Letters, according to all Kabbalists, are not looked upon as arbitrary characters artificially invented, but as thought-pictures, symbolically expressive of mental states, too profound to be stated in words. Each letter, then, can stand alone with a distinctive value, like a figure, and we know that in Hebrew there are no figures apart from letters, each letter having its definite numerical value. As Aleph literally means an ox it has often been astrologically associated with the sign Taurus, the Bull. A has stood in Hebrew as the first letter of

one of the names applied to Deity, AHIH, signifying I AM, or underived Being, the source and permanent support of all manifest existence. All Kabbalists declare that God is partly concealed and partly revealed. The letter A denotes revelation and also signifies strength, unity and concord.

The 2d letter, Beth (B), means radically a house or home and is said to refer allegorically to that inner chamber or closet into which a Master invites his disciples to enter for private prayer. This is none other than the interior sanctuary of human nature, the veritable "heart" which must be kept with all possible diligence, because out of it proceed all the issues of life. Heart and ark have the same meaning in the Kabbalah; this explains the extreme reverence shown to the Holy Ark whenever it is referred to in the Hebrew Scriptures. Beth is also regarded as the primal mother, Aleph being the father; it refers, moreover, to acquisition.

The 3d letter, Gimel (G), means a camel, which suggests fortitude and wondrous power of endurance, for that strange animal, familiarly known as "the ship of the desert," can endure hardships and privations that no other quadruped could sustain. Hieroglyphically this letter signifies a half-closed hand extended to grasp whatever may be needed for its owner's sustenance.

The 4th letter, Daleth (D), means a door or gateway. An early form of this letter was a triangle, the shape of a tent-door, which form is preserved in Greek in the shape of the letter Delta. As we study the accounts in various Sacred Writings of buildings said to have been constructed under Divine direction, according to the various Bibles of the world, we find that each of them had but a single door; this fact is regarded by Kabbalists as a matter of profound significance, and Occultists of many schools say that it refers definitely to a sole method of initiation into the Greater Mysteries. Daleth is mystically connected with the soul of the universe. On a purely physical plane it denotes the womb or matrix throughout nature; it also is associated with ideas of strength and grandeur.

The 5th letter, He (E), means a window, but it also refers to aspiration or ascending breath. The full significance of this letter is said to be an established dual base in which masculinity and femininity are united in perfect equilibrium, constituting, therefore, a foundation which cannot be removed.

The 6th letter, Vav (V), means a hook or peg, something upon which something else may be hung; the meaning extends to a central support. Symbolically Vav (or Vau) relates to Beauty, Charity and Love. Astrologers often associate it with Taurus and speak of it in connection with cervical strength,

and as the neck unites the head with the rest of the body Vau has been mentioned with *valve* and mystically referred to as the blending point between upper and lower *Manas* in our interior consistency.

The 7th letter, Zayin (Z), means radically a sword or any sort of weapon, but hieroglyphically it stands for an arrow. Being the 7th letter, many have been the sacred ideas associated with it, and frequently is it referred to as the sign of spiritualized or regenerated humanity. Persons familiar with the "Tarot" will find close connection between Zayin and the Chariot in which rides the Conqueror crowned with a diadem on which are placed 3 golden pentagrams, while above his head is an azure star-decked canopy. The equivalent Greek letter, Zeta, means something sought and obtained, showing a close relation in this, as in many other instances, between the Greek and Hebrew alphabets.

The 8th letter, Heth (H), means a field, or, in somewhat wider significance, any definite place surrounded by a hedge or fence. Owing to its close alliance with *hah,* meaning a hook, some commentators have attached that meaning also to it; it has also been connected etymologically with the Arabic word *khath* which signifies something that has descended or been poured down. From these distinct but nearly related meanings this letter has been spoken of as indicating in some manner the power

of mind over matter, or of the higher over the lower planes of human intellect. Poetical writers who delight in drawing out the utmost meaning possible from Hebrew letters have taken advantage of the idea of the octave note in connection with this 8th letter in the sacred alphabet and have associated *Heth* with the New Jerusalem and with The Garden of Hesperides wherein are gathered together the numberless souls of the righteous who have passed through Libra, the 7th zodiacal sign, and have thereby attained to the eminence of an equilibrated estate in consciousness.

The 9th letter, Teth (T), literally signifies a serpent, and as 9 is the highest of our single numerals and the serpent is allegorically an emblem of great and universal importance in the history of human regeneration—because all that the serpent stands for must be lifted up by a transmutative process in order that regeneration may be completed—much value is attached by Kabbalists to this letter. The Greek equivalent letter, Thaita, meaning a servant, truly explains the rightful place of the reptilian element in human economy. All that the serpent connotes must be rendered subservient to the higher principle in humanity, and when this right relatedness is accomplished the serpent-force, which works so much havoc when dominating or uncontrolled, becomes a valuable and necessary base upon which a glorious

superstructure of noble character and high achievement can be upraised.

The 10th letter, Iod (I), means the hand. It has been designated the head of the 4th triad from unity, and the culmination of the Spherotic series. It has also been declared that from *heth* all other Hebrew letters proceed, it representing both the origin and synthesis of forces, therefore it symbolizes spiritual perfection. This letter, which denotes the hand, is naturally associated in idea with an extension of the active principle of life in all directions. Its Greek equivalent, Iota, stands for the lowest of one series and the highest of another. As the number 10 and its multiples occupy so extremely exalted a place in the esteem of Kabbalists the first 10 letters of the alphabet are considered much richer in primal significance than the remaining 12, but each of those has a distinct value worthy of careful consideration.

The 11th letter, Kaph (K), is the first of the 2d and (in a sense) higher series. This letter means the palm of the hand and specially denotes strength. As *heth* may be connected with a closed hand containing all potencies unrevealed, *kaph* is the same member opened out and displaying its inwrought possibilities. Here in connection with the mysterious number 11, about which we often hear remarkable stories, we are introduced to all that the opened hand signifies.

The 12th letter, Lamed (L), means literally an ox-goad, an instrument of chastisement intended to force an animal to do its full share of work should it at any time show signs of negligence. Lamech (*vide* Genesis IV, 18-24) is said to represent a complete personification of the qualities suggested by Lamed. Lamed represents the opening of Spring, the period when Pisces melts into Aries and the reign of the "2 Fishes" is, for that year, at an end.

The 13th letter, Mem (M), means water. It is often called the 2d of the 3 maternal letters of the Hebrew alphabet (Aleph, Mem, Shin). In its present form, which has been maintained from remote antiquity, it resembles a ripple on the surface of water. The astrological zigzag lines denoting Aquarius have the same origin and significance. Water is occultly significant of the intellectual plane of human existence and the name Moses (Moshe) literally means one who has been drawn up out of water, mystically lifted above the intellectual region to a plane of spiritual consciousness.

The 14th letter, Nun (N), means a fish, a living creature born and intended to live in water. Fish have always been closely associated with divine activities in some peculiar manner, which accounts for the similitude employed in the story of Jonah, an ancient Hebrew poem fraught with extremely profound spiritual instruction and alluded to in the

Christian gospels as containing a sign of permanent value to warn all who may ever be inclined to stray from the path of divine direction. Every student of comparative religion and philology must be impressed with the persistent frequency with which fish and processes pertaining to fishing are mentioned in close connection with the life and conduct of great spiritual teachers. Joshua, who succeeds Moses and actually conducts the Children of Israel into the Land of Promise, is styled in Exodus, Son of Nun. The name Joshua signifies a guide, a leader, deliverer, emancipator, and is the Hebrew equivalent of Jesus.

The 15th letter, Samech (X), means a prop, a strong support. In Greek as in Hebrew X stands before O and there is said to be a valid Kabbalistic reason for this occurrence and recurrence of priority. An ancient Judaic tradition connects X with Cochab, a star, sometimes a comet. Treatises on alchemy abound in references to this letter, which for some reason is treated as one of far greater than average importance.

The 16th letter, Ayin (O), has 2 distinct meanings—the Eye and a fountain. In its highest connotation it stands for a symbol of the All Seeing Eye and for interior perception of truth, pure intuitive discernment of reality. In its secondary signification it refers emblematically to the outflowing of

truth from some hidden realm of consciousness as water proceeds from some hidden spring when expressing itself in the constant flowing of a fountain. Ayin stands for the Cyclopean Eye. Historical associations have connected this letter with En-gedi, the "Goat's Fountain," which is about 300 stadia from Jerusalem, a place often mentioned in the Bible as the scene of important struggles, notably the strife between Saul and David (vide I Samuel XXIV, 1-4). According to Kabbalistic symbologists, Saul and David are respectively impersonations of a lower and a higher state in spiritual evolution, and as the one rises the other falls. Alchemists in their peculiar terminology refer to the same conflict when they speak of the perpetual struggle between the mystical Sulphur and Mercury, our rational and sensuous elements.

The 17th letter, Pe (P), literally means mouth, and many are the ingenious poetical dissertations extant, scattered through Kabbalistic lore, alike ancient and modern, placing this letter in the gate of Praise. The Divine Word is said to be concealed in the human mouth and the truly initiated utter forth this potential Word when they truly sound the praises of the ALL HOLY. Though we all understand clearly enough the literal humane injunction not to muzzle an ox which treadeth out our corn, by Kabbalists "Muzzle not the mouth of the ox that

treadeth out thy corn" is treated as a repository of profound esoteric counsel relating to spiritual husbandry, with which external agricultural works truly correspond.

The 18th letter, Tsadi (Ts), means literally a fishing hook. The form of this letter is highly suggestive of this significance. We have found curious books on alchemy dealing with its connection with that mysterious Leviathan concerning which the searching question is raised in that wondrous epic poem known as JOB, "Canst thou draw out Leviathan with a hook?" (Job XL, 1). Tsadi, being the 18th letter, is said to share many of the qualities ascribed to the 8th letter, *Heth,* but to possess these qualities on a higher plane and to express them in a more definitely spiritual manner. Tsadi has been termed the spiritual hook ever baited and set in the sea of Heth. It may be remembered that the 18th figure in the Tarot, corresponding with Heth, is the Moon, which is there exhibited as standing or shining over a field in which we behold 3 living creatures —a dog, a wolf and a fish. The moon is represented as shedding blood upon the earth, and as blood contains the vital principle, in all esoteric schools it is taught that the symbol of pouring out blood signifies conveying vitalizing energy.

The 19th letter, Qoph (Q), means literally the back of the head. Hieroglyphically Qoph has been

represented by an axe, a sharp incisive weapon. Alchemists attach importance to the meaning of this letter in connection with energy manifesting in manual dexterity and accomplishing the work of materialization of hitherto volatile substances. Related to *Qoph* we find *qopha,* which means to thicken or congeal.

The 20th letter, Resh (R), stands for the whole head and particularly for the front portion containing the countenance. The Tarot figure corresponding with Resh is the sign of Judgment and displays Gabriel appearing amid clouds while a resurrection is taking place, the dead being seen rising out of their graves. This is easily understood as mystical and not literal, and we have often wondered how any Bible student who has pondered over the 37th chapter of Ezekiel could find any difficulty in connecting resurrection solely with moral and spiritual revival and higher attainment, and not at all with physical resuscitation.

The 21st letter, Shin (S or Sh), means literally only a tooth, but being the 21st letter in the alphabet and 3 times 7 being regarded by all Kabbalists as an extremely sacred numerical combination, we must look below this surface definition to grasp the esoteric significance of this mysterious letter with which numerous mystical ideas and magical rites have long and frequently been associated. Shin has been en-

graven upon phylacteries to remind devout Jews of omnipresent Deity. This letter varies somewhat in form. When a dot is placed over its left prong it is rendered Sin, an old Oriental title of the Moon. Exodus tells us of the wanderings of the Children of Israel in the Wilderness of Sin and while they were still roaming the desert they received the Law from Sin-ai.

The 22d and final letter, Tau (T or Th), is an ancient form of the Cross. All students of comparative religion and art know well how universally employed has been this much venerated, disputed and execrated emblem. Volumes could easily and profitably be written upon every one of its manifold significations, among which the 2 of utmost importance are the ideals of unification and of sacrifice. As Tau (the sign of the cross) stands at the end of the sacred alphabet it immediately suggests a finished work or completed initiation, therefore has it been continually affirmed that an initiate dies upon the cross to his old estate when he attains hierophancy and quickly rises to a new and far more glorious condition than any he has enjoyed previously. Taking up the cross and following the Master involves passing through all the initiatory stages hieroglyphically portrayed by the employment of the 22 Hebrew letters in an esoteric or mystical manner. Alchemy rightly understood, as it was taught by Paracelsus

and other profound philosophers in Europe a few centuries ago, was no mere art of converting copper, silver, and other less valuable metals into material gold, though we by no means deny the possibility of literal transmutations in chemical or alchemical laboratories. The last letter of the Hebrew alphabet suggests death upon the cross as a gateway to a new and higher life and closely associated with its deeper meanings is the truth conveyed in those sublime utterances of some great seer and sage of ancient Israel, "Better is the end of a thing than its beginning" and "Better is the day of death unto him (the righteous man) than the day of birth." Such sublime sayings as the latter of these are apt to strike the unthinking as pessimistic, because the shallow mind thinks not of death (properly transition) as only a step out of one state of conscious existence into another. Death and end, in the Kabbalistic meaning of those words, refer only to the termination of some certain stage or process in development, literally the achievement of some definite end we have had in view, then having reached that end we are ready for an entirely new beginning, but one that would have been impossible for us had it not been for all the disciplinary experience which preceded it and led up to it.

Though our brief and very imperfect description of the significance of the 22 Hebrew letters requires

many additions to make it in any sense complete, we are assured that readers who are also students will find even in this bare outline much that is suggestive, and if they are fond of making experiments with letters on their own account, and also desirous of reading words and sentences in the Bible with a view to ascertaining something of their Kabbalistic or interior significance, by keeping in mind the definitions herewith supplied they may find their task considerably simplified.

As every letter has its numerical value we close this essay by appending the number belonging to each letter: Aleph, 1; Beth, 2; Gimel, 3; Daleth, 4; He, 5; Vau, 6; Zayin, 7; Heth, 8; Teth, 9; Yod, 10; Kaph, 20; Lamed, 30; Mem, 40; Nun, 50; Samech, 60; Ayin, 70; Pe, 80; Tzaddi, 90; Qoph, 100; Resh, 200; Tau, 400. The relatively large numbers between 400 and 1000 are expressed as follows: Final Qoph, 500; Final Mem, 600; Final Nun, 700; Final Pe, 800; Final Zaddi, 900.

Thousands are denoted by letters of a size larger than that employed to signify the smaller numbers. A large Aleph stands for 1000.

We notice how invariably in Hebrew literature thousands and tens of thousands are mentioned but only multiples of 10 are employed to convey the idea of large numbers beyond a single thousand.

CHAPTER III.

BOOK OF CONCEALED MYSTERY.

The Book of Concealed Mystery opens with the declaration that it is the book of the equilibrium of balance. Equilibrium, a fundamental term in all Kabbalistic writings, signifies harmony which results from the analogy of contraries, the serene centre at which, in consequence of opposing forces being equal in strength, rest succeeds motion. Equilibrium suggests an idea similar to that of Nirvana, a term which when intelligently employed conveys the thought of imperturbable repose, a state impossible for us to fully comprehend on earth because we are in the midst of perpetual tumult and continually subject to the conflicting sway of pairs of opposites. In works on ancient symbolism we often encounter the phrase, "Point within the circle," by which is intended a situation of such unalloyable serenity that though the fiercest strife be raging all around, at that point, which may be the centre of a terrific hurricane or a tremendous scorching flame, complete immunity from turbulence and danger would be, of necessity, enjoyed. The 91st psalm

gives the clearest idea of this condition expressible in readily comprehended language, and to the Kabbalist the entire Psalter, consisting of 150 psalms, possesses not only an interior meaning but also a talismanic value, in consequence of which different psalms have been recited frequently in times of extreme difficulty and unusual danger for the purpose of delivering those who recited them piously and understandingly from all sorts of perils, seen and unseen alike. The real meaning of "taking refuge under the shadow of the Almighty," and being safe under the shelter of divine "wings," is only readily comprehensible when we take into account the Hermetic teaching of ancient Egypt, reaffirmed in Europe by Emanuel Swedenborg (18th century) in his descriptions of MAXIMUS HOMO (the Greatest Man) and the respective positions of different companies of angels in the celestial anatomy. All Hermetic students, and all who are versed in Swedenborg, know how plainly it is stated that companies of angels exactly correspond with distinctive portions of the human frame, so that such expressions as "the hand of the Lord," and all of similar character, are taken literally as well as figuratively. This objective view of angelic ministries is by no means discordant with much of the best modern thought; indeed it agrees perfectly with the teaching of that long-famous English naturalist, Alfred Russel

Wallace, who sets forth conceptions of this nature graphically in one of his latest books, "The World of Life," wherein he confesses to complete faith in the real existence and constant operation of those many graded orders of angels who are variously designated by varying schools of Occultists, but in all cases bear a striking relationship to the Sephiroth of the Kabbalah and the Demiurgos of the Gnostics. Certain Jews contend that the Sephiroth are only different aspects and attributes of Deity, while others who cling quite as tenaciously to fundamental monotheism, find ample space for the ministry of companies of angels, regarded as servants of the One Most High. Even a superficial reading of the accepted orthodox Jewish liturgy, in use all over the British Empire as well as in many parts of America and elsewhere, must convince every reader that, unless words are intended to convey no obvious meaning whatsoever, the faith of Israel includes an acknowledgment of many sharply differentiated hosts of beings who with love and reverence carry out, as messenger spirits, the will of the sole Creator. Cherubim, Seraphim, Ophanim, and several other angelic orders are mentioned by name in the ordinary daily prayers, and much more elaborately are they alluded to in the much longer and more complex liturgies appointed for New Year and Day of Atonement.

In the Book of Concealed Mystery a vital line is drawn between positive and negative existence. A definition of positive existence is not difficult, because it necessarily takes action into account, but to define negative existence appears impossible, because directly we attempt definitions we seem compelled to employ a more or less positive terminology. The term *Ain Soph,* which may be translated as the primal fount whence all manifest existence proceeds, is revealed as *Ain Soph Aur,* illimitable Light; but of this we can form only a dim conception. It is interesting to note how this concept is set forth alike in the first chapters of Genesis in the Pentateuch, and in the first chapter of the 4th gospel in the New Testament. In the first instance God speaks, or breathes forth, and light appears. In the second instance the essential doctrine of the Logos is fundamentally the same. Students of Plato will readily call to mind how similar was the teaching of that illustrious Greek to the inner teaching of Egyptians and Hebrews contemporary and before his day, and all who have taken delight in the wonderful breadth of doctrine manifested by Philo of Alexandria will follow without difficulty a path of unified philosophizing along which Jews and Gentiles can walk arm in arm, each contributing a glorious share to a gradually evolving doctrine which can serve to unite Hebraism with Hellenism without

calling upon either Greek or Jew to surrender aught that is vital in his own distinctive view of the never fully comprehended Universe.

The Jewish Kabbalah properly expresses universal thought in Jewish phraseology, while the Greek employs his own language and symbolism in an equally intelligent and conscientious attempt to interpret the riddle of existence. The Greek love of beauty and the Hebrew passion for a rigid moral law are well known to be sharp points of distinction between the typical Greek and the typical Hebrew mental temperament. Philosophers of renown can easily teach and thrive in both camps, but the general color or tint of their philosophy is sure to differ in accordance with the natural bent of the philosophers. Though we all employ the word Universe with great frequency, such words as Pluriverse and Multiverse are by no means absent from modern philosophic literature, and we often encounter the appellation Pluralist given to a philosopher whose school of thought is sometimes designated Pragmatism, as in the well-known case of Professor William James, for many years professor of psychology at Harvard University, the American Cambridge. If controversialists would seek to remove needless obstacles out of the path of philosophical enquiry, instead of creating fresh difficulties, as they usually do in their foolish attempts to show how very widely one school

of thinkers differs from another, it would not be very long before we could attain to something like a state of mental harmony in which we could cordially shake hands with each other intellectually and morally, instead of indulging in worse than useless wrangling. To take the attitude of a true Kabbalist one must be intentionally bent on unifying, never on separating, therefore acrimonious disputations are utterly foreign to the Kabbalistic temper, though they abound in works of commentary into which no esoteric spirit has entered. No words are practically readier of verification than "the letter killeth, but the spirit giveth life," for such is the case in every possible realm of human thought and conduct. Capital punishment, and every other form of barbaric retaliation, is advocated and casuistically justified by professed upholders of a strict moral law, supposedly of divine origin, but no esotericist ever allows the righteousness of any act which does not possess and manifest the attribute of clemency, though that mild quality may sometimes be necessarily associated with the very dissimilar attribute of severity. To be clement and severe at the same instant seems to the superficial reasoner almost an impossibility, but that is only because the average intellect has not grasped the real distinction which ever exists between legitimate pairs of opposites and illegitimate contradictories. Clemency and severity are

opposites, but love and hate are contradictories. "Whom the Lord loveth he chasteneth" is altogether intelligible if we understand by chastening purifying; but if we introduce a totally foreign idea and suppose that chastening acts are performed vengefully, and that the inflictor of pain actually delights in causing suffering because he obtains pleasure from making his victims endure agony, we have introduced a fiendish element into our misconception of the right uses of chastisement to such an extent as not only to becloud but to completely subvert its original intent and meaning.

It is true, as Macgregor Mathers and other commentators have declared, that Kabbalists are utterly and relentlessly opposed to all that they consider to even border upon idolatry, but idolatry is a word often used where it is but little understood. An idol, in the objectionable sense, was originally a material object supposed to be endowed with miraculous power, set up as a substitute for a spiritual conception of Deity and worshipped as though it possessed within itself all the attributes of Deity. This is not saying that the statues and images of many ancient peoples were always idols in that sense, for idolatrous practices were gradually introduced when a nation's life was deteriorating and the people were drifting further and ever further away from primitive spiritual concepts. Ancient emblems remained

long after their original significance had been lost. It is practically certain that in days long past when Hebrew prophets vigorously condemned idolatrous practices, the images ultimately worshipped had been originally no more than reminders of great heroes and heroines, and therefore quite as permissible as modern statuary erected to commemorate heroic men and women, and to suggest an imitation of all that was particularly exemplary in their noble lives. There is always a danger in aught that borders upon idolatrous practice, because the tendency to substitute the carnal for the spiritual is strong almost everywhere, though not confined by any means to those who set up graven images and bow adoringly before them.

Bibliolatry carried to an extreme is idolatrous, because it fastens attention so powerfully and exclusively upon the letter of some venerated text as to leave no room for any recognition of interior illumination. A Bible can be either a help or a hindrance by reason of the manner in which one approaches its contents. The Kabbalist is by no means a bibliolater if he clings to genuine Kabbalism and respects the continuous oral tradition, for the 70 Elders who constitute an ever-living Sanhedrin are men of exceptionally high spiritual attainments and spotless life, through whom revelation is always being outpoured. A merely historic

Kabbalism cannot have the power to exert the beneficent influence exertable by a vital Kabbalism, because the former refers everything to memories of some holier and happier age gone by, while the latter acknowledeges an ever-flowing stream of inspiration from a perennial fount which never can run dry. The form of idolatry especially abhorrent to the vital Kabbalist is that tendency toward living in memory only which is the chief blight over a large section of the religious world to-day, and it is indeed impossible to become deeply imbued with the original Kabbalistic spirit without totally disowning a mode of thought which excludes the very essentials of pure Kabbalism. It is easy enough for literalists and historians to say that with the final destruction of the third Temple in Jerusalem the Sanhedrin ceased to exist, and that with the cessation of animal sacrifices a new order was instituted; but there is no logical connection between the overthrow of a literal material pile, and the abolition of a ceremonial slaughtering of animals, with any sort of withdrawal of interior illumination from humanity; indeed it would be far easier and much more logical to contend that the overthrow of a literal structure and the discontinuance of grossly physical ceremonies marked the beginning of a period in which the Kabbalistic idea could shine forth with a glorious refulgence hitherto unknown. Concealed mystery is yet

to be revealed. Nothing hidden is always to remain secret, secrecy being only a transitory requisite for growth. We find innumerable parallels in the workings of nature universally. Gestative, germinative and incubatory processes must be carried on in secret, but a moment arrives when revelation occurs and secrecy is ended. All gems and precious metals are concealed in the earth until they are excavated; in like manner important truths are veiled from general outward view while they are developing in the inner consciousness of humanity, but at length they burst forth like butterflies from chrysalids, or as young birds break through their egg shells, or as children are born into outward existence after secretion in the matrix. Though the thought of limiting God in any manner is intensely repugnant to the genuine Kabbalist, he is by no means averse to employing the Human Form as a means of portraying his idea of divine revelation. The opening chapter of Genesis declares man to be theomorphic (in the image of God), therefore a human idea of Deity is not fallacious because it is anthropomorphic (in our human likeness), though all limited concepts must be inadequate. Our ideas are necessarily limited and also growthful, for if our consciousness expands our ideas must correspondingly enlarge. Nothing, therefore, can well be more idiotic than to denounce anthropomorphic views of Deity as false

because they are perforce inadequate to express all that the Divine Reality must be. The hieroglyphical figure of the Kabbalah represents various concording attributes of Deity as though God possesses an actual beard (to select only one curious example) consisting of hairs millions of miles in length. This is of course correspondential metaphor and refers, in one sense, to the position and work of a certain host of angels who are in the province of the Beard in Maximus Homo. In like manner offices are definitively assigned to various other companies of angels, and all is picturesquely outwrought as a work of symbolic art intensely fascinating and worthy of profound study and reverent consideration. The Kabbalah distinctly states that it is not given to humanity to know what God *essentially* is. The transcendental and immanent ideas of Deity, often sharply contrasted in theological controversy, find their meeting place in the Kabbalah in such expressions as the following: God is in all, distinct from all, greater than all. The Divine Name is ineffable, yet this name expresses only the human ideal of Divinity. In such statements as the foregoing we find an actual blending of Gnostic with Agnostic thought, and though it is generally supposed that between Gnosticism and Agnosticism there can be no intellectual fellowship, this seeming irreconcilability is only superficially apparent.

Gnostics claim an interior revelation enabling them to know all necessary truth, but as they claim progression in knowledge through incessant additional illumination, they utterly repudiate the notion that anyone can possibly know all there is to be known. Gnostics never use the word Unknowable, but Unknown is a term to which no reasonable exception can ever be taken by claimants to even the largest possible share of knowledge yet possessed by the most illumined members of the human family. "You have an unction from the Holy One and you know all things," is a New Testament statement attributed to the Apostle Paul which sounds ridiculously bombastic until it has been subjected to rational examination, when it immediately loses all absurd pretentiousness, for "all things" signify only those things with which we are called upon to deal, and it is surely possible in a world of limited dimensions for some individuals to arrive at a perfect knowledge of the uses and values of all the things they are obliged to handle in the fulfillment of their actual obligations. All things are brought to the Adam man in his primitive estate "to see what he will call them," and Adam gives names to everything, but it is rightly inferred that he does not always name things correctly. In the limitless fields of Nature every object has its proper name and definite use, and it is declared by Kabbalists that when-

ever the right name is given to any creature it is compelled to answer to its rightful name, but if the name be miscalled or in any way mispronounced no certain results are obtainable. To call upon the Name of the Lord is regarded as the highest act of sublime magic, and by magic is rightly meant the Great Work, knowledge of how to perform which constitutes a man a Magus. It is deemed possible for unscrupulous persons to become "Black Magicians" through knowledge of certain magical secrets, but their power is always limited and can at any time be taken from them, because they are not in alliance with celestial hierarchies and cannot receive support from the Masters of Wisdom, while the power of the "White Magician" is illimitable because he is in accord with innumerable hosts of light and the power of good to vanquish evil is infinite, while the force of evil is in reality unreal.

The Kabbalah draws a clear distinction between knowing and believing and clearly shows how a believer may have no power to accomplish wonders because he only believes that they are accomplishable but is unacquainted with the means whereby they may be wrought.

The oft-quoted words from the Christian gospels, "All things are possible to him that believeth," are somewhat misleading, because they are a mistranslation of the original and not in accord with the

true significance of the mighty declaration, "With God all things are possible." When a human being is so well versed in a knowledge of unchanging law or inflexible order as to be able to set the law in motion, he can work "miracles," for a miracle properly means any occurrence which excites general wonder because the majority of people know nothing of the law which makes the occurrence possible. The stupid prattle of old-fashioned Materialists against miracles is nothing but puerile nonsense, because the whole of their argument and deduction from an established premise amounts to a complete *non sequitur*. The traditional materialistic hypothesis is that because the order of Nature is presumably unalterable therefore events commonly called miraculous cannot occur, because their occurrence would necessitate the suspension of a law which can never be abrogated. Were we in possession of complete knowledge of law, and of all that is possible through its working agency, we might be able to sustain such a hypothesis, but nothing is more self-evident than that our knowledge of law is very limited and subject to continual increase. It is also true that what we now think to be the law may not be so in reality, for we often walk and speculate in a very dim light and we frequently leap to immature conclusions which soon after we are compelled to modify greatly. True Kabbalists are a wise and wary

people, for while they have much to say concerning wonderful results following upon the utterance of mysterious combinations of letters which have been ingeniously fashioned into awe-inspiring words, they are careful never to assume a complete knowledge of how far results may be carried by those whose knowledge is greater than their own. The famous tradition of a "Lost Word" in Masonry is in exact accord with the teachings of Kabbalah. Tradition has it that there were originally 3 Grand Masters, and only when these 3 were together could the Master's Word be uttered, for it took all 3 to speak it, because only one syllable could be uttered by any one of the 3 Masters. When one of them was slain the word could not be pronounced by the remaining 2, because only 2 syllables could then be uttered. Many foolish inferences have been drawn from this legend, the silliest of all being that the 2 remaining Masters after the slaying of one, only knew two-thirds of the sacred word and therefore could not pronounce it in its entirety; for it stands to reason that if it were spoken in its fullness whenever the 3 had been together that all alike must have heard the 3 syllables though a single voice uttered only one of them. A much better interpre tation is that it took the combined presence and united influence of the 3 to generate the mighty mystic force necessary to accomplish an august re-

sult. This we can understand, for a chord in music must consist of 3 notes, and unless the necessary 3 are struck together the perfect vibration cannot be produced.

Students of the mystery and meaning of numbers declare that there is a reference to this ancient tradition in the words of the Master of Christendom when he declares that if 2 or 3 disciples are gathered together in his name he will be truly in the midst of them. Every student of the gospels who is interested in their mention of particular numbers must also have been impressed with such statements as "if 2 of you shall agree as touching anything it shall be done," and the account of sending out disciples 2 by 2, not one by one. The number 2 holds high place in the Kabbalah and it stands for the original Cross, the anatomical figure displaying symmetry. All anatomists and sculptors know that a perfectly formed human body is truly cruciform, the width from the point of one middle finger to the point of the other, when both are widely extended, being precisely the same as the height of the body from the crown of the head to the ball of either of the heels. Masculinity and femininity are here completely expressed in the form of perfect duality. Perpendicular and Horizontal beams of a true Cross must be exactly equal. "Taking up the cross" and winning victories in this sign become scientifically

and philosophically intelligible expressions in the light of this contemplation, whereas the ordinary identification of the cross with literal physical crucifixion is entirely foreign to the spirit of all esoteric teaching. So many different, though by no means discordant, meanings are attached to various numbers in the Kabbalah that it is somewhat difficult to pronounce with certainty concerning the exact value attachable to each numeral in turn, but no uncertainty prevails as to the dignity of 10 and its multiples, for the 10 Sephiroth are always enumerated and we all know that 10 includes the 9 numerals and the circle. The number 1 is representative of *primum mobile,* the commencement of whirling motion.

Under the general heading of the Macroprosopus (Vast Countenance) Kabbalists are accustomed to place the WHITE HEAD denoting the Ancient of DAYS, also *Kether* (the Crown) and *Eheieh* (Existence). AIN SOPH, the SUPREME BEING, is never represented by the single stroke we use to denote the smallest of our numerals, but if any emblem is introduced it is invariably the circle. The Universe is supported by 3 Pillars, JUSTICE, MILDNESS, MERCY. From the Macroprosopus proceed, as from an inscrutable height, CHOKHMAH (Wisdom) and BINAH (Intelligence). These are respectively regarded as Father and Mother Supernal. It is self-

evident that the Kabbalah places masculinity and femininity on precisely the same level. so does the first chapter of Genesis both in the original and in all translations; and in the second chapter, which has so often been erroneously appealed to in attempted justification of sexual inequality, the mystical and traditional Eve, pronounced "mother of all living," is distinctly described in a metaphor as taken from the side of Adam, neither from his head or from his foot, to signify her perfect equality with him. The second triadation in the Kabbalah, called the Lesser Countenance, is composed of Chesed (Mercy), Din (Justice) and Tiphereth (Beauty). These 3 are described as forming the Moral World, the first triadation constituting the realm of pure intellectuality. The third triadation, constituting the Material World, is composed of Netzach (Victory), Hod (Splendor) and Yesod (Foundation). The 10th Sephira is Malkhuth (the Kingdom). Each Sephira is an emanation from AIN SOPH, the LIMITLESS ONE, and is also esteemed as a company of closely united celestial intelligences who form a compact body, all the members of which act in perfect unity. It is easy to see how the 9 Choirs of Angels enumerated by Catholic theologians and alluded to, more or less distinctly, in many Christian liturgies, are in vital accord with the Sephiroth of the Kabbalah, and it needs no pro-

found or very wide research to convince any students who have a taste for comparative religion and philosophy that only in name are there practical differences in idea and terminology between the various great exponents of the leading religious systems of the world. The 10 Sephiroth are sometimes represented in 3 pillars, thus: The right-hand pillar of Mercy consists of the 2nd, 4th and 7th emanations; the left-hand pillar of Judgment consists of the 3rd, 5th and 8th emanations; the middle pillar of Mildness (or moderation) consists of the 1st, 6th, 9th and 10th emanations. In their totality the 10 Sephiroth represent ADAM KADMON, the Protagonos or original progenitor of humanity. There are 3 masculine, 3 feminine, and 4 uniting Sephiroth. The 3 masculine are on the right side; the 3 feminine on the left side and the 4 uniting Sephiroth in the centre of the Tree of Life (Otz Chaiim). There is a close resemblance in this Tree to the sacred tree, Yggdrasil, of Scandinavian mythology. Though there are 3 distinct triadations (or 2 trinities and a quaternity, according to some authorities) in the enumerated Sephiroth, there is only one trinal classification which comprises them all, and that consists of the Crown, the King and the Queen. The Kabbalah offers a reconciliation between Judaism and Christianity on a philosophical and mystical basis which must have been familiar to many of the Fath-

ers of the early Christian Church, and it throws much light on the paradox of a Trinity in Unity. Without attempting to eulogize the whole of the so-called Athanasian Creed, one must confess that though dogmatically Trinitarian it is very far indeed from being Tritheistic, for it reiterantly declares "there are not 3 Gods, but one God." The original form of the Trinity was Father, Mother, and Child, and had that original form been adhered to in all Christian ecclesiastical art little, if any, exception could be taken to it as an endeavor to express our best ideas of Divine manifestation to human consciousness. It is the 2 exclusively male personages, one represented as much older than the other, and the Dove between them, which has occasioned much revolt, because of the total exclusion of the Mother principle and the substitution of the emblem of the Dove in place thereof. The Son born from the Father and the Mother was the ancient Egyptian idea as portrayed in Osiris, Isis, and Horus, and the Oriental portrayal of Brahma (Creator), Vishnu (Preserver), Siva (Transformer), does no violence to that primal and universal concept of the 3 expressions of absolute Unity which has led to the employment of the Triangle as a sacred symbol second in dignity to the Circle only. In Kabbalistic

language the manifest universe is born from the union of the Crowned King and Queen, and before the complete form of the Heavenly Man (the 10 SEPHIROTH) was produced, primordial worlds were created which are referred to in the Hebrew Scriptures as "Kings of ancient time" and as "Kings of Edom." Edom means unbalanced force, while Israel signifies the balanced Sephiroth. The fact that worlds were formed and destroyed before the formation of our present earth is constantly reiterated in the Zohar.

The Sephiroth are designated a World of Emanations and an Archetypal World which gives birth to 3 other worlds in a descending scale of decreasing brightness. The second (Briatic) world is an immediate emanation from the highest world, Olahm Atziloth. This is conceived of as a purely spiritual realm without any admixture of what we commonly understand by matter. The 3rd World, Olahm Ha-Yetzirah, is the abode of angels, sometimes called incorporeal spirits because their forms are not discernible by our physical senses, but to unusually extended human vision they sometimes become clearly visible, and those who can discern them are, for that reason, classed as seers and seeresses. The world of action, which we objectively inhabit,

is called Olahm Ha-Asiah; it is described as made up of the grosser elements derived from the other 3. Evil spirits in the Kabbalah are sometimes called "shells" and they are always referred to as the most deficient of all forms expressing intelligence. There are 10 orders of dark spirits enumerated which are in direct opposition to the Sephiroth. The idea is virtually the same as Swedenborg's memorable saying that heavens and hells stand feet to feet, because heavens are in the human form upright and hells are topsyturvy.

Throughout the Kabbalah the number 10 runs constantly, so there are 10 of everything mentioned, the unholy tens being the exact contradictories of all holy existences.

The Divine Name is composed of only 4 letters, IHVH, but the right pronunciation of this Ineffable Name is known but to very few, and to one who knows how to speak it rightly it is the means whereby the most stupendous feats of sacred magic can be accomplished. There is nothing impossible to one who can pronounce the sublimest of all names correctly, for this great and awe-inspiring Name is said to "rush through the Universe" and nothing can withstand the force of the tremendous vibration excited by the utterer thereof, if he be one who is

duly qualified to proclaim it. But the mere utterance of the external sounds, as even a parrot might be taught to speak them, is of no avail. Israel Zangwill in his story "The Turkish Messiah" displays close familiarity with this ancient doctrine when he narrates how a man who was supposed to be Messiah by his deluded followers, but was actually a person of no great spiritual attainments and extremely self-conceited, pronounced the mysterious word which was said to have power to produce tremendous results, but no event of any importance followed. The same idea runs through all the venerated traditions of the Orient concerning the sacred syllable AUM, which can be pronounced in a multitude of ways, but only brings forth high magical consequences when uttered by one who is far along the road to perfect adepthood. This seems entirely reasonable, for did some awful power reside in the ordinary pronouncing of sacred names the most terrific consequences would ensue from the flippant irreverence which is so very common among thoughtless and uncultivated people, that we hardly notice the verbal profanations which would perpetually assail our ears in many neighborhoods if we listened to the unthinking and largely unmeaning speech of innumerable men, women and children

who lightly utter words of the deepest spiritual import, but almost powerlessly for good or ill because of the absence of any definite intention or expectation in the will or thought of the speakers. To work holy or unholy spells one must have cultivated definite will and imagination and must act with clear purpose aforethought. The key to the working of Kabbalah can never be found in knowledge alone, though such is valuable. There must be force of intention coupled with unshaking confidence in the efficacy of words spoken or other means employed, otherwise the most elaborate ritual observances will prove of no avail.

CHAPTER IV.

BOOK OF CONCEALED MYSTERY—HUMANITY, SPIRITUAL AND PHYSICAL

Following closely upon dissertations concerning the Ineffable Name, the awe-inspiring TETRAGRAMMATON, the Kabbalah undertakes to analyze humanity in accordance with the renowned Hermetic axiom, "As Above, so Below," and necessarily by inverse deduction, "As Below, so Above." The mind which can comprehend the plan of the Universe is itself a miniature universe; thence is derived the famous and well-nigh universal doctrine of the Macrocosm and the Microcosm. It is in the Kabbalah and other esoteric works of great profundity and antiquity that we may look, and not in vain, for a reconciliation of the various seemingly mutually exclusive philosophies which have long divided the intellectual world into contentious factions. Idealism and Realism; Spiritualism and Materialism; Transcendentalism and Utilitarianism are continually pitted against each other by argumentative debaters who are very ready to assume affirma-

tives and negatives respectively until the average seeker for enlightenment through academic channels is apt to exclaim, in despair of ever arriving at any intelligible solution of the riddle of existence, "a plague on both your houses."

Theosophical literature has rendered much helpful service by employing such a compound term as Spirit-Matter to designate 2 aspects of the manifestation of a Supreme Reality, called by Herbert Spencer and other agnostic philosophers of the 19th century "the Unknowable." "Infinite and eternal Energy" is a good enough term, but as Sir William Thompson pointed out in his admirable pamphlet, "The Unknown (?) God," published in 1904, a close study of nature, and most of all human nature, leads us away from the unsatisfactory Monism proclaimed by Ernest Haeckel in "The Riddle of the Universe" to a much more nearly Theistic position. The note of interrogation bracketed between the words "Unknown" and "God," in the title of the pamphlet, sufficed to express the exact shade of meaning the author sought to convey, for he was intending to discuss a question fearlessly but not to speak dogmatically; and the conclusion at which he arrived was the thoroughly sane and sensible one that we can know something, and continually learn more and more of Deity, but it is clearly impossible that we should know everything. Here we find the position

of an eminent British scientist of ripe age and wide experience in precise accord with the teachings of Kabbalah, though with this difference, that Kabbalists and Gnostics claim to know already more of the Divine than Sir William Thompson claimed to know.

The Kabbalistic doctrine of angels above the present human level and unenlightened demons below it, is shared by practically all reputable Occultists, and is very plainly enunciated by Eliphas Levi in his famous work on Magic. There is no real or essential power in evil according to this arcane teaching, though it is admitted, and indeed emphatically declared at times, that persons living in the affectional indulgence of certain malignant vices while in the flesh will be tormented in the company of demons who correspond with these vices if they pass into the state beyond physical dissolution clinging to such disorderly affections. Students of Swedenborg will find numberless points of agreement with the teachings of that noble Swedish philosopher and seer as they peruse the somewhat differently worded Kabbalah, and they will also find less insistence in the Kabbalah on the perpetuity of evil in any section of the Universe than most Swedenborgians indulge in. But to the esoteric reader Swedenborg has sided with the Kabbalists entirely on more than one notable occasion, especially where he has given it forth

that all the hells are as nothing before the Lord. The terminology of the Kabbalah is in many places almost identical with that of the prophetical books of Daniel and Ezekiel and with the New Testament Apocalypse. "Beast," "Harlot," and many other symbolical terms employed in Revelations, are used in obviously the same senses in the Kabbalah. Satan is Samael, the angel of poison and death; his wife is the great Harlot. All things infernal are inversions and caricatures of powers celestial, and all hells are in exact opposition to heavens. It greatly simplifies much that would otherwise appear fantastic, and well-nigh unintelligible, to reflect upon the positively universal agreement of all schools of teachers upon the word disorder as the equivalent of disease. Now if disease and disorder are the same, then order must be the equivalent of health on all planes and in all degrees of manifest existence.

The name Adonai, pronounced so frequently in all Jewish services, is almost always substituted for the unpronounced name of greatly superior excellence. This practise originated among devout Israelites to avoid all profanation of the most sacred and awe-inspiring of names, for it has been continually stated that when profane utterances are allowed discordant and dangerous results may follow; there is, therefore, excellent reason from all magical and mystical standpoints for effectually guarding against pro-

fanity, though probably a merely thoughtless pronunciation of any sacred word is too nearly powerless in any case to be a matter of much consequence. The very extreme saying that whosoever rightly pronounces the Ineffable Name causes Heaven and Earth to tremble, is not to be lightly dismissed in these days in view of the vast amount of added knowledge now becoming general concerning vibration. We can only keep open minds and maintain non-committal attitudes toward many mysteries, unless we are among the small number of a specially enlightened few who are knowing to secrets which are ordinarily unknown.

The statement that the Ineffable Name is capable of 12 transpositions, each specially effective in some special sphere, immediately suggests the 12 Signs of the Zodiac and the 12 major sections of human anatomy, as well as the 12 Tribes of Israel. There is no doubt a much nearer relationship between the Hebrew word Adonai and the Greek Adonis than most Jews would be willing to admit, because of the wide mental separation which existed for many centuries between Hebraism and Hellenism, but in the light of modern discoveries, and in view of our modern search for a common religious and philological denominator, we can see many instances among progressive and liberal-minded Jews of an increasing approach toward the position taken many centuries

ago by Philo of Alexandria, who saw no reason why Judaism and Hellenism should be regarded as antagonistic or mutually exclusive. The great value of Kabbalistical researches is that they encourage students to look below surface differences to find radical agreements, and we need no teaching quite so much to-day as that which differentiates logically and practically between righteous differences and scandalous disagreements. GOD is One, but gods are many. MAN is One, but men are many. All ancient religious and philosophical systems, at their best and highest, made this distinction so unmistakably clear that we could hardly account for its subsequent obscuration if we did not know something of the fierce wars which one nation, for long periods often, waged against another, and in the thick of conflict the gods of one people were considered devils by another. The outward letter of the Old Testament is as warlike in many places as the external aspect of the Bhagavad Gita or any other Hindu Scripture, and no more so. The chief advantage of a study of Kabbalah is that it turns our thoughts inward instead of outward, and suggests to us an allegorical, and even a precisely correspondential method of interpreting all Sacred Books, somewhat after the manner of Swedenborg's Arcana Cœlestia, which agrees with the Kabbalah in many important particulars. We must always remember when reading

Swedenborg that he declared that the doctrine of correspondences was widely known more than 4,000 years before his day.

When the doctrine of evolution startled the modern European world, about 1859, when Darwin's "Origin of Species" came into prominence, nearly all other religious denominations were greatly disturbed by statements made regarding the immense age of our planet and the probability that human life had existed here for hundreds of thousands of years, but prominent ministers of the New Jerusalem Church were very complacent and industriously availed themselves of the opportunity to advance their own doctrines in such a manner as to show that though Swedenborgians regard the Pentateuch as divinely inspired, it contains (as do other sacred documents also) 3 distinct senses respectively demoninated Celestial, Spiritual, Natural, the last of these 3 being only a veil over the face of the Torah, as mentioned in Exodus where we are told that Moses after descending from the summit of Sinai was compelled to veil his face because the Children of Israel could not bear to gaze upon its uncovered luminous splendor. In the light of what we are learning today about brilliant human auras surrounding exceptionally holy and enlightened persons, we can accept a great amount of such a story even literally; but in a much deeper sense do Kabbalists lay it before

us. The New Testament speaks of the veil of the Temple being rent in twain by an earthquake when a Master exclaimed, "It is consummated," and while there is no improbability in such an event actually occurring, all Gnostic exponents of the Christian Gospels maintain that only as we grasp an esoteric significance can we derive spiritual enlightenment from a perusal and study of the narrative. It is not possible in these days to induce educated people to believe that the book of Genesis gives a literally accurate account of the antiquity of the human race; but it is possible to be truly scientific and at the same time earnestly seek to penetrate the glyph and discover the sublime arcane teaching which reposes behind the outer veil of all venerated Scriptures. Moses Maimonides, who flourished in Europe during the 12th century of the present era, when drawing up his famous 13 propositions which constitute what is often called the Creed of Israel, says that Moses, the greatest of Israel's prophets, beheld the divine similitude. No man can see GOD as one sees a fellow human being and continue to live on earth. "No man hath seen GOD at any time" is a text frequently quoted, but beholding the "divine similitude," in the Mosaic sense, is only discovering the true nature of humanity and realizing the force of the mighty declaration that Humankind is in the Divine Image spiritually. It is only through human

nature that human beings can apprehend divine nature, therefore the anthropologist who penetrates deeply into his exhaustless task becomes, perforce, a true theosophist. The great point of difference between Kabbalistic teaching and orthodox Christian teaching is that the former is far more inclusive than the latter. Orthodox Christians dogmatically affirm that once only has a human form appeared on earth truly expressing Divinity. Kabbalists attempt to uphold no such restrictive doctrine, but content themselves with insisting upon the divine origin and essentially divine nature of all humanity, a theory which is at present brought very prominently forward in many circles without much regard to particular denominational affiliations. The chief stumbling blocks in the path of theological students who may be properly open-minded, and also temperamentally rationalistic, are placed there not so much by sceptics or agnostics as by theological professors who, while seeming to advocate so much more religious truth than the students can assimilate, are in reality excluding much that those intelligent and honest-minded young persons could readily comprehend were it placed intelligibly and attractively before them. What is known as New Theology, as well as what goes by the name of New Thought, aims at a greater inclusiveness than orthodox schools of religion and philosophy have toler-

ated, and the same remark holds true with reference to Eclecticism in the field of Therapeutics. It is what schoolmen have sought to cramp and confine that is now demanding illimitable liberty, and while sheer denial, or at best hopeless agnosticism, is widely prevalent even yet in some places (though not nearly so much so as toward the end of the last century), nothing is more evident than the spiritualizing tendency of the uppermost modern thought in scientific, equally with religious, circles. We now ask the straightforward question: Has the Kabbalah a message for to-day as a helper in the closely allied fields of theological and anthropological discussion? Perhaps it is only safe to say that it has a very satisfactory message for certain types of mind and none whatever for other types, but be this as it may, there is a message in the Kabbalah concerning universal human nature which is in complete accord with the highest and most practical views now entertained by many unusually deep thinkers who are also successful reformers and genuine educators. There are doubtless numerous young men who would like to enter a religious ministry, and work actively therein, did they feel that they could conscientiously subscribe to tenets which they only doubt, and as they rightfully feel that we should preach not our doubts but our convictions, they remain outside the ministry, and many churches com-

plain of a paucity of satisfactory ministerial candidates. In view of the constantly increasing enquiry into all things mysterious, much help can be rendered to honest truthseekers by presenting them with a view of life which renders it possible to call nothing impossible unless it can be proved a mathematical absurdity. W. K. Chesterton, whose play *Magic* soon proved popular, boldly proclaims his belief in miracles in the old-fashioned supernaturalistic employment of the term. This famous essayist was confronted on the boards of the London theatre where his play was having a good run with flat denials of his position when he invited open discussion during the afternoon of January 19, 1914. That interesting discussion, widely reported in the leading papers of the following day, brought out sharply the need of a reasonable 3rd position, and every logician knows that 3 positions have to be taken into account in every logically sustainable argument. The Kabbalistic view, though ancient is also extremely modern, for it actually amounts to maintaining that all sorts of unexplained phenomena really take place, but the so-called miraculous is such in name only, because the immutable order of the Universe is never disturbed, and all mysterious happenings are, therefore, as rightly attributable to the operation of unchanging law as are the erratic movements of a comet whose eccentric orbit can be

accurately calculated by sufficiently proficient astronomers. According to the unmistakable inferences of the Kabbalah we can all attain to as much control over outside influences as any Mental Scientist proclaims we can; but we must grow steadily until we reach the heights. The 3 continually mentioned Hebrew words, Nephesh, Ruach, Neshamah, must be logically comprehended before we can understand the Kabbalistic view of the so-called Fall of Man. Nephesh is the animating principle of all vitalized existences; Ruach is found in humanity, but does not abide or inhere in any sub-human entities; Neshamah is sometimes called "the candle of the Lord," while Ruach ha Kodesh is a Hebrew title for the divine indwelling which Christians term the Holy Ghost or Holy Spirit. The 3rd chapter of the 4th Gospel, which contains the narrative of Nicodemus, a member of the Sanhedrin, applying to Jesus for information concerning regeneration, is readily understood in the light of Kabbalah which places water in a position inferior to that occupied by air and fire; and throughout the New Testament we find the same general symbology adhered to. Baptism by water is preparatory to baptism by the Holy Breath and Fire. Wind (not water) is a symbol of this same Divine Emanation which, according to the 14th chapter of the 4th Gospel, has been *with* but shall be *in* the true disciples of an

exalted Master. The name Moshe (Moses) means drawn up out of water, and mystically designates one who has been raised, through adequate initiation into the everlasting mysteries pertaining to regeneration, above the common intellectual plane to a plateau of spiritual discernment where hitherto unknown spiritual realities become clearly known, and where latent powers long dormant are quickened to conscious and operative activity. It is the Mosaic type of human being (not simply one man who lived long ago in Egypt), who experiences the glorious interview with Deity in a mystical manner through the agency of the Burning Bush at Horeb, for that "bush" is a symbol of human nature at all times and everywhere; but there are few who turn aside, as does Moses, to behold a great sight which though always observable is but seldom observed.

As the Greek word *anthropos* means an upward-gazer, it is only the spiritualizing or regenerating man who enjoys any appreciable degree of spiritual insight, consequently those who live only carnal lives do not see (or discern) the Kingdom of God. What a sublime contrast the Kabbalah offers to the pitiful theology which prates exoterically of baptismal regeneration and knows nothing of the esoteric splendor concealed within the mighty words so glibly used. It was not irreverence but reverence which caused Ralph Waldo Emerson to righteously hold

up to scorn the detestable notion that the eternal salvation of a human soul could depend upon any sacerdotal rite. A priest might be delayed by any one of a hundred petty incidents from arriving in time to literally baptize either an infant or an adult who might be physically dying, and we ask the sacerdotalists of to-day with all sincerity if there is one among them who really believes that Limbo instead of Paradise is to be the eternal portion of any member of the human race because some priest failed to perform an act of ceremonial magic upon the outward body of some fellow human being? No wonder the doctrines of the churches are widely discredited if such hideous travesties of truth are brayed into the ears of men and women honestly desiring to find the path that leads to heavenly felicity. But while the cruel puerilities of blind theologians can only excite our pity and our scorn we ought not therefore to blatantly exclaim that the venerable and long venerated Scriptures of the world are worthless and misleading; rather let us look below the obvious surface of any or all of them, and seek until we find the gems of truth that lie imbedded in their inner meanings like gold concealed, until some miner discovers and excavates it, deep in the secret chambers of the earth. We none of us can fully know all that is implied in the majestic declaration that we are in the Divine Image. On

our merely earthly side we can wailingly cry out, "What is man, the child of dust; what is man, O Lord?"; but on the other side of our nature we can exult with the author of the 8th psalm who declares, in the original, that humanity is but little lower than Elohim and is crowned with honor and glory. The Kabbalah assigns to humanity a vice-regal throne and far from considering ourselves as prostrate worms we are invited to contemplate ourselves as, at the least, potential eagles whose soaring possibilities are immeasurably greater than our best feeble language can describe.

CHAPTER V.

THE KABBALISTIC USE AND SIGNIFICANCE OF NUMBERS.

The Kabbalah lays great stress upon the number 10 as the all-expressing numeral and without some understanding of the honorable place it occupies in Kabbalistic literature it would be impossible to grasp the general idea of the Universe at all clearly from the Kabbalistic viewpoint. There are 10 Sephiroth, 10 Divine Names, 10 Archangels, 10 Orders of Angels, and 10 Orders of Demons. The 10 names of Deity are intended to convey the idea of 10 distinct attributes of Deity and 10 distinct modes of divine operation. This consideration throws much light on the use of the plural in various translations of the Hebrew Pentateuch. Elohim is in its formation a plural word, and "Let us make man in our image and after our likeness" is a familiar quotation from the opening chapter of Genesis. The Kabbalah reveals that this seeming plurality of divine personages in no way contradicts the rigidly monotheistic faith of Israel but conveys only an

idea of the united action of the various attributes of Deity, and also (possibly) the agencies employed by the Divine One in accomplishing the work of creation. It is said that the attribute of Mercy is called into requisition in the creative act, while it is the attribute of Justice which preserves the created Universe; and furthermore is it declared that the various orders of Celestial Intelligences are continually employed in executing the will and plans of the Creator. The number 4 is also greatly honored in the Kabbalah, and we read much concerning the 4 Worlds which are respectively designated Atziloth (Archetypal), Briah (Creative), Yetzirah (Formative), Asiah (Material). Much also is made of the number 2, especially as regards Macroprosopus, the Great Countenance, and Microprosopus, the Lesser Countenance. As the unit is necessarily the greatest and the least,—for there can be nothing larger than One and nothing smaller than one,—the unit must always be the starting point and the final point. "I am Alpha and Omega, the beginning and the end" (employing the first and last letters in the Greek alphabet), refers to the absolute unconditioned or unlimited life which is truly described in the mighty title of Deity, "I am that I am." We all speak glibly enough of infinite and eternal, but no finite mind can grasp or measure infinity and eternity, therefore we have no ground for dissenting entirely

from Herbert Spencer's historic use of the word Unknowable. The absolute must be unknowable to the relative, for the simple reason that the former is illimitable while the latter is definitely limited. It is only in some conditioned revelation or manifestation that we can form any idea of the One Eternal Cause whence all effects originally proceed, and though it would be presumptuous and absurd to claim for the Kabbalah that it sets forth all that can ever be apprehended of Divine activities, it is but fair to insist that it far surpasses many other documents which attempt to perform a similar task, both in its comparative clearness of definitions and in its successful avoidance of polytheism, for it actually does describe with minute detail various hosts of subordinate entities employed by Deity without ever drifting into the hopeless tangle in which all systems become inextricably involved as soon as they lose the thought of essential unity. Modern scholarship at its highest and best is taking much account of the polytheistic systems of Egypt, Assyria, Babylonia, Scandinavia, Greece and Rome, as well as India, and though many gods and goddesses are mentioned by name in all of them, and distinctive attributes assigned to each variety of subordinate divinities, it is always discovered that before and behind all these polytheistic concepts lies the primitive idea of a single absolute One who is in

no way dependent upon those varied hosts of lesser lights, but all depend upon the Supreme Unity. Rawlinson, Wallis Budge, and indeed all distinguished writers upon ancient Egyptian religion insist upon this fact with great determination. There is nothing irrational, or in any way out of alignment with our knowledge of the world in which we live, and the wider knowledge attainable through a study of astronomy, in the Kabbalistic descriptions of celestial companies, with distinctive missions to fulfil; indeed it seems almost incredible that anyone grasping the Copernican instead of the Ptolemaic theory of the Universe should entertain the thought that only one small planet like our earth should be inhabited, or that the race to which we belong should be the only race of intelligent entities peopling the vast domains revealed to our vision by the telescope.

The eminent French astronomer, Camille Flammarion, when under 20 years of age wrote a beautiful astronomical treatise entitled "The Plurality of Inhabited Worlds," and when at the age of 70 he reviewed his youthful ebullition he declared that his half-century of research in the interim had not led him to change his views in any substantial manner, only to further elaborate them. In that curious book by Professor Alfred Russel Wallace, "Man's Place in the Universe," we find the startling theory floated that this world of ours is actually the centre

of this universe, and that all other inhabited worlds therein are peopled by advanced souls who have once been embodied on this planet. This peculiar exaltation of our little earth found no favor with Flammarion, who rather harshly controverted it, though he never spoke disrespectfully of the eminent English naturalist who put it forward with considerable earnestness and apparent scientific justification. We allude to this modern glorification of our earth by a distinguished man of science to show that the high place assigned to our humanity in the universal scheme by teachers in days of old does not appear to be in conflict with the convictions of all modern evolutionists, for though both a Theist and a Spiritualist, Wallace was an uncompromising evolutionist, one whose name is rightfully coupled with that of Charles Darwin in the same field of natural exploration.

To the Kabbalist the modern doctrine of evolution is by no means unwelcome if it be made to rest upon a foundation of involution; indeed the very meaning of the word necessitates that such a foundation be logically supplied, for the Latin verb *evolvere,* from which evolution is derived, means to unroll, and unrolling is an unthinkable process unless something be inrolled which is subsequently unfolded. The number 7 is sacred in the Kabbalah as in all other mystical treatises, and it would be folly to

urge that numbers were originally venerated without adequate reason; 7 are the colors of the rainbow and 7 are the notes in the musical scale; 7 are the days of the week and 4 times 7 are the days of the lunar month; 9 are the months occupied in perfect human gestation. Thus we see that the honored numerals 7 and 9 have their position so completely fixed in nature that we cannot accuse those who first regarded them as sacred, and considered them spiritually ominous, of having invented a theory of fanciful character. The more we study the religious and other "superstitions" of the ancients the more convinced must we become that there is a very solid foundation under all widely extended venerations, and it can never be the part of wisdom to attempt to brush them ruthlessly aside, though in numberless instances it is highly necessary to cleanse them from accumulated excrescences and restore them as nearly as possible to their original natural simplicity.

When Rosicrucians employ the 5 petaled wild rose as their fundamental floral emblem, and also pay honor to 5 in many other ways, we find them in this respect following nature very closely, for 5 are the digits on each hand, and 5 are the toes on every perfect human foot. But here again we see how right are Kabbalists in giving far greater honor to 10, for each normal human body has 2 hands and 2 feet; therefore 10 is the number of the hands and

of the feet also. If we insist upon honoring 5 unduly we have only a one-sided idea of human life, for either the masculine alone or the feminine alone must be the object of our esteem and veneration; but when 10 is rightfully exalted in our symbolic usages, male and female are regarded as of equal dignity and excellence. In Masonic circles, both where the Co-Masonic idea is and where it is not accepted, 5 occupies a very highly distinguished place; "5 points of fellowship" is a well-known phrase, and in the Order of the Eastern Star the star is 5 pointed and 5 distinguished women are named in connection with it; 5 denotes cleavage of the sexes; 10 denotes their perfect unification. It would be quite permissible for advocates of sex equality to adopt a 10 pointed star as their emblem, and it might prove very useful as a symbol truly expressing a grand idea.

Numbers have always played a very important part in Jewish celebrations, and nowhere do we witness a more perfect survival of a very ancient practise than in the home service for Passover Eve, solemnly observed in all Jewish households which have not completely discontinued the impressive traditional ceremonies in which the conservative element in the House of Israel takes unwearying delight.

As there are 10 Commandments and these 10 Precepts sum up the entire Mosaic Code in which

there are 613 distinct admonitions (adding up as 10), the number 10 appears in the place of glory not only in the Kabbalah and among Mystics in general. but wherever the faith of Israel is held in high esteem. Many instructive sidelights are thrown upon the Kabbalah and its special teaching with regard to the place and value of numbers in the universal scheme, when we turn to Greek and other extra-Jewish sources to learn how the Gentile nations have esteemed this same entrancing subject. Classic authors make frequent reference to numbers and the place they occupy in Nature. Among them Proclus in particular has spoken with great definiteness concerning the general doctrine of the philosophers of many lands, for he tells us that "number has always a being; one in voice, another in the proportion of things, another in the soul and reason, and yet another in Divine things." Plato and many other renowned philosophers declared that no man can possibly be a true philosopher without a correct knowledge of the significance of numbers. Simple numbers are always said to signify Divine things; numbers of tens things celestial, numbers of hundreds things terrestrial, while predictions of things to come are expressed in thousands. Though such a statement may at first seem strange, it can

easily be harmonized with the idea of the number 1, suggesting absolute unity, connoting our idea of the Divine Reality, and all multiplications denoting relative inferiority. In a very curious work entitled "Numbers; Their Meaning and Magic," by Isidore Kozminsky, we receive a great deal of strange information, professedly Kabbalistic, concerning the association of numbers with astrological concepts. In that volume we read that the vibrations of 1 are solar, of 2 lunar, of 3 Jupiterian, of 4 Solar, of 5 Mercurial, of 6 Venusian, of 7 Lunar, of 8 Saturnine, of 9 Martial, of 10 Solar, of 11 Lunar, of 12 Jupiterian. The number 11 is frequently regarded as so peculiar that it stands forth in a positively unique manner and the two units constituting it must never be added so as to make 2. This ominous number has been held significant of the 11 Paths of Darkness in contrast with the 10 Paths of Splendor. In some ancient Hebrew works of unusual character it has been assigned to Lilith, the first wife of Adam. The Kabbalah, in the section known as Sepher Yetzirah, praises the number 11 highly and declares the 11th Path to be one of Glittering Intelligence endowed with special grandeur so that whosoever travels thereon to the end thereof with true understanding shall attain to the sight of Deity and live. From this statement we gather that the 11th Path is one of great difficulty and refers to a

high initiation resulting only from that purity of affection which leads to the Beatific Vision according to the Sermon on the Mount and the teachings of all advanced Mystica. Concerning 12 so very much has been written and spoken that its general significance is almost universally familiar as an omen of completeness. The 12 Tribes of Israel are often associated with the 12 Signs of the Zodiac, and in Christian literature with the 12 Apostles. In the Apocalypse or Book of Revelation we find numbers employed almost exactly as in the Kabbalah, and there is a striking resemblance between the allegorical language of that mysterious concluding document in the New Testament and the figurative language common to the prophetical treatises known as Daniel and Ezekiel. 7 invariably stands for completeness where quality is concerned; 12 denotes completeness to the fulness of variety. 7 and its multiples always suggest moral perfection and spiritual attainment, while 12 and its multiples conveys the thought of a perfect ingathering of all types needed to secure a complete representation of all the varied states or conditions of humanity which must rightly federate to produce a truly compendious whole. Instead of fusion or amalgamation, the Kabbalistic idea of federation is that of perfectly harmonious co-operation; a concept much easier to grasp and provocative of no reasonable opposition.

As the number 13 is one which has been long regarded by hosts of superstitious people with aversion and dread, it is interesting to note that in truly enlightened Kabbalistic circles it is never maligned or dreaded but is regarded as significant of the understanding of truth. In the Sepher Yetzirah 13 is spoken of in connection with the Path of Unity and it is said that he who hath a right understanding of the meaning of this number possesses the key to spiritual knowledge and can exercise great power and dominion. This saying is easily comprehended if we remember the exalted place occupied by 13 to this very day, a judge and 12 jurors making 13. When a Master is seated with 12 specially chosen disciples 13 must be the number present. The dread of 13 probably arose among those who had cause to fear the passing of a verdict. If 13 be regarded as the number denoting judgment it is easy enough to see how it has come to excite fear among those who feel within themselves a sense of guiltiness. But precisely because a just sentence must expose and condemn iniquity it must also remove unjust suspicion from the innocent; consequently when the unrighteous have cause to tremble, the upright have reason to rejoice; 13 according to this interpretation can only be (seemingly) unfortunate for those who have transgressed the moral law, and even for them, if a just penalty be administered, it works for

their ultimate benefit as well as for the vindication of such among the innocent as have been falsely accused. Proceeding along the numerical line, and attaching a single expressive meaning to each number as we ascend the ladder, we find 14 associated with constant motion and also with forgetfulness; 15 is associated with magic and mystery, and in the Sepher Yetzirah it is connected with the Path of Darkness (temporary obscuration); 16 is found denoting the Path of Glory and Victory for the Righteous, and we must always remember that the Kabbalah regards righteousness as equivalent to triumph over obstacles, as in the story of Parsifal, which is founded originally upon legends far older than the Arthurian; 17 has been mentioned as the number of the Star of the Magi and is found signifying the Path of the Realization of Reward by the Righteous; 18 has been allied symbolically with the Twilight and Falling Dew, and the 18th Path has been named that of the Senses; 19 is connected with ancient symbols of the Sun and is sometimes typified by an Angel unwinding Destinies; the Sepher Yetzirah styles it the Path of Spiritual Activity; 20 symbolizes the Awakening of the Dead and the Final Judgment, which terms have a deep significance in occult literature referring to the new life of those who have passed through a mystical demise and are now quickened to a life of hitherto unknown activ-

ities; the Sepher Yetzirah calls the 20th Path the road of Primordial Wisdom in general diffusion; 21 in the Kabbalah is associated directly with Conciliation; 22 being the number which completes the Hebrew alphabet is described in the Kabbalah as denoting, for those who tread the 22d Path, spiritual light streaming over the entire earth, and as the letter Tau is cruciform we find it to be the number of that Sign of the Cross wherein Initiates conquer. Though at the present day the figure of the cross is usually far from honored among Israelites, that is in consequence of its connection with persecution and its adoption by many who have been oppressors of the House of Israel as their especial badge and emblem, but in ancient times the cross as a symbol had no such painful and harrowing associations. In Egypt it was a Nilometer marking the rising and falling of the river without whose periodical overflow the land would have been desolate, and among early Kabbalists it stood for the fulfilment of initiation into the sacred mysteries, as it stood also in other mystical systems of Oriental origin.

CHAPTER VI.

KABBALISTIC VIEWS OF THE HUMAN SOUL, ITS NATURE AND DESTINY.

Eliphas Levi, the famous French author, in his "KEY OF THE MYSTERIES," gives us much valuable condensed information concerning the theories promulgated by distinguished Kabbalists concerning the Soul and its various attributes and expressions. We gather from a general concensus that the following definitions are fairly representative of the leading doctrines enunciated by distinguished Rabbis to whom a study of Kabbalah has been a constant work of rare delight and great satisfaction.

The soul is a veiled light, triple in nature. The Hebrew word *Neshamah* is used to designate pure spirit. *Ruach* is the name given to the human rational principle which occupies a middle rank between pure spirit (in essence divine) and *Nephesh* which signifies the animating principle in all animate existences, human and sub-human equally. For the convenience of readers whose mother tongue is English and who, though familiar with Christian

terminology are ignorant of Hebrew designations, it may be safe to connect *Neshamah* with the idea of an abiding entity, uncompounded and indissoluble, causing many persons to use the familiar phrase, "immortality of the soul." But as the word soul is used in many connections, superior and inferior, it is necessary to explain exactly what is meant by soul before we speak of its immortality, or even of its immortability. Every chemist will readily admit that all compounds are dissoluble, but could we discover an absolute simple which had never been compounded we could logically conceive of its everlasting simple integrity. This is the Platonic idea of the abiding entity as set forth in the Phædo during the reported farewell discourse of Socrates with his friends immediately prior to his physical decease. The Hindu concept of the permanent entity is often expressed in English in such words as "Never the soul was born and the soul can die never." It certainly seems necessary, whenever we institute an enquiry into the origin and nature of widespread religious and philosophical concepts, to ask ourselves whence have the most vital among them been derived and why is it that despite all seeming evidence to the contrary they go on living, surviving every attack made upon them. Logicians never dispute the fact that for every effect there must be an adequate or efficient cause. What can be the root-fact lying behind our

persistent belief in our own immortality, which cannot possibly have been derived from sensuous observation or from any process of reasoning upon the natural phenomena with which we are all perpetually confronted?

The Kabbalah carries us into fields of spiritual experience entirely removed from ordinary scientific research and speculation, and it is quite easy to see how Kabbalists maintain philosophical consistency, no matter into what profound philosophic depths they plunge, because they start with a declaration that their knowledge is communicated from celestial beings to receptive minds on earth, therefore the information they obtain is beyond the findings of unassisted human reason, but in no way contradictory to any rational inferences.

The animal man lives only in the consciousness of *nephesh,* which is sometimes termed the plastic mediator between the higher realms of spirit and intellect and the most external earth. *Nephesh* is said to be relatively immortal through a constant dissolution and renewal of forms. *Ruach* is progressive through the constant evolution of ideas. *Neshamah* is progressive without forgetfulness and without dissolution. Here we have an outline idea of 3 distinct planes of consciousness in humanity, and that these planes are widely acknowledged by thinkers and students all over the world, in varying measures of

clearness, is virtually beyond dispute. From this consideration we are led luminously through many otherwise dark and bewildering mazes and labyrinths of Oriental speculation, and the doctrine of human re-incarnation—always a moot problem in the Western world—is considerably enlightened. The Kabbalah deals with 3 distinct habitations of souls: The Abyss of Life; The Superior Eden; The Inferior Eden.

From the first mentioned state souls descend into the second, and from the second into the third. The physical body is the veil of *Nephesh,* which is in turn the veil of *Ruach,* which in its turn is the veil of *Neshamah.* These 3 Veils are constantly alluded to in Kabbalistic writings; a consideration of them may greatly help Bible students to discover something of the esoteric meaning of the veil which Moses wore when addressing the Children of Israel after his descent from Sinai, and also of the declaration that the veil of the temple in Jerusalem was rent asunder when the Master in the gospels yielded up his spirit to the Father. The following sentences are translated quotations from the French work of Eliphas Levi:

"Light personifies itself by veiling itself, and the personification is stable only when the veil is perfect." "This perfection upon earth is relative to the universal soul of the earth. As is the Macrocosm

or greater world, so is the Microcosm or lesser world, which is humanity."

We are next told that there are 3 atmospheres in which souls can dwell, the 3d of which ends where interplanetary attraction commences. This teaching accords substantially with the teachings of many schools of Theosophists and Occultists, and it agrees also with a great deal of modern Spiritualistic testimony, though Spiritualists as a rule speak of 7 distinct spheres rather than of 3 only; but the 2 numbers are easily reconcilable as 7 is the number of the prismatic hues and 3 is often given as that of the primary colors. The idea is that this earth, in common with other planets in our solar system, is surrounded by belts or zones of increasing attenuity and luminosity as we proceed outward from the physical centre of gravity; but though we who are bound to physical sense-observation regard the coarse matter of the physical plane as the solidest of all, it is really the least permanent, being of the loosest composition and most readily destructible, a fact which every modern physicist abundantly confirms. What the Kabbalah sets forth in ponderous and impressive old-world phraseology the modern professor of physics is approaching rapidly along the very different line of painstaking physical research. It is now quite usual to hear a learned scientist refer to ether as far more solid than what

we commonly call matter, and we are surely all well aware that unseen substance is far mightier and far more enduring than aught we can behold with our extremely imperfect external vision. Again quoting from Eliphas Levi's admirable condensation of Kabbalistic philosophy we offer without comment the following thought-provoking sentences: "Souls perfected on this earth pass on to another station. After traversing the planets they reach the Sun; then they ascend into another universe and recommence their planetary evolution from world to world and from sun to sun."

"In the suns they remember; in the planets they forget."

"Solar lives are days of eternal life; planetary lives are nights filled with dreams."

"Angels are luminous emanations personified, not by trial and veil, but by divine influence and reflex."

"Angels aspire to become men, for perfected man is above all angels."

"Planetary lives are composed of 10 dreams of 100 years each. Each solar life extends to 1,000 years; therefore it is recorded that 1,000 years are in the sight of God as one day."

"Every week, *i. e.,* every 14,000 years, the soul bathes itself and reposes in the jubilee dream of forgetfulness. On waking therefrom it has forgotten all evil, but remembers all good."

In the above sayings, which condense volumes of Kabbalistic teaching in a few brief paragraphs, we find the complete gist of the erudite philosophy we are seeking to explain, and though it would be indeed a too prodigious task to seek to elucidate the whole of so vast a concept, we can cordially recommend a diligent study of it to all who wish to understand in some degree the inculcations of those wise seers and sages who have left to the present generation a priceless philosophic legacy. Each reader may meditate at will upon such profound assertions as the foregoing, and none are expected to accept blindly any sayings, no matter from what exalted source they may have emanated, for if we fail to employ our reason upon what we read and hear we may accept blindly and repeat like parrots many important truths, but having only hearsay knowledge we have no root of the matter thriving in us.

The sublimity of the idea, and its perfect consonance with the heliocentric theory of the universe, at once stamps it as the outcome of highly enlightened thinkers or wonderfully illumined seers, for so majestic a view of the Universe and the progression of souls therein could not possibly have emanated from crude ignorance or from the wild vaporings of unbalanced sensitives, who rise to no higher planes of knowledge than the earthbound sphere which Occultists of all schools maintain is the temporary

abode of the great mass of comparatively unaspiring human entities when they shuffle off their mortal coils. Progress is everywhere the law of life, and it seems scarcely credible that any sane individual can endorse the antiquated theological fiction of souls passing at the moment of physical dissolution into permanent states of joy or misery, light or darkness, which will endure for them eternally. The Kabbalah reasonably interpreted proclaims a doctrine of varied and progressive spiritual existence for every soul, so far enlightened and enlightening as to compel the serious attention of the most eminent intellects of to-day, to whom psychology and psychical research are making a profound appeal. Religious doctrines are everywhere in a state of flux, and on every side we note the breaking up of creeds and the discarding of theories which no amount of casuistical argument can bring into alignment with the discoveries of science and the reasoning of astute philosophers.

In the midst of the present contention the venerable Kabbalah lifts its voice and only asks for candid examination. Those who know it best, and therefore prize it most sincerely, are not afraid that its archaisms will prevent genuine scholars from penetrating below the surface of its occasionally obscure diction to discover the gems of priceless wisdom which are contained in its awe-inspiring and yet hope-inspiring mines of as yet unfathomed depth.

CHAPTER VII.

KABBALISTIC DOCTRINE CONCERNING CAUSE AND EFFECT (KARMA).

From what has been set forth in preceding chapters our readers may now be interested to trace, in some slight degree, the attitude taken by Kabbalists toward the great doctrine of Karma which has loomed so large of late before all enquirers into Theosophy, and indeed before the eyes of all readers of Sir Edwin Arnold's majestic poem, "The Light of Asia," and many other well-known works by distinguished authors who have set themselves the task of translating Oriental ideas, as far as possible, into Occidental language.

In the Kabbalah we have a good account of how those effects are produced sometimes designated "good and evil karma." When Ruach is under the guidance of Neshamah, and Nephesh is rightly dominated by the illumined Ruach, such causes are set in motion as beget delightful effects (good karma); but when Ruach is under the sway of Nephesh, in that inverted condition causes are gen-

erated which bring forth sorrowful and discordant consequences (evil karma). The Kabbalah speaks of 2 angels attached to every soul, Michael and Samael, the former being the celestial warrior who wards off all discordant influences which find their embodiment in Samael.

Though these 2 representative Angels, one commonly designated good and the other evil, seemingly as opposite as Parsifal and Klingsor, the Kabbalah by no means contents itself with simply teaching the ancient well-nigh universal doctrine that every soul on coming into incarnation is attended by a spirit of light and a spirit of darkness. There is a deeper and fuller interpretation placed upon these opposing influences agreeing with the doctrine inculcated in the epistle of James which plainly states that though no man is tempted by God to do evil there is no need for imaging an outside evil spirit as the tempter, because every man is tempted when led away and enticed by the desires of his own lower self. This teaching is stated in the Kabbalah about as follows: From Ruach and Nephesh, influenced by the good aspiration of Neshamah, proceeds Michael, the good angel of the soul; that is to say, the synthetical hieroglyph of the good ideas, the "good karma" of a man. From Nephesh dominating Ruach, and uninfluenced by the good aspirations of Neshamah, proceeds Samael, the evil angel of the

soul; that is to say, the synthetical hieroglyph of the evil ideas, the "evil karma" of a man. The Tzelem (image) is double, reflecting both Michael and Samael.

The following terse and comprehensive sentences are chiefly extracted from Dr. Jellinck's analysis of Kabbalistic teachings as filtered through the alembic of the philosophy of Spinoza; they are certainly worthy of more than passing notice. The primary cause and governor of the world is Ain Soph (Supreme Wisdom), who is both immanent and transcendent. Each effect has a cause, and everything which manifests order and design has a governor.

Every visible thing has a limit, and is therefore finite; no 2 finite objects are absolutely identical. The primary cause of the world is invisible and unlimited, therefore infinite.

As the primal cause of the world is infinite, nothing can exist independently of it, hence that cause must be immanent.

As the visible world is limited and not perfect, it cannot proceed directly from the Supreme Cause, Ain Soph, still Ain Soph exercises influence over it, and that influence is exerted through the intermediation of the Sephiroth. The Sephiroth in their most intimate connection with Ain Soph are perfect, but in their severance are imperfect. All things originate with the Sephiroth, by means of their ac-

tivities. The visible world has 3 distinct or discrete degrees: higher, middle, lower.

All bodies have 3 dimensions, each repeating the other; 3 multiplied by 3 gives 9, and by adding thereto "space in general," which is seemingly a concept according with the modern idea of a "4th dimension," we arrive at 10, which is the complete number of all expressions proceeding from primal unity. Concerning the number 10 it is stated that as heat, flame, sparks and color have but one basis though they differ each from the other, so the number 10 does not contradict absolute unity as an original, but as cogitation or thought, and even the mind itself as a cogitated object is limited, becomes concrete and has a measure, although pure thought proceeding from Ain Soph is illimitable, so limit, measure and contraction are attributes of the Sephiroth, which are emanations, not creations.

As Ain Soph, the source whence the Sephiroth proceed, is perfect, so are they perfect. All created objects diminish by abstraction, but the Sephiroth cannot be diminished; their activity is never-ceasing. In view of much modern metaphysical terminology which employs the familiar word reality in 2 decidedly opposite senses, it is both interesting and instructive to note how this word is employed in the Kabbalah. It is stated that each Sephira was within Ain Soph before it became a reality, *i. e.*, before it

was externalized or had emanated. The first emanation constitutes the base of the objective realm, on which all that is phenomenal is superposed. The second Sephira is described as the potency of the intellectual world, and the remaining 8 Sephiroth are described as the foundation of the moral and material worlds. The various emanations do not imply a *prius* and *posterios,* or a gradation in the Sephiroth, but the entire Sephiroth are comparable with a light which kindles many lights which shine sooner and later and variously, but constitute essentially a perfect unity.

As the Sephiroth do not set aside the unity of Ain Soph, each one of them must receive light from the preceding and transmit it to the succeeding Sephira, each in turn being both receptive and impartive. It is interesting and instructive to keep clearly in mind the distinctive qualities of the various Sephiroth, and by this means only can we clearly understand the Kabbalistic doctrine of succession and transference.

The first Sephira is called Inscrutable Height, which actually means a state and quality of existence which transcends our present comprehension, and while not necessarily *unknowable* is at present decidedly *unknown,* unless certain higher human faculties are developed higher than any that the average man or woman of to-day has become cognizant of.

The 2nd Sephira is Wisdom, the 3rd Intelligence, the 4th Love, the 5th Justice, the 6th Beauty, the 7th Firmness, the 8th Splendor, the 9th Foundation, the 10th Righteousness. As the relation between macrocosm and microcosm is everywhere insisted upon, alike in Hermetic and Kabbalistic literature, we can profitably reflect upon the foregoing order as it exists within ourselves as well as within the external universe of which man is a perfect replica. Kabbalistic and Gnostic teachings completely synthesize opposing schools of philosophy by showing the nexus or meeting place between them. It seems incredible that the same school can teach Metaphysics and Realism at the same time; but the Kabbalah teaches both equally, and in the light of its ample philosophy there is no discordance between Idealism and Realism, for the reason that a synthetic philosopher is both a Platonist and an Aristotelian, in that he can reason from spiritual cause to physical effect with Plato and also from effect back to cause with Aristotle. The Universe presents itself to the abstract metaphysician as his own interior concept, while to the Realist it presents itself as a phenomenal object to be studied by looking outward instead of inward. The Kabbalist has trained himself to look equally in both directions, consequently he can see a perfect resemblance between the world of life which he finds within, and the corresponding world

of expression which he beholds without. The first 3 Sephiroth are said to form the world of thought; the middle 3 the world of soul (psyche, whence we derive psychic); the 4 last the world of body. The Kabbalist, like the Hermetist or Gnostic, always emphasizes the fact that we cannot conceive of anything we do not contain. Here we find a reasonable interpretation of universal human experiences of all varieties. There must be something in the observer corresponding with the thing observed or observation would be impossible; in like manner is it logically self-evident that were we inwardly destitute of wisdom, love, justice, mercy, and other divine attributes we should never have attributed them to any being whatsoever, because we should have no conception of them in our own minds. This is the most vital point to discuss when treating of the relation existing between ourselves and the universe which contains us. If we speak of divine attributes, as we frequently do, we must be aware of sharing and appreciating them in some degree. It would help to clear away an immense amount of fogginess in the domain of religious and philosophical controversy if we would only be as rational as the Kabbalists when we set forth to give expression to our theory of the Universe, and we presume that every thinking individual has formulated tentatively *some* theory of the Universe, unless he confesses to

abiding in a chronic condition of complete mental chaos. We must always postulate unity and contemplate our abiding spiritual selves as indissoluble units before we can use the pronoun I intelligibly. It is absurd to say *I* do so and so if I have no conception of what I mean by I. It is likewise ridiculous to call upon one individual to love another without possessing some intelligible idea of what constitutes individuality, and of how individuals may be profitably co-operative. Ralph Waldo Emerson, though in many respects an idealist and transcendentalist, and familiarly styled "the American Plato," was perfectly clear on the question of individuality when he said, with deep sincerity of conviction and force of utterance, "I am I and you are you." The Hebrew Kabbalah reflects Jewish theosophical ideas, and though in some respects they agree with, at other points they radically differ from distinctively Hindu conceptions.

Judaism is essentially optimistic; whenever a Jew becomes pessimistic he wanders away from Judaism in thought if not in practise, and Jewish optimism concerns the present world in which we are now living regardless of whether certain individual Jews have well formulated ideas concerning a future state or otherwise. Judaism invariably seeks for God as revealed in universal humanity, not conclusively in any particular member of the human race,

therefore the Jewish idea of divine incarnation is racial rather than particular. To turn a Jew to orthodox Christianity necessitates forcing him to give up his optimistic views of human life and adopting a theory of inherent human sinfulness utterly repugnant to the fundamentals of Judaism. Humanity is imperfect but perfectable; therefore the precept in the 19th chapter of Leviticus is an urge toward a glorious ideal "Be ye perfect, even because the Lord your God is perfect." The All-Holy One is the best term we can employ to express the fundamental Jewish idea of Deity. *Faith* in Israel does not signify *belief* but *righteousness,* and so all-embracing is the Hebrew word *Tzedeq* that it means all-round integrity. Christian students of Kabbalah will do well to meditate upon the famous saying in the epistle of James, "The effectual fervent prayer of a righteous man availeth much," and if one gets to the inmost core of that saying it will be found to mean one who has grasped the idea of righteous balance, *i. e.*, of the equal development of all excellencies in a symphonic character. The philosophers, who according to Plato, will hold the balance of power in an ideal Republic are, as the Greek original intends, those in whom love and wisdom, justice and mercy, are so equally blended that there can never be even seemingly a conflict between those equally divine attributes, which are latent in all hu-

manity and which only need calling forth into active expression to bring about the establishment of the long predicted reign of righteousness on earth. The Kabbalistic idea of the correspondence between the different parts of our human constitution and the Sephiroth is worthy of high regard. The first sephira finds its correspondence in the soul, considered as a pure uncompounded simple, an absolute indivisible unit, therefore truly immortal. The 2nd sephira is related closely with the vitalising energy or interior breath (spirit) proceeding from the primal unit and perpetually going forth into all sections of our interior organism and constituting the life thereof. The 3rd sephira corresponds with human rationality; the 4th with the connecting link between the rational mind and the exterior organism; the 5th with the animal soul, the seat of every carnal appetite; the 6th sephira operates through the blood; the 7th through the bones; the 8th through the veins; the 9th through the flesh; the 10th produces the skin; this is, of course, in an order of proceeding downward, for the Kabbalah teaches, as does Swedenborg, that highest correspondences are with interiors and lowest with exteriors. There is no idea of vengeance or vindictive punishment in Kabbalistic teaching, but there is a stern and uncompromising doctrine of cause and effect. We are not arbitrarily rewarded or punished for virtues or

vices, but the law of sequence is never violable. The great stumbling-block that people place in the way of clearing up many difficulties concerning "karma" is that they import into the idea of exact retribution an utterly foreign element, vindictiveness. No matter to what creed or school of thought people may have attached themselves, unless they have developed unusually clear intellects, and also unusual freedom from widespread misconceptions, they talk about being "punished" for something, and then proceed either to whine and whimper or else to resign themselves to a supposedly hard and cruel inevitable fate.

In Shakespere's day the false idea of one divine attribute being in opposition to another, in the sense of mutual antagonism, held sway over the minds of multitudes, therefore *Portia,* in *The Merchant of Venice,* voices the prevailing theological fallacy in the oft-quoted words, "In the course of justice none of us would see salvation." Recommending a prisoner at the bar "from justice to mercy" is a common expression to-day, but it is an utterly misleading one, for justice without mercy, or mercy without justice, can never bring about the true welfare either of an individual or of the State. It can never be either just or merciful to inflict wrong on any one, or to excuse any from paying the price of necessary educational and reformatory penalties after they have

transgressed a moral precept. Correction and chastisement are words of originally beautiful significance, but they have been so travestied, and their meanings so hideously obscured, that an average Christian congregation can hardly understand the magnificent words from an epistle in the New Testament "whom the Lord loveth he chasteneth." But if we substitute the equivalent word *purifieth,* the significance ought to be obviously clear. Marie Corelli, in her wonderful novel, "The Soul of Lilith," puts into the lips of a very attractive young man, *Feraz,* a true exposition of the outworking of the karmic or sequential law, for he startles those with whom he converses by assuring them that far from praying to be excused from necessary disciplinary suffering he prefers to pray that he may receive his full share of it. Everything finally depends upon the attitude we take toward the conditions we are in whether we can harmonize their existence with an optimistic philosophy of life or otherwise. No matter how hard a trial may be, or how immediately sorrowful a situation, if we can but see in it some means toward real betterment it is impossible for us to give place to despair. Dante was right when he said that over infernal portals stood the phrase "Abandon hope all ye who enter here," and many theologians have classed despair as the most heinous among mortal sins.

Taking the doctrine of the Kabbalah to an afflicted person whom we desired to comfort, we certainly could not ignore the fact that some adequate cause has produced the existing painful complications; but we should certainly assure that sufferer that trials are tests, not punishments, and that victory is to be gained over them and by means of them. There are many erroneous views of karma entertained at present both by those who profess to teach its action and by those who dislike the very mention of the word. The Kabbalah goes to no extreme either on the side of mildness or severity, but teaches with uncompromising fairness that the order of the Universe is at the same instant both mild and severe; but it is never cruel or vindictive, and never can be.

From the pragmatic standpoint the Kabbalah has indeed much to commend it, and from the ethical viewpoint it is impossible to reproach it. Mysterious it may be; unfamiliar to English ears in phraseology, and perhaps archaic rather than modern in form of presenting fundamental verities, but as a contribution to synthetic philosophy it is the container of manifold suggestions of the utmost permanent value; therefore we rejoice in the publication of a magnificent literary curio by Arthur Edward Waite, "The Secret Doctrine in Israel," to which we call the serious attention of our readers in our next chapters.

CHAPTER VIII.

THE SECRET TRADITION IN ISRAEL.—THE ZOHAR.—THE SERPENT AND FALL OF THE ANGELS.

Perennial interest seems to attach to the serpent as a symbol, on the one hand of wisdom, and on the other of all that is lowest and vilest in the universe. The Kabbalah is by no means silent regarding the mystic meanings of this strange emblem of the means whereby humanity gains experience, and through experience wisdom, power and liberty, but not without trial and conflict and a seeming fall from original innocence. Innocence and purity are not the same, and because the vital distinction between an innocent state and a purified condition has been frequently lost sight of, an immense amount of false and pessimistic teaching concerning alleged human depravity has exerted a depraving influence in the world. The glyph in Genesis in which the serpent figures very prominently is an allegory intended to set forth, as in a parable, the struggle which takes place within ourselves when we hear 2 voices urging us in opposite directions at the same

moment; and as we cannot possibly obey both, yielding to one necessitates rebelling against the dictates of the other. Tennyson's exquisite poem, "2 Voices," is unsurpassed in English literature as a contribution to a practical study of those opposing tendencies in human nature of which we are all conscious, and which can never be really explained away by any process of subtle or casuistical reasoning. But though we cannot explain away the conflict, we think we can, with the aid of the Kabbalah, throw some light upon what it signifies. Ever since the Christian Church gave countenance to the atrocious doctrine of everlasting misery, and thereby departed from the Universalism of Origen and other noteworthy doctors of early centuries, it has involved itself in hopeless confusion over all such subjects as Sin, Redemption, and other doctrines which from the Gnostic standpoint involve no difficulties which cannot be met and mastered consistently with faith in Supreme Love and Wisdom. Milton's "Paradise Regained," and passages in the Roman liturgical office for Holy Saturday, show clear traces of their early origin, but the beauty of the original is always seriously marred wherever the hideous nightmare of unending, and therefore useless, misery for any soul is a doctrine preached or even tolerated. The Fall of Angels is said in the Kabbalah, and in much other esoteric literature, to have antedated the Fall

of the Human Race, but all these angels "who kept not their first estate" were, according to Origen and other "merciful doctors," suffering expiatory penalties, and through the agency of such suffering were being gradually brought into harmony with divine order. It is well known that the most distinguished theologians in the English Church to-day have no sympathy with that Augustinian theology which blighted Christendom in the 5th century. The age of the Zohar, or Book of Splendor, a most important Kabbalistic work, may be disputed, but whenever and wherever it may have been actually put together, and it is unmistakably a compilation rather than an original work produced by a single author, the teaching it contains is both ancient and universal, Jewish and extra-Jewish, though never anti-Jewish. Some Christian commentators in recent years, particularly among Frenchmen, have endeavored to prove that it is partly a Christian work, but the proffered evidences are unconvincing, though it contains much that agrees perfectly with many of the best and purest teachings found in the writings of the earlier "fathers." No real scholar to-day would think of pronouncing the first 11 chapters of Genesis literally historical, and it is with their esoteric containment that the Zohar most interestingly deals. Judaism shared with other religions a tradition of an earthly Paradise in the long

ago, and the Hebrews as a people shared many beliefs with other nations, therefore we need not be surprised to find abundant traces of the same traditions and beliefs in many different sacred writings of varying ages and local origins. A. E. Waite informs his readers accurately enough that "an adequate study of the Zohar on the subject of angelology, the fall of the angels, the hierarchy of demons which came about as a consequence, would begin in Talmudic literature and would be itself an undertaking of no inconsiderable magnitude, for behind that literature lies all Oriental belief." (The Secret Doctrine in Israel, page 80.) That the Kabbalah teaches that there is a sense in which God is the author of "evil" cannot be denied, but all Bible students who treat the Bible fairly must face that mystery, put with amazing boldness in the 45th chapter of Isaiah, written undoubtedly in the post-exilic period in Israel's history, *i. e.,* after the return to Palestine at the end of the Babylonian captivity. If we postulate a Supreme One, "Creator of heaven and earth and of all things visible and invisible," to quote *verbatim* from the Nicene Creed, we must hold God originally and ultimately responsible for all that occurs in the Universe, and that the Kabbalists do not shrink from doing. But though it seems very terrible to hold Deity to account for ir-

remediable evil, the Kabbalah knows of none such, and regards all experiences through which angels and men can pass as radically educational. It makes all the difference imaginable whether one regards evil as permanent or only transitory, and whether one sees in it a possibility of conversion into good, as in music we know that all discords are resolvable into harmonies. Robert Browning's magnificent poem, *Abt Vogler,* is a beautiful English version of Zoharic teaching which reaches its climacteric in the thrilling words, "There shall never be one lost good, and for evil so much good more." Browning trod securely where Milton seems less definitely pronounced, and where Tennyson only fervently hoped. Whatever may be the exactly correct definition of the term "Christ," the Universalism of the writer commonly called Paul the Apostle is unquestionable if we credit the splendid affirmation included in the canticle for Easter Day according to the usage of the Church of England, "As in Adam all die, even so in Christ shall all be made alive." How shamefully those sublime words have been watered down and travestied until they have lost nearly all of their original significance, is a sad and shameful story which needs no rehearsing here, but in a treatise on Kabbalah it is necessary to say at least a word concerning that union of Hebraism and Hellenism which is as conspicuous in some of the Paul-

ine epistles as in the philosophy of Philo of Alexandria. Though there are many points of technical difference between Greek Gnosticism and Hebrew Kabbalism these differences are far more superficial than fundamental, for both systems acknowledge a hierarchy of celestial intelligences through whose instrumentality the Supreme One guides and operates the Universe, and both systems have much to say about the fall of angels and men from an estate of simple innocence, their passage through trials and sufferings to a height they had never previously attained, and the ultimate triumph of righteousness over error in so perfectly complete a mannner that no vestige of wrong shall ultimately remain to mar the spiritual symmetry of the Universe. Christian Gnostics simply said that the work of restoration and glorification would be accomplished through the Christ, while Jewish Kabbalists employed another terminology. No Gnostic ever speaks of "vicarious" atonement, sacrifice or redemption, for the idea of vicariousness is utterly foreign and repugnant to the Gnostic and also to the Kabbalistic mind. We feel deeply indebted to A. E. Waite for the extreme lucidity with which he has expressed the Kabbalistic idea of the 2 Trees, especially of the Tree of Temptation, in the following luminous paragraphs which quickly follow our recent quotation:

"God created that Tree the eating of which meant that the full understanding of the evil side of things entered into the life of humanity, but the saving clause is that it imparted also the knowledge of good. There can be no question that from this point of view the Tree of the Trespass is a synonym or image of the Written Law, for this is prohibition above all things, which defines evil and separates that which is so imputed from what is recognized as good. It is understood, however, that the definition is on the formal side and stands therein at its value, without reference to essentials."

In the Kabbalah, though we have so much dissertation concerning the Sephiroth, or emanations from the Supreme One, we find no exact parallel with the Demiurgos of the Gnostics or the 9 Choirs of Dionysius. The Demons of the Kabbalah are practically identical with the Infernal Hosts of Swedenborg, which constitute those Hells which are inverted Heavens. The Swedenborgian idea of heavens and hells standing feet to feet, is pure Kabbalism and also Gnosticism, but a large number of commentators on Swedenborg insist that he teaches the endless wilful continuance of hells, which is an utter perversion of the original concept. There are 2 philosophical explanations of the origin of this grievous misconception—one is that the relation between cause and effect being essentially unalterable, the

same cause must produce the same effect no matter in what world or age it may operate; the other interpretation of the root of the idea of perpetual evil is found in the supposition that there are always some rudimental worlds or experimental stations in the universe, therefore, though no individual soul or group of souls remains in an infernal state everlastingly, there are always some individuals and groups in that condition. This idea is conceivable, and if we take our little planet as a sample of all worlds and our individual progressive experiences as universally typical, we find no difficulty in accepting such a view. Lucifer is Lightbringer, Satan is Adversary; these 2 opposing titles are applied to the same Archangel at different times, Lucifer when he is functioning as dispenser of divine knowledge and Satan when he is acting as the Tempter of humanity. In some rather doubtful portions of Kabbalistic literature we read a great deal about evil (fallen or inverted) angels comingling with humanity and introducing sorcery and all manner of mysterious abominations upon earth. This uncanny subject, which is of very doubtful authenticity, is treated very fully in Laurence Oliphant's "Scientific Religion," also in "The Perfect Way or the Finding of Christ," by Anna Kingsford

and Edward Maitland. It is not an agreeable theme to contemplate nor is it a profitable subject to pursue; we simply allude to it in passing but have no wish to develop it as it has invariably proved a source of much unwholesome and gruesome speculation. The following quotation from A. E. Waite's erudite work (page 87) is a splendid summarization of Kabbalistic teaching concerning the 2 serpents, diametrically opposed the one to the other, which figure so prominently in the Hebrew, Greek and many other Scriptures. "As there is a serpent below which is still at work in the world, so there is a sacred serpent above which watches over mankind in all the roads and pathways and restrains the power of the impure serpent. It is one of the adornments of the heavenly throne." This expressive and enlightening declaration seems adequate to explain why the serpent is so generally feared and detested and is at the same time a badge of the disciples of Æsculapius and regarded as a symbol of healing force and regenerative energy. The serpents in the sand, according to Exodus, severely injured the Children of Israel while journeying through the Wilderness to Canaan, but the antidote to their affliction was supplied by Moses pointing them to an uplifted image of the cause of their affliction. The

serpent essentially is the carnal or sense nature in us all, which must be upraised and transmuted; it therefore becomes our initiatory discipline to elevate each his own serpentine attributes, and by so doing accomplish *Magnum Opus,* the mighty work of alchemical transmutation, not in an external sense of converting metals into gold, but in the esoteric sense of gaining perfect victory over all animality.

CHAPTER IX.

BIBLICAL TRADITIONS KABBALISTICALLY CONSIDERED.

To the average reader of the Bible to-day—and that marvelous collection of ancient literature is certainly undergoing careful reconsideration—there are only 2 possible views of such stories as that of the Deluge and many other startling narratives, *viz.*, that they must either be rejected as mere legends of an unscientific age or else be regarded from the standpoint of esoteric canons of elucidation. The Fall of Man we have already incidentally considered, and we think sufficiently to suggest a meeting place between the 2 seemingly opposed doctrines of the Fall and the Rise of humanity, concepts which at first seem inevitably irreconcilable. From the Kabbalistic, as from the Rosicrucian and other kindred points of view, the apparent discrepancy melts into harmony as though we were gazing upon 2 sides of a single shield, each side decorated with an inscription, one relating to spiritual involution, the other

to physical evolution. The poet Whittier's famous lines,

> "Step by step since time began
> We see the steady gain of man,"

refer to evolutionary development on the form side of our existence. The fall of humanity out of original innocence is by no means inconsistent with this cheering concept. The Kabbalah, in common with all Hermetic writings, takes the individual as a type of the race and includes all human experiences in a sublime comprehensive synthesis, expressible in the wide-embracing phrase: AS ABOVE, SO BELOW, AND AS WITHOUT, SO WITHIN. Involution pertains to the descent of spirit into matter; evolution is the process whereby incarnated spirit makes its way onward and upward to self-conscious celestial blessedness. That particularly prominent emblem, the double triangle, which holds the place of honor in Judaism which the cross holds in Christianity and the crescent in Mohammedanism, expresses in a perfect symbol, the idea of equipoise, and when the sacred letters denoting the Divine Name are placed within it, it fully conveys the idea of the immortal spiritual entity and its outward and inward manifestations. The descent of spirit suggests no trip resulting in a sort of tumble down a ladder, but a gradual process of orderly descent. But whether

we believe in a fall or in a descent we have to face the fact that humanity is in a sense "down and out," and it is for us to do all in our power to work our way out of our present low estate by climbing upward to celestial eminences. It cannot be unimportant whether we believe in a "disgraceful fall" or in a coming downward and outward for experimental purposes, for the first idea is utterly depressing while the latter is highly invigorating. It is the most positive duty of all who have a definitely encouraging and inspiring message to deliver to humanity to give it unhesitatingly in these days when many are struggling in the morass of pessimism or else laboring to reconcile harsh theological dogmas with scientific revelations. We can easily understand the Kabbalistic and Rosicrucian attitude toward a past age when humanity was much more palpably guided and upheld by spiritual overseers than now, because of the requirements of racial as well as of individual infancy which are being gradually outgrown. A child of 18 months must be provided for in all ways, while the same child having attained to the age of 18 years may be fairly sent out into the world to earn a living. Nothing is easier than to protect infants from falling by taking entire charge of them, but we cannot treat young men and women in any similar manner, and if we could and

did we should most certainly arrest their physical, intellectual and moral development.

The Kabbalah, in common with practically all esoteric literature, presupposes a life for humanity prior to earthly generation, not altogether unlike Maeterlinck's conception in "The Bluebird," where he presents a mystical vision of souls awaiting terrestrial embodiment.

The Koran, which tells us that each individual's destiny is fixed before birth, is not utterly fatalistic by any means, and Jewish sages have declared that all things are regulated by Divine Providence except the use that we may make of our opportunities. This view harmonizes many conflicting theories satisfactorily, and it is largely borne out by the united facts of inner consciousness and outward experience, for we all feel a sense of responsibility for how we disport ourselves in the midst of circumstances which seem to be in no way of our own ordaining.

While the Kabbalah has a great deal to say about a spirit of evil as opposed to good, we need to remember that the view of evil taken by all enlightened Kabbalists is twofold, evil being mentioned both positively as an inversion of good and negatively as a privation of good. Nakedness denotes destitution, simple lack of raiment, while acting in disobedience to a divine direction implies inversion of faculty. It appears self-evident that these 2 kinds of evil are

within us to-day, not in the absolute but certainly in the relative sense, and it is only by admitting these facts and resolutely determining to vanquish the solicitations of the lower self that we can rise to a realization of our inherent spiritual potencies. You cannot brace a young man or woman to become a victor over seductions by telling one who is setting forth upon a life career that there are no temptations to be met, but you may legitimately term them illusory in the last analysis, because they proceed from ignorance and from false valuations. Whether we believe that we have fallen into carnality or that we are rising out of it, we are assuredly convinced, if we think in the least deeply, that we are now being urged by the indwelling spirit to outgrow our sensual impulses and mystically transmute the serpent into the eagle. It is often urged, from the pragmatic or utilitarian standpoint, and not without much show of reason, that so long as we attain desired results it matters not how we may have reached them. This contention, carried to its logical extreme, results finally in the dangerous declaration, "the end justifies the means," which is both a truth and a fallacy according to the sense in which the sentence is employed. The Kabbalah with its uncompromising stand for undiluted righteousness is careful to insist that all means employed in the outworking of the world-plan are righteous means, therefore it is al-

ways holding up before us the penalties which follow upon transgression of a holy law which it is our privilege to obey gladly and completely. The Kabbalah does not postulate human weakness or sinfulness, but takes a decidedly heroic view of human nature; it therefore does not hesitate to enforce a doctrine of consequences which are commonly styled rewards and punishments,—terms which are often grievously misleading, because they convey to most people an arbitrary conferment of reward and infliction of penalty which can at any time be changed by Almighty fiat in answer to the supplications of pleading humanity. Why did God permit the expulsion from Eden, the Flood, and many other terrible calamities which have overtaken the human race, are queries constantly raised, and seemingly very difficult to answer, but only because certain fundamental fallacies hold back the average questioner from perceiving the true answer. The Kabbalah knows nothing of an angry, impetuous or capricious Deity, and therefore never attributes acts of vengeance or petulance to the Most High. But, pursues the caviller, if you do not believe that God becomes angry you deny the plain statements of the Bible, an objection to which we dare to offer a decided negative. The Bible is largely a record of human experiences; its letter, therefore, is written in accommodated language, entirely true to human ex-

perience but not declarative of the real attitude of the Divine Mind. It is not God who changes, but man's view of Deity that alters, and it seems impossible to conceive of a growing humanity while excluding the thought of changing human concepts. It is not "the Thing in Itself" that varies, but our idea thereof, consequently it appears to those who are in the condition called the state of "the wicked" that God is continually wrath with them, but let them turn from their wickedness and God's wrath is no longer a concept of their imagination. Our minds are like inverted mirrors when we are in error; we behold things upside down, as objects are reflected in a stream. Did we not correct the evidence of our external vision when gazing at reflections we should invariably state the position of things in reverse order, and it could not be otherwise. The original Christian doctrine of Atonement was not foreign to Kabbalistic teaching, for it is found stated in the New Testament that "God was in Christ reconciling the world unto Himself," not Himself unto the world.

It is this rightly inverted viewpoint that makes Kabbalistic teaching so wholly acceptable, in the main, to scientific thinkers and true philosophers who read all histories in a wider light than that of their merest letter and most particular applications.

Considering this external world in the light of an

experimental station where souls are (so to speak) "tried out" we have little if any difficulty in accepting the essential doctrine underlying the following impressive statement from Waite's remarkable volume (page 93): "As regards what theology would call the matter of the sin there is no need to add that the apple is not understood literally. It is called sometimes the fruit of the vine, that is to say, grapes; but this is a veil also and is to be understood as the explanation of a certain mystery of knowledge, which belongs to the domain of sex. These are the fruits which are said elsewhere to be agreeable, on the authority of Genesis, but they trouble the spirits of those who make bad use of them, as Noah did in the case of his own vine. He who rode upon the serpent, the Tempter Spirit or Samael, who is said to have descended from heaven so mounted, as if he were an accredited messenger, approached Eve and testified that the Holy One created the world by help of the Tree of Knowledge; that by eating thereof, and so only, was He able to create the world; and that if the woman ate of it, on her own part, she would attain the same power."

This extraordinary quotation seems to throw some light on the Satan (Accuser) of the Book of Job, which is a singularly fine specimen of Hebrew epic poetry. Another excerpt from "The Secret Doctrine in Israel" (page 95) reads as follows: "Re-

curring to the substitution of a mystical vine for the apple-tree, another tradition certifies that Eve pressed grapes and gave the juice to her husband. The opening of their eyes was to behold all the ills of the world."

Regarding Cain and Abel the Kabbalah states that the image of Abel was from above and that of Cain from below. There is much resemblance between the teachings of the Kabbalah and the doctrines of Swedenborg, especially as regards the typical characters in Genesis being "churches" rather than single individuals.

Turning now to the account of the Deluge we find in the Kabbalah a great deal of curious speculation and secret doctrine relating to some curious intercourse between spiritual beings and terrestrialized humanity, but those commentators who put as rationalistic an interpretation as possible upon these legends see in them only a forcible argument against the intermarriage of Jews with Gentiles, and in a wider sense, of the elect with the profane. It appears perfectly clear that the Kabbalah regards physical generation as an evidence of descent into a lower condition than the primitive estate of humanity, but the descent having been accomplished, and it having become necessary to agree to it, the marriage covenant must be established and relations between the sexes kept as pure as possible.

According to the Zohar, humanity gradually travelled a downward path until a definite "mystery of iniquity" was reached, when an overwhelming physical catastrophe became necessary to rid the planet of the grossest of its impurities and afford the race an opportunity for taking a fresh start upward.

Intermingled with a perplexing mass of complicated mystery, we find in the Zoharic account of the Deluge a considerable amount of sound philosophy, as, for instance, when we are told that the Holy Land was not flooded. Literally such a statement is not necessarily improbable, for we have no authentic history of any completely universal inundations.

The story of Noah's Ark viewed esoterically is highly suggestive of that symmetrical development of human character necessary to secure exemption from calamity. The Ark must be made of a strong and enduring wood, and it must be built of 3 stories and a cubit above. Here we have plainly suggested the idea of 4 planes of consciousness—Physical, Mental, Moral, Spiritual. As there must be a stairway from one landing to another, and the 7-hued rainbow is prominently mentioned in connection with the establishment of a Divine Covenant with Noah, we can, at least poetically, describe the Ark of Safety as having a red first story and a yellow 2nd story reached by an orange stairway; then a green stair-

way leading to a blue 3rd story, and finally a violet observatory reached by an indigo ladder.

The character of Noah, and his alleged drunkenness, is interestingly and mildly dealt with. Noah plants a mystical vineyard and partakes freely of its produce, but his determination all through is to try experiments with a view to discovering wherein consists the sin of the world, and if possible to find a remedy. Noah's humiliating state while intoxicated refers only to his destitution of adequate knowledge, even after much research, and this ignorance was exposed by his failure to have found the sought-for remedy.

Turning now to the Babel legend we find the Zohar by no means silent concerning the confusion of tongues. The original single sacred language was that of universal symbolism, which remained intact so long as unity of purpose prevailed among those familiar with the hieroglyphics, but directly rivalry and jealousy crept in, confusion of speech and ambiguity of interpretation so far resulted that the work of tower and temple building was frustrated and the elaborate schemes of the ambitious designers were brought to naught. Here we find a close parallel with the Oriental doctrine of the sin of separateness, which only means mutual antagonism.

Comparatively few persons, apart from special philosophers, ever discriminate at all clearly between

distinctiveness and separateness, yet in our commonest speech we readily suggest the accurate shades of meaning as, for example, when we say that 2 persons have had a separation and yet we know that they are no further apart geographically than when they were on terms of close mutual friendship.

To build the Tower or Temple of Solomon necessitates perfectly co-operative action on the part of spiritually federated workers; the Tower of Babel, which can never attain completeness, is the synonym of amalgamated discord.

It is delightful to find in the course of our Kabbalistic studies that this curious mystical work is thoroughly abreast with the best modern ideas of universal language, and much else that bears closely on the practical unification of humanity. We read in the Zohar that "a day will dawn when the Lord will change the tongues of all peoples into a single pure tongue, so that all may invoke His Holy Name and all pass under His Yoke in one spirit." This prediction is virtually made during the recitation of the *Olenu,* which forms an important part of every Jewish liturgy. There is no dogmatic unanimity in Israel regarding ways and means, but the prevailing sentiment is universally the same throughout Jewry as concerns the final outcome. Judaism holds within

it the vital germs of universal religion—the Unity of God and the Solidarity of Humanity.

Talmud or Midrash may appear very external and excessively ritualistic, but Kabbalah delves deeply into the heart of Israel's veiled and guarded mysteries and introduces us, though not always very clearly, to a magnificent Arcana.

CHAPTER X.

ABRAHAM, MELCHISEDEC, MOSES AND THE LAW.

The Sacrifice of Isaac, commemorated by Jews throughout the world on the first day of the month Tishri, called Rosh Hashana and Day of Memorial in Jewish calendars, marks the birth of Judaism because of the emphasis placed upon a spiritual *vs.* a carnal idea of sacrifice. All barbaric peoples offered literal human sacrifices, and some savage tribes continue the practise still. Abraham, considered historically, was probably a Chaldean Chief about to conform to the barbaric usage of his place and time; but a bright spiritual light broke in upon his consciousness and he came to perceive that the true offering of sacrifice is by consecration to high ideals, never by the shedding of literal blood. Even the grossly carnal mind, which fails to see a spiritual significance in any narrative, ought to be able, if endowed with even the most ordinary reasoning ability, to see in the story of Abraham and Isaac a radical departure from all belief in the efficacy or legitimacy of human sacrifice. Even the sacrifice

of animals,—against which only vegetarians have a right to protest,—was so restricted in Israel that the unblemished beasts, which were alone available for sacrificial purposes, were to be offered only under very definite restrictions. Practically the whole of Jewish prophetical literature discards the literal practise of sacrificing *in toto* and urges only spiritual offerings. This is essentially the Kabbalistic or esoteric view, which raises and internalizes the whole matter to such an extent as to do away completely with final vestiges of barbarity.

If animal food is to form any part of human diet it is surely desirable that animals slain for food should be in the healthiest condition possible, therefore *kosher* meat is preferable to *trefa;* but when we are out of kitchens and eating places and engaged in spiritual contemplation in a sanctuary we ought to be prepared to discard literal interpretations and behold something of the sublime inner verities which external narratives enshrine.

The Zoharic view of Abraham and his spiritual mission is intensely interesting for all who are seeking to discover something below the surface of the familiar literal narrative. The Call of Abraham viewed Kabbalistically is a spiritual summons to depart utterly from old ways of thought and action and enter upon a truly regenerate life. By so doing this illustrious patriarch becomes a "Father of the

Faithful" and heads an Order whose intention it is to enlighten the entire world as far as possible. We see now something of the original idea of divine election, for Israel in Abraham is called to fulfil an educational mission, that in Isaac and his posterity all families of the earth may eventually be blessed.

The Kabbalah tells us that Abraham was endowed with a spirit of wisdom far beyond the ordinary, and this enabled him to accomplish a mystic journey from his native land to a new country, the situation of which was spiritually revealed to him. The mystical interpretation of the command, "Go into a land that I will show thee," is that the man who obeyed it would henceforth occupy himself with spiritual pursuits and become a spiritual leader of humanity. It however appears that Kabbalists, in common with all Israelites, have long regarded Palestine as a specially sacred country and the true centre or heart of this planet. The career of Abraham in Egypt opens up a wide field for speculation, for in all senses of the word Egypt is the antithesis of Palestine and Christian equally with Jewish Scriptures treat this marvellous country esoterically as well as literally. Such passages appear in the New Testament as "Out of Egypt have I called my Son" and "In Egypt and in Sodom where the Lord was crucified." The Biblical accounts of Egypt are diverse and convey glimpses of the land of the Nile during many stages

of its fluctuating history. At one time Egypt is presented as a centre of light and liberty, and at another period as a land given over to demoralization and slavery.

If this statement of varying conditions is applied mystically to the external in contradistinction from the internal man it is assuredly an instructive simile, for the outer man is subject to varying control, sometimes swayed from without and sometimes directed from within. But far more mysterious and spiritually significant than Abraham is Melchisedec to whom he offers a sacred oblation.

The mystery surrounding Melchisedec is actually impenetrable if we regard this marvellous character simply as a historic personage, for it is stated that this "King of Salem, Priest of the Most High God, has neither father nor mother, beginning of days nor end of life." There are 2 senses in which this statement is credible: it may refer to an illustrious Order of immemorial antiquity and it may also relate to the spiritual entity regarded as an immortal unit, a pure simple, uncompounded and everlasting. The 110th psalm says, "Thou are a priest forever after the order of Melchisedec," and in the Epistle to the Hebrews the author draws a sharp and vivid contrast between the Order of Melchisedec and the Order of Aaron. According to the Kabbalah the

former has to do solely with internal and the latter with external affairs.

The Abrahamic Covenant, involving literal physical circumcision, necessitates ceremonial observance and obedience, but a covenant of a purely spiritual nature does not necessarily take any outward ritual into account. The agelong controversy over Levitical and Prophetical Judaism is not ended yet, though it was at its height in Palestine 18 or 19 centuries ago. This controversy was acute when some of the Pauline Epistles were written, as internal evidence abundantly proves. Saul of Tarsus after espousing an esoteric form of Christianity, in which we find a commingling of Hebraic and Hellenic elements, seeks to settle disputes between Mystics and Ritualists by deciding that all external observances must be left to individual discretion, and when one is "in Christ" and has become "a new creation" he is no longer subject to any external law.

That there is a certain amount of danger to morality in an utter disregard of outer ceremonial has always been admitted, and for that reason wise teachers of the esoteric schools have always insisted that it is only subsequent to some very definite spiritual illumination that one can safely become a law unto himself. In Waite's remarkable book from which we have already quoted, we find the following interesting reference to the significance of the Cov-

enant (page 119): "The Sign of the Covenant constitutes the foundation of the Sacred Name and of the Mystery of Faith—the root of the notion being probably the shape of the letter Yod with which the Name commences, or this at least is the material root." Then proceeding to a far more interior definition, the same author tells us "By the fact of circumcision man enters under the wings of the Shekinah." Now as it is well known that the literal rite is only a simple sanitary surgical operation, performed frequently by Gentile surgeons who attach to it no spiritual or religious significance, a person thus circumcised is not thereby admitted into the House of Israel; it stands to reason that something far deeper than an outward act was originally intended by The Sign of the Covenant. No uncircumcised person can lawfully eat the Passover. But as the literal rite pertains to males only, and in all truly esoteric fellowships qualified males and females are placed on a footing of complete equality, we see at once that all the elements in the essential Covenant pertain to a spiritual realm with which, however, the external world can be brought into complete representative correspondence.

Concerning Melchisedec, to whom Abraham does obeisance, Professor Piazzi Smyth, at one time Astronomer Royal of Scotland, says in his extraordinary volume, "Our Inheritance in the Great Pyra-

mid," that he was the divinely inspired agent employed as architect of that stupendous, awe-inspiring pile. Theosophically viewed this assertion is not difficult to credit because the Order of Melchisedec closely corresponds with the Great White Lodge of Adepts who possess a knowledge of the abiding Mysteries far beyond the loftiest imagination of the uninitiated religious as well as unreligious world.

Addressing our attention now to Moses, whose name in Hebrew, Moshe, means drawn up out of the water, we find by reference to the Zohar that his career begins and ends in mystery. Kabbalists give honor to the tradition that "Shekinah reposed on the nuptial bed of his parents," but there is no suggestion of any "miraculous" conception. It is further declared that Shekinah never deserted him throughout his life of 120 years, and when this was ended he was transported by angels to Paradise. No definitely consistent stories are related of what became of his physical remains, if there were any. Some traditions assert that his physical body was dissipated and therefore none remained to find and bury. Other traditions declare that Moses was the first man on earth who attained to moral perfection, but this is disputed; the general concensus of agreement being that he was not perfect, but approached more nearly to perfection than any other prophet.

Moses Maimonides, who compiled the 13 Articles of the Jewish Faith in the 12th century of the present era, says that Moses was the greatest of all the prophets who arose in Israel, for he beheld God's similitude. Much quibbling has been indulged around this saying, which probably means that he was a very prince of anthropologists; for if humanity is spiritually in the Divine Image, one who has truly fathomed human nature has beheld God's similitude. It is stated in the Zohar that Moses was directly illumined by interior enlightenment instead of being only the recipient of truth conveyed measurably through angelic ministrations.

The original root of the distinctively Mosaic idea of an elect people with a mission to fulfil on behalf of all humanity, is clearly traceable in the assertion that it is by Moses that all nations have received a knowledge of the way of salvation which is indeed through faith, but faith according to Israelitish teaching is not belief in any doctrines, but fealty or fidelity, which constitutes righteousness; a righteous man therefore is not a "believer" but one who morally "walks uprightly."

While there is an outer Law which it is desirable that all mankind should know and observe, there is also an inner Law which Moses communicated to the "very elect." The letter of the Law "killeth,"

but the spirit "giveth life," according to a New Testament authority.

The Pentateuch read in its letter only certainly does have a great deal to say about slaying animals for sacrifices, and also it ordains a death penalty for men guilty of serious offences; but when the spiritual meaning is unveiled a totally different idea is conveyed to the studious reader. Great attention is given in the Kabbalah to the Oral Tradition, which is never committed to writing but handed on from one generation to another by teachers who in turn appoint successors to the Oral ministry.

It is said that Moses ascended Mount Sinai clad in the vesture of Shekinah, that is how he ascended safely at a time when no other dared approach even to the mountain's base.

Students of Occultism, and all interested in the fascinating question of a possible protecting shield of aura, will see at a glance what deep significance may attach to the Exodus story, which needs to be regarded far more as an allegory than as a literal narrative.

The 91st psalm throws much light on immunity, and modern science is wrestling with the problem of how to attain and maintain a permanently aseptic condition. Danger and safety are purely relative terms, relating entirely to varying degrees of susceptibility and the reverse.

A Kabbalistic tradition affirms that when Moses brought down the Law to the people, Israel was reclothed with a cuirass formed from the letters of the Sacred Name which was the protection of Adam and Eve while in a state of unsullied innocence. In order to obtain the proffered blessings of the Holy Covenant Israel must take the solemn vow, "All that the Lord hath commanded we will do." Sanctification was impossible without complete obedience. We can now gain a clear view of the difference between Ceremonial and Ethical Judaism, though the 2 are by no means essentially at variance.

The Zohar gives a description of the 2 Tables of Stone on which were engraved the 10 Commandments which is positively unique and has doubtless an important esoteric meaning. It is related that Tables were given to Moses on the Sabbath and that they were "created prior to the formation of the world by the coagulation of the sacred dew which is said to fall on the Garden of Apples. They were written before and behind, and were symbolized by the leaves of proposition." One account describes them as transparent while another speaks of them as containing writing resembling "black fire on white fire." The writing in front must be read from behind and that behind must be deciphered from before.

Concerning the breaking of the original Tables, the Kabbalah does not admit that Moses broke them, but they were broken, and the letters disappeared, on account of the people's unworthiness, so that if anyone picked up the scattered fragments he would find nothing engraved thereon. The shattered Tables are said to have contained the Oral together with the Written Law, but the bulk of the people was not worthy to possess so priceless an inheritance, therefore the Inner Law returned to Heaven, but the Written Law was given again on new tablets that remained unbroken and from which the letters did not disappear. It was only into concealment that the inmost teaching went; it was therefore perpetually preserved as a secret tradition in Israel accessible to the worthy though completely veiled from the unworthy. The Veil over the face of Moses which he wore only because of the inability of the people to gaze on his unscreened countenance is hereby adequately explained.

The strangely disfiguring horns which mar Michael Angelo's famous painting of Moses are due to a misinterpretation of the radiant beams of light which streamed from his face after the descent from Sinai, and in a much more interior sense this luminous emanation refers to the effulgence of the Law which must be veiled, as to its interior significance, from the mental vision of a people who would be

only dazzled and confused, and therefore not edified, by a disclosure of its interior meanings beyond their power to comprehend. It ought not to be difficult to discover the why and wherefore of an inner and an outer doctrine if we do but take into account the necessity for giving graded instruction to pupils as they are prepared to receive it, "line upon line and precept upon precept." The outer Law is both ethical and ceremonial; the inner Law deals with spiritual problems, comparable with higher mathematics.

The Zohar compares the traditional law which has proceeded out of the written law, to an ass, the typical burden-bearer, and many are the figurative allusions to Messiah riding upon an ass, particularly upon a white ass. This symbol teaches that in all external things there will be manifested an equity in judgment which will bring the external world and all its concerns into complete alignment with the loftiest spiritual ideals.

"Speak ye who ride on white asses, ye who sit in judgment," is a significant quotation from the 5th chapter of Judges.

Concerning the Oral Law we are told that though it is the source of every imaginable blessing to the upright it would act as a poison to the unfaithful, therefore it is mercifully withheld from them. Nothing can be more readily demonstrated than the pernicious results of misuse of many things in them-

selves excellent, and we surely need not to be told that in the handling of instruments and chemicals due preparedness is an absolute necessity. There are many Kabbalistic sayings which quickly throw light upon the enormous difference between spirit and letter. The following is a good sample illustration: There is a tradition that angels buried the body of Moses outside the Holy Land, and that no man knoweth the place of his sepulchre. This sepulchre allegorically alludes to the *Mishna,* which is called "a maidservant who takes the place of her mistress." The Secret Doctrine was interned in the Written Word and remained with the 70 Elders who expounded it secretly. Moses never waned in strength as years rolled by, therefore when he made his farewell address to the Congregation, though he had reached the ripe age of 120 years, his vigor was youthful and his vision unimpaired. All who pay heed to a doctrine of Correspondence, such as Swedenborg enunciated and elucidated, will readily unravel much of the Kabbalistic mystery and they will not be confused with the mingling of outer history with esoteric doctrine, because they will never lose sight of the Hermetic axiom, "As Within so Without." A reasonable consideration of Kabbalistic methods of conveying instruction soon sweeps away the fog which obscures practical metaphysical teaching from the comprehension of a multitude of

people who are seemingly too dense to see that there can be no outward effect without an adequate interior cause; and likewise that every hidden cause presses forward into corresponding exterior effect.

There is a prophecy that Moses will reappear on earth at the end of a long age, he having already received the mystical degree termed *Binah,* but not yet the still higher degree *Chokmah.* The Zohar declares that Moses did not die as the result of any transgression but through the fulfilment of a supreme mystery, and the same tradition declares also that his successor, Joshua, was similarly free from active sin and from its consequences. Lifting as far as we can the veil of allegory which shrouds the tenets of the Kabbalah we find in whatever direction we turn a radiant hope held out to humanity that through the mysterious processes of spiritual transmutation the serpent and all it signifies shall become in deed and truth the means whereby an erring, because imperfect, race shall attain through symmetrical development of all powers and faculties to a Paradise of blessedness far exceeding in joy and wisdom any primeval Eden out of which a primitive people were expelled. The true Sanctuarists, or *Illuminati,* are the agents by which universal redemption is to be expected.

CHAPTER XI.

DOCTRINE OF THE 3 TEMPLES OF THE MESSIAH.

Though, as we have pointed out repeatedly in previous chapters, the Kabbalah aims at a spiritual or mystical view of all subjects with which it deals, Kabbalists as a rule never attempt to cast discredit on external narratives. The 3 Temples which rose and fell in Jerusalem are allowed therefore to have been material structures as well as glyphs of interior realities far transcending all exterior erections. In the florid Oriental metaphor with which Kabbalistic literature abounds we are told that the inner sanctuary of the Temple constitutes the heart of the world and that Shekinah dwells therein as a faithful wife abides continually with her virtuous husband. The design for the Temple was drawn in Heaven and shown to David, by whom it was shown to Solomon. The Temple was erected on 7 pillars and the craftsmen followed exactly the divinely revealed design point by point until the structure was completely finished. There was a sense in which the work was self-executed, because the builders were

led by inspiration to do precisely as the unseen Architect intended. The Temple was erected to fully externalize the supernal union between God and Israel. The various sections of the mighty structure set forth the idea of the earth inhabited by various Peoples encompassing the Holy City, the abode of Israel. Concerning the 2 earlier Temples than the one which enjoyed considerable longevity the Zohar states that the 1st was not perfectly constructed because of the sin of the people in the Wilderness, and the 2nd was imperfect on account of sin at the time of Ezra. Going still further, the Kabbalah informs us that the truly abiding Temple, which can never be destroyed, is indeed "a house not made with hands," consequently it remains unaffected amid all terrestrial permutations. The Temple of Solomon was symbolic of penitence and prayer, and its overthrow is regarded as a result of impenitence by the strictly orthodox in Israel, though among "liberal" Jews there are many who shed no tears over its destruction, therefore they celebrate no fast of Ab, a day of great lamentation among those who adhere to the strict letter of uncompromising orthodoxy. Taken in their exterior meanings only many Kabbalistic references to the Temples are far from clear, but it requires no very wide acquaintance with the significance of metaphor to discern a deep interior meaning worthy of

the highest regard. The figurative references to "sun" and "moon" may throw much light on the obscure passage in Joshua which states that he commanded the sun and moon to stand still and they stood still a whole day. The sun is always significant of the source whence humanity derives illumination, spiritual and physical alike; the moon typifies earthly regnancy which shines only with borrowed light. In the Zohar we are told that "the sun turned away from the moon and enlightened it no longer; then there was no day without sufferings and lamentations." But no sooner have we heard the wail over what is lost than our attention is joyfully turned to better days to come, even to the Messianic era in which "the moon shall resume its primal light." (Here are plain allusions, though figuratively conveyed, to a temporary separation of civil government from spiritual direction, to be followed by a resanctification of all secular affairs.) We extract the following paragraphs from A. E. Waite's elaborate account of these traditions and prophecies (pages 137-140) to give our readers an exact illustration of the curiously involved manner in which Kabbalists have foretold the coming of a glorious event which they are by no means alone in jubilantly anticipating. "The Holy One will remember His people Israel and the Temple shall be rebuilt. Formerly it was based on severity and wrath, but it

will be restored in charity and will be founded thereon. Meanwhile, since the destruction of the sanctuary here below, the Holy One swore never to enter the Jerusalem above until Israel returned into the Jerusalem below. No blessings have gone forth either in the world above or in that which is below, for these worlds depend on one another. The consolation of the elect is however that, in the absence of a place of sacrifice, devotion to the study of the Law will bring the forgiveness of sin more readily than the burnt offerings of old."

To the diligent student of the implications of peculiar language the foregoing mode of expression suggests a vital Truth, *viz.*, that while sacrificing animals encouraged an idea of vicarious offerings, a study of the Law necessitated individual effort on the part of students, therefore greater enlightenment must follow upon the latter than upon the former course of action. Whichever way we look at the declaration we cannot fail to note its luminous prophecy of a future more glorious than the past, and not only for Israel but through Israel for all the human race. To the zealous Zionist the literal rebuilding of Jerusalem and recolonizing of Palestine must mean much, but there are many earnest and devout Jews who care but little for the actual rebuilding of any city and should there be a general flight to Palestine there would be vast numbers of

influential Israelites who would not join in it. In the spiritual meaning of the terms Zion simply signifies an abode of holiness and Jerusalem an abode of peace, therefore the Law goeth forth from Jerusalem and from Zion, figuratively speaking, and from nowhere else, because peace and holiness are inseparable and where these are absent humanity cannot grasp divine ideals so as to fulfil them in actual expression. The mystical Temple is an organic human federation in which every member occupies the place of a particular stone assigned to a special niche. When this Temple is completed on earth the most glowing predictions of the most ardent prophets will be realized, for in that Lesser Holy Assembly, corresponding with the Greater Holy Assembly in spheres unseen by mortal vision, the Divine Will will be literally done on earth as in the Heavens. The coming of Messiah is regarded by Kabbalists as an initiatory or inaugural event. Messiah is conceived of as "God's righteous servant," the title, therefore, is sometimes applied to a single individual and at other times to a holy convocation made up of *Illuminati.* The spiritual Israel, through whom the entire world is to be regenerated, is composed of the righteous of all nations, not of race-Jews exclusively. The word "Jew" is sometimes used in a far more than ordinarily comprehensive sense, and when so employed it is taken to designate

any man or woman who has attained to a realization of truth in a fuller degree than common, and who is included in the mystical organization of the truly faithful. Messianic prophecies have often been interpreted expansively as referring to a period when general enlightenment will be the rule, but as leadership is never a negligible subject we can readily perceive how much nearer together in essential agreement are 2 schools of thought usually supposed to be at total variance. Though some over-zealous Christian students of Kabbalah have stated that the Zohar makes mention of a Messiah who has appeared already, such an inference seems unwarrantable from the exact wording of the several texts, all of which unmistakably refer to a Golden Age which has not yet come, and which is to be a period of Messianic regnancy. The elect are said to hope always for the advent of the Man of Holiness, but here again we are confronted with the evident legitimacy of a broader rather than of a narrower interpretation, for all Jewish literature abounds in corporate descriptions and rarely if ever makes it evident that the advent of only a single personality is predicted in any prophecy.

The burden of agelong foretelling is that through the Sanctuarists or the inner mystic element in Israel, the whole human race shall be immeasurably blessed. The Virgin (young woman) of the 7th chapter of

Isaiah who conceives and bears Emanu-El is a figure of a holy nation whose pure offspring is to rule the entire world in righteousness. Though the singular *Man* is a word often introduced, the noun is as much plural as singular in English as in Hebrew, therefore the "man more precious than fine gold" may refer to a holy company quite as readily as to any one peculiarly illustrious individual. During the Messianic period, probably coeval with its very commencement, conversions to the faith of Israel will be very numerous; this does not, however, need to be taken narrowly, for it is only confession of the absolute unity of God and willing obedience to the Moral Law that can be said to constitute the essence of true religion from the Jewish standpoint, whether the Kabbalah be or be not consulted. Many glorious mysteries long concealed are to be revealed when the gladsome day dawns on which the veil will be removed which has for so many centuries overlain the Sanctuary, and as the happy period draws nigh even little children will penetrate to a wonderful arcana. If we are bound to consider a great variety of Kabbalistic traditions and predictions we may be led to suppose that several Messiahs are to be made manifest in differing degrees of splendor, and to each one of these will be assigned some special mission in the world's regeneration; 4 Messiahs are familiar to students of Kabbalah, called respectively

Son of Jesse (highest of them all); Son of Ephraim (who is referred to as a warrior); Son of Joseph, and Son of David. Sometimes the 2 latter seem to be but 2 titles applied to the same individual.

In view of the mental excitement now abounding over the likelihood of the speedy appearance of a World-Teacher who will inaugurate a new era in religion and statesmanship, and prove an arbitrator between different nations now presumably hostile to each other's interests, it may prove somewhat edifying to follow the Kabbalists in a few of their ingenious and intricate predictions, all looking to ultimate enlightenment and pacification of our (at present) storm-tossed world. The Ass upon which Messiah is to ride is variously dealt with as a symbol of peace and also (as the lower nature of humanity which is to be totally subdued) but in no way mutilated or destroyed by the one who rides thereon. Even when we are told that it is a "demon that shall be curbed" we need feel no surprise for the "mystery of godliness" may well be associated closely with the complete subjugation of all those animal impulses which when rampant and dominant are the cause of unspeakable misery and degradation to the human race.

All manner of curious doctrines familiar to readers of Occult, Spiritualistic, and kindred literature are dealt with in the Zohar; particular reference

being made to the theory of spiritual counterparts. In A. E. Waite's exhaustive treatise, "The Secret Doctrine in Israel" (pages 146-7), we read: "The time of the coming of Messiah will be when all souls who are kept in the treasury of souls against the day of their incarnation shall have actually come hither in flesh. Thereafter it would seem that new souls will be incarnated in Israel. Then shall the chosen people deserve to find—and shall not fail herein—the beloved sister-soul predestined to each from the beginning of creation." Intruders are to be utterly banished, and by intruders in the esoteric sense we may well understand whatsoever would mar the harmony of human relations in the Golden Age. "Out of the heart and the mind shall the Intruders be cast, once and for all, and the soul shall find the Spouse." "It is a forecast of that time when the Mystery of Union, which is now a Mystery of Faith, shall have entered into realization in experience on this earth of ours, and as in the world above there is no distinction between Shekinah and the Holy One, so in that which is below there shall be such a spiritual communion between the Lover and the Beloved that the voice of the turtledove, which is the Canticle of Canticles, shall be heard everywhere, and of that time it may be said: The male with the female, neither male nor female." What follows is so extremely curious, and as it af-

fords so realistic an example of Kabbalistic teaching, that though many readers may pronounce it of dubious authenticity we present it as an interesting matter for consideration in highly condensed form, and especially do we refer it to the thoughtful attention of any who enjoy speculating upon the significance of numbers.

When 60 years shall have passed since the 6th century of the 6th millenary it is foretold that heaven shall visit the Daughter of Jacob. In the 70th year Messiah shall be made manifest in Galilee. There are 5 great portents announcing this sublime event: (1) The rainbow (now tarnished) will shine with amazing brilliancy "like a betrothed lady adorned to meet her spouse." (2) A star will appear in the East and swallow up 7 stars in the North. (3) A fixed star will appear in the midst of the firmament and will be visible for 70 days. It will emit 70 rays and be surrounded by 70 other stars. (4) The city of Rome (or Babylon) will fall to pieces. (5) A mighty king will arise and conquer the world. War will be declared against Israel, but the Chosen People will be delivered. There is one tradition to the effect that the 70 celestial Chiefs who rule the 70 nations of the earth, will marshal all the legions of the world to make war upon Jerusalem, but they will be overthrown by the power of the Holy One. The Messiah will draw the whole world to him and

bring about a perfect union between the heavens and the earth.

Israel Zangwill, in one of his remarkable semi-historical novels, "The Turkish Messiah," gives a thrilling account of a wave of fanaticism which at one time broke over some parts of Europe in consequence of the arrogant claims of a curious man who made many people believe that he was indeed Messiah. Such a character may be, in a degree, sincere, because it is surely possible for an extremely self-conceited individual to persuade himself that he is in some special sense a messenger of Heaven, but, as in the case of the central figure in Zangwill's instructive tale, such bombastic personages flare up like the proverbial rocket and soon die down like the proverbial stick. In the Kabbalah we find the source of Zangwill's most dramatic incident, which refers to the fanatic claimant to Messiaship pronouncing the most glorious and awful Name without producing any result whatever, though it is made to appear that his pronunciation of the awe-inspiring Tetragrammaton was technically correct. The Zohar fully confirms the prediction made in many sections of Kabbalistic literature that through human transgression heaven and earth have been in some way separated, and that whenever Messiah appears on earth and speaks the unifying word the breach will be completely healed and God and Man will be

in perfect unity. Messiah is said to be now dwelling in a spiritual Eden from which he is expected to come forth into outer manifestation and establish a corresponding terrestrial Eden. There is now a secret place called poetically "The Bird's Nest" where Messiah dwells, awaiting his manifestation in the external world. This symbol of the bird suggests the sacred Dove mentioned in Genesis and which throughout Christendom is accepted as a lawful emblem of the Holy Spirit (in Hebrew, Ruach ha Kodesh). Though the doctrine of vicarious suffering, as commonly understood by orthodox Christians, is foreign to the spirit of Judaism and totally at variance with the plain teaching of many of the greater prophets, notably Ezekiel, there is a sense in which the Kabbalah appears to teach that Messiah is the sin-bearer on behalf of Israel in particular, and finally of all humanity; but there is a secret doctrine, now becoming considerably open, in which we may interpret this idea much more helpfully. In avowedly esoteric circles the inner doctrine concerning atonement and forgiveness is very clearly explained, and the time has now fully come when these deeper meanings must be given to the world. Let us dismiss from our minds completely all ideas of imputation and substitution in the old sense and contemplate the going forth of a tide of healing virtue perpetually from a Messiah who is altogether

virtuous. That is exactly the idea conveyed in the Christian Gospels when read in their original simplicity. Virtue is said to stream forth from a sacred Person and enter into all his wearing apparel, and then flow forth to many sick and suffering sorrowers who approached him with conviction that they would be healed. We have only to turn the now prevailing doctrine of infection and contagion into a health-ward channel to comprehend at a glance the original concept, which is indeed sublime. As much reliable medical testimony is to the effect that diseases are communicable, though not always communicated, so is there testimony of a higher sort to the effect that health in the fullest meaning of that wide-embracing term is communicable and frequently communicated. This knowledge so far antedates the commencement of the Christian era that every student of much earlier records than any portion of the New Testament, finds overwhelming evidence to the happy prevalence of confidence in spiritual and other healing ministries in ancient Israel and among the classic Greeks and many other distinguished peoples.

Messiah is regarded as Healer *par excellence,* and his ministry is to incline the hearts and minds of multitudes to righteousness in every conceivable direction. Many modern plays which readily have achieved extensive popularity embody much of the Messianic spirit, notably such truly elevating dramas

as Kennedy's "The Servant in the House" and Jerome's "The Passing of the 3rd Floor Back." Either of those stories will give any thoughtful reader of the book or witnesser of the play an excellent outline idea of how Messiah is to do his work when he appears, according to the best traditions.

We are beginning to return to an ancient holy conception of the inseparable connection between inward holiness and outward health, and though we must all confess that many intentionally upright persons are suffering from grievous ailments, modern thought is rightly attributing these maladies to an undue submissiveness to wrongs in the present social disorder which can and must be rectified. If sensitive yielding persons are frequently the victims of unholy contagion, those same persons can surely be liberated from present afflictions by the advent of a holy health-giving effluence which will prove antidotal to all inclement influences. Messiah is only the Leader-in-chief of a noble numerous army of coworkers who will all pull together to establish and maintain the rule of health and righteousness on earth, and we cannot have the former without the latter or the latter apart from the former except spasmodically, and then but temporarily and in illusory appearance only. The Kabbalah foretells every possible blessing as on its way to the whole human race through the coming of Messiah, who is

the representative of a spiritual Israel. The Zohar declares that God created humanity for the express purpose of manifesting the Lesser Countenance, a term which when translated into our immediate vernacular, means definitely a Divine revelation in the form of a regenerated Humanity.

This Lesser Countenance is the Son of God, not one individual alone, entirely unique and therefore everlastingly different from all other members of the human solidarity, but an Elder Brother, a Holy Firstfruits, whose triumphal resurrection, ascension and glorification in the mystical sense, is typical and representative of the ultimate glorification of the entire human family. Broader and narrower views of Messiaship are not necessarily conflicting, and in these days of unwearying conflict in the realm of thought it is surely useful to seek a common denominator, so that all who are striving to increase fraternal love and true comradeship among individuals and nations may intelligently co-operate as far as possible. The clannishness and arrogance, which mar the letter of nearly all theologies, need to be broken through and swept away so that the interior truth long concealed behind these obscuring and separating veils may shed its benign radiance over the weary waiting world. More and more is it becoming evident that we are close upon the dawn of a new age, unless destruction is to overtake our planet.

Though the Kabbalah is by no means the only prophet of the rising dawn, it is a stalwart optimistic witness whose testimony is well worth considering as that of a powerful voice calling especially to Israel, and ultimately to the whole world through Israel, to work righteousness and trust in the power thereof, and thus prepare the way for the Messianic Age of universal concord and efficient happy industry. — Amen.

CHAPTER XII.

KABBALISTIC TEACHINGS CONCERNING THE SOUL, ITS NATURE AND ITS DESTINY.

Now that so much controversy is centering around the idea of the soul, its origin, nature and destiny, and the most widely divergent views on many points are being put forward as parts of a present-day revelation, it may be a matter of historic interest, at least to many readers, to gain some outline view of how Kabbalists have taught and philosophized on this vast and always fascinating subject. A. E. Waite, who treats every topic with extreme exhaustiveness of detail, has devoted several chapters to this gigantic theme to which we can only give a few pages, but in the following condensed summary we think it will not be difficult to find several salient points stated intelligibly.

The doctrine of spiritual pre-existence is taught by all Kabbalists, but on the question of re-incarnation, and of the resurrection of the body, there is considerable divergence of thought and expression. The Zohar distinctly mentions the many mansions or abiding places in the Father's House as they are

alluded to in the 14th chapter of the 4th gospel. The exact wording of that familiar portion of the New Testament bears overwhelming testimony to the fact that a Master addressing disciples was reminding them of a doctrine with which they were already acquainted, otherwise how can we account for the phrase "if it were not so I would have told you"? Paradise is said to have "no other mission but to come into this world," which means that the souls constituting a society or sphere prior to incarnation must leave their blissful state of innocence and descend (not fall) into material conditions for purposes of self-conscious development. Practically all the Fathers of the early Christian Church taught pre-existence, no matter whether they had received their philosophic basis from Hebraic or Hellenic sources, for Jews and Greeks alike proclaimed this doctrine, somewhat as it is poetically and dramatically portrayed by Maurice Maeterlinck in "The Bluebird." The soul, according to Kabbalistic philosophy, has to be stripped of its paradisaical body that it may be clothed with a terrene envelope, and every soul wends it way earthward sorrowing, as though proceeding into exile; but this world is a school, a workshop, a laboratory, but in no sense a place of punishment. As the doctrine of Karma is so much to the front in these days in many places, and the object of terrestrial existence is al-

ways an undecided point, except among those who are truly illumined inwardly, it would be a great help toward clearing mental ground for subsequent discussion did we rid our phraseology straightway of all burdensome and erroneous ideas that any soul is being "punished" by incarnation; indeed it would be an immense help to clear thinking if the ugly word punishment were banished from our vocabulary, for it is excessively misleading and imports harsh notions into theology which find their correspondent expression in barbaric usages which are a disgrace to assumed civilization and productive of nothing but strife and degradation wherever they are introduced. Consequences are pleasant or unpleasant according to the nature of the cause whence effects proceed; and as this world is a school, neither a hell nor a heaven, we are all experimenters and while we cannot do any permanent injury to the "framework of the universe," which, according to James Russell Lowell, is certainly "fireproof," we can temporarily inconvenience ourselves by our mistakes, and when we pay educational and corrective penalties we are very foolish if we impugn the goodness of the Eternal and embitter our own lives by morosely regarding suffering as either useless or vindictive when it is in every case instructive in the last analysis. The Kabbalistic idea of how souls come to earth agrees remarkably well with the foun-

dation of the doctrine of affinities which has led to much error on account of a grievous misinterpretation of the primal concept. We find in the Zohar a familiar teaching on this intricate theme if we have read anything of the ancient doctrine of counterparts which is still vigorously upheld by many authors and powerfully illustrated by Marie Corelli in her thrilling story of spiritual adventure, "The Life Everlasting." All souls awaiting incarnation are arranged in pairs; the one destined to inhabit a male body is placed by the side of one ordained to animate a female form, therefore those who find each other on earth as true counterparts have been previously united in a paradisaical state. The Kabbalistic idea of an ideal marriage is essentially sublime and it throws light upon the use of a plural Hebrew word translated "thou" in the commandment concerning the Sabbath. Every thoughtful reciter of the 10 commandments must have wondered why there is no mention made of a man's wife when the next commandment calls upon all children to equally honor their father and mother, and in the earlier instance son and daughter, man servant and maid servant are distinctively enumerated. The real answer is found only in the doctrine of complete unity in the married state, so that husband and wife are no longer twain, and neither one or the other is head of the family, the family being headed by

father and mother equally. This is the only solid base on which domestic felicity can be reared, and it is the only tenable position in these gradually enlightening days in which sex equality is being fought for in many lands with courage and vigor so tremendously in earnest as to compel the attention of even the most reluctant among belated politicians.

From a Superior Eden into an Inferior Eden, says the Kabbalah, does the soul descend. Wordsworth's exquisite ode, "Immortality," voices well this ancient thought, and surely human experience abundantly confirms it.

We often hear to-day of the possibility of prolonging existence in our earthly bodies as long as we may desire, and many are the references in modern literature to Enoch and Elijah, 2 of the most mysterious of biblical characters. The Zohar mentions these as belonging to a small select company who are capable of ascending into heaven by a transmutative process without laying down their physical bodies by an act of death. The familiar Shakesperian quotation from Hamlet's soliloquy, "when we have shuffled off this mortal coil," suggests far more the idea of a voluntary act than of yielding to the scythe of a grim destroyer. In the majority of cases souls are said to have some difficulty in exercising dominion over their external

shapes, and this marks the distinction between ordinary persons and the illustrious patriarchs. As a human entity embodied on earth is composed of Nephesh, Ruach and Neshamah, and neither Ruach nor Neshamah suggest sinfulness, sin is exclusively of the lower principle. This assertion throws much light on the saying, "sin is of the flesh," for while flesh itself does not commit sin, the animating principle of the flesh, or lower mind, is that which goes astray. The 3 degrees are superposed one upon the other, but ordinary men and women have not discovered Neshamah. The finding of the higher principle within is what is meant by the Gnostic phrase, "finding the Christ," the higher self of our humanity. Discovery of the soul is through the gateways of reverence and penitence. Nephesh forms the body and directs exterior procreation. Ruach causes Nephesh to act intelligently. Neshamah is the highest force in humanity and issues from the mystical Tree of Life. It is interesting to note how the Kabbalah treats the Bible characters in an altogether super-historical manner. Abraham represents the inmost soul; Sarah the secondary soul; Isaac the intellectual principle; Rebecca the vital principle. The Bible read in such a light as this is entirely above the reach of historical criticism, for its narratives are resolved into poems and parables and take on a significance vastly wider than any merely

literal interpretation can logically attribute to them. Many superficial thinkers are greatly perturbed over the fact that it is now abundantly proved that no great spiritual teachings are solitary and that all Sacred Scriptures have numerous points in common. There are two hopeless positions still maintained in quarters where spiritual freedom and enlightenment have not yet dispelled the gloom of bigotry and ignorance; one untenable attitude being that some single religious system has a monopoly of truth, the other that all spiritual histories are fairy tales without foundation in solid reason. The only ground that can be taken and held invincibly against all onslaughts is a position that proves impregnable against attack because it answers more rationally and satisfactorily than any other questions continually being raised in consequence of constantly widening archæological researches and discoveries. Bibles and religious ceremonies were originally intended to set forth everlasting verities and to celebrate perpetually recurring mysteries, not to simply commemorate events fixed arbitrarily in history or to relate biographical narratives exclusively relating to certain personalities.

Kabbalism is an unfailing fount of inspiration to the student because it interferes in no way with free scientific investigation and historical research and always affords food for contemplation concerning

the perpetual renewal of human experiences of divers kinds as generation follows generation, so that while pupils graduate schools remain relatively permanent for the accommodation of successive troops of scholars.

Though a triadic classification of human containment is as frequently encountered in the Kabbalah as in any other occult literature, the 7-fold classification is by no means absent therefrom, and it is as easily understood, together with the 3-fold, as it is easy to comprehend the well-known division of a single ray of white light into 3 primary colors and then into 7 prismatic hues. 4 is also greatly dwelt upon by Kabbalists and it would not be difficult to discover traces of a root-idea closely resembling the theosophical division of the human individual as expressed on earth into a higher triad and a lower quaternary.

Concerning spiritual progression here and hereafter the Zohar states that the soul of a man who has consecrated himself to a study of the Law on leaving his earthly body goes to a blissful abode by the pathways of the Law, so that his knowledge acquired on earth is of use to him hereafter, but those who have wilfully neglected to obtain knowledge go astray along roads that lead to Geburah, a state of suffering. Symbolically speaking, the Law goes before the soul which has delighted in sacred

study and opens all celestial doors before it. The Law remains with the soul until the day of resurrection when it will be that soul's defender. The resurrection is open to various interpretations, and it does not appear certain that all Kabbalists have entertained precisely the same idea concerning it. From one viewpoint it appears to refer to the end of a cycle or period of time, and is therefore connected with spiritual harvesting; in that case the resurrection of the body signifies an attainment of a regenerate state, and this applies to a body of souls as we speak of a corporate organization which of necessity includes many individual units.

Concerning those who have made a diligent study of the Law it is declared that after the resurrection they retain or recover a full knowledge thereof, and this must be taken in connection with the affirmation that the Law is altogether wise and true, therefore the idea is that all truth once appropriated will be forever retained, but error will be forgotten in a day of universal illumination. A broad hint on the persistence of dominant affections is found in the declaration that those who have lovingly and industriously busied themselves with studying the Law on earth will continue to study it hereafter; and as the Law is to be applied to an adjustment of all conditions for the good of all, this legal occupation promises beneficent results if such truly celestial

lawyers are to have charge of human affairs in a coming brighter era. The doctrine of 7 spheres is found in the Kabbalah, which mentions 7 celestial palaces in which a great Mystery of Faith is contained; 6 of these palaces can be investigated by human understanding, but the 7th is inaccessible to human reason as at present unfolded. When the souls of those who have lived on earth uprightly pass into the spiritual estate they enter the first palace and in it they are gradually prepared for the 2nd. and so on up the scale. The 2nd palace is ready to receive immediately they pass from earth those souls whom we call martyrs, those who have suffered valiantly in a righteous cause and have chosen thus to win a martyr's crown rather than submit to tyranny and refuse aid to their brethren struggling for emancipation. To attain this spiritual altitude they must have cultivated a thankful together with a heroic spirit and not have neglected continual aspiration. Messiah visits souls in this 2nd sphere and draws them upward into a 3rd estate. The 3rd sphere receives those who have suffered very greatly on earth through no fault of their own; the effect of their anguish having been the acceleration of their development, so that they have literally become quickly ripened through an excess of heat or pressure, as flowers and fruits can be more quickly brought to fulness of bloom and mel-

lowed when extra heat is used to force them. The souls of young children are also found there and Messiah soon draws such into the 4th sphere which is an abode of great happiness and contains the souls of those who have "shared the sorrow of Zion," and also those who have been slain in holy warfare. The 5th palace is the place of "true penitents who have restored their souls to a state of purity, and of those who have sanctified the Name of their Master by meeting death for His glory." The 6th sphere contains those who have been filled to overflowing with divine love and have, in a special manner, proclaimed the Divine Unity. The 7th estate is like unto that Heaven of Catholic theology where the completely sanctified enjoy the Beatific Vision.

Concerning re-incarnation there seems no complete unity of sentiment, though many allusions are made to the process. It does not seem that the Kabbalah teaches in the least dogmatically that all souls now embodied on earth must return for another terrestrial journey, but it does emphasize the fact that when some specific work which can only be done on earth has not been fulfilled an opportunity is afforded for another earthward pilgrimage. Probably the great majority of Kabbalists insist that reincarnation is usually necessary, for it is only they who need no more of earthly discipline for whom

it does not exist. One significant expression reads: "Seeing that he also is flesh," which is interpreted to mean still subject to the dominion of flesh, or to encasement therein, for no soul can *be* flesh though it can be clothed therewith. The literal meaning of many Kabbalistic sayings regarding Palestine would make spiritual gradation a question of geography, for we read many times of the high estate of souls who pass away in Palestine and the far inferior condition of all who leave the flesh elsewhere; but this use of the name of a beloved country must be understood metaphorically as referring to a spiritual Holy Land, which is an interior condition regardless of place of physical abode. Judaism always teaches that "God's people are all the righteous," and that Gentiles who live uprightly have full participation in the blessedness of the world or life to come; it therefore follows that those commentators mischievously confound letter with spirit who harp upon the geographical allusions in the Zohar. Mysterious allusions to 2 souls animating a single body at the same time can easily be disposed of in the light of spiritual overshadowing. For example, the soul of Abel is said to have animated Seth and the soul of Rachel, at her physical decease, to have animated her son Benjamin, but there is nothing in those statements properly suggestive of any other idea than that of spirit-communion of a very intimate

character. Though the doctrine of a literal resurrection of physical bodies is always practically inconceivable, it being surrounded with insuperable difficulties, Kabbalists have speculated widely concerning it, but the conclusions at which they have generally arrived are too vague to be easily defined. There are 4 ideas concerning physical resurrection which are comprehensible: (1) Re-incarnation, which implies taking a new physical body. (2) The upbuilding of a new body around the permanent atom or nucleolus of a former body; a doctrine taught by many Gnostics whose views on the resurrection are by no means at variance with physical science regarding the perpetual changes being wrought in the physique from day to day, so that possibly in a single year or less (in 7 years at utmost) every particle of the physical structure has been remodeled except the permanent atom, which is always the sole potential physical body. (3) The attainment of a body which can be immortalized because of its perfectness, and therefore one which does not decay. (4) Materialization of a body by one who has learned the secret of mastery over all material elements. A passage in the Zohar reads: "If these bodies have fulfilled meritorious works they will continue, but if not they will return to dust."

Concerning Sheol (the Underworld) there are many traces of similarity to ancient Egyptian doctrines in the Kabbalah. Many things are veiled from humanity while in the flesh until transition approaches, then the mystic curtain is lifted to some extent and the soul catches glimpses of the state upon which it is about to enter; 3 messengers are said to attend a deathbed, or its equivalent, and they take account of the entire life of the one who is about to pass away. The departing spirit acknowledges the correctness of the record and signs it. In accordance with its own signature is each soul judged. Nothing can be fairer than the doctrine embodied in this statement, for it unmistakably implies identity of doctrine with the famous passage in the Apocalypse: "My reward is with me to give to every man according as his work shall be." Having crossed the mystic threshold the soul soon recognizes many it has known on earth. The Zohar states that at the time of death man is able to see his departed friends and to recognize them clearly. If his life has been, on the whole, worthy they salute him with great joy, but if the preponderance of his life has gravitated toward evil then he beholds those whom he formerly knew who are expiating their offences in a kind of purgatory. (Everywhere character is made the test, not belief in any doctrines.) A general thesis is that everyone while living on

earth forms a definite connection with the unseen world and the nature of that connection, through the working of the undeviating law of attraction, determines state or condition in the hereafter. Though such a word as "everlasting" is sometimes used by Kabbalists concerning the duration of future suffering, it always means *long-enduring* simply, it being employed in a popular sense in which we call durations everlasting which are beyond our present computation. But much more frequently in the Kabbalah we read of specified periods allotted to corrective chastisement, which is often limited to 12 Kabbalistic months. Concerning hells they are said to exist chiefly for those who have committed the 3 most grievous sins, *viz.*, murder, incest and idolatry. Fire and ice are both mentioned symbolically in connection with penal sufferings, much as we find them in Dante's Inferno. All men are to be acquitted eventually and Satan is to return to his primal Luciferean state. The Zohar advocates prayers for the departed and accounts them of avail. Such in very brief is an outline of a few of the more prominent among an enormous mass of Kabbalistic teachings.

Many a bulky volume could easily be filled with illustrative citations, but the object of this modest treatise being only to give the general reader a taste of a few Kabbalistic solids and delicacies, we refrain

from going further into detail here and now, though the hundredth part has not been told. As the Kabbalah is truly a profound theosophical study—and by no means a single book or treatise written all at one time, or even by a band of collaborating authors who have collectively and successively agreed on all subjects —we are justified in taking its inculcations into account more as varied contributions to a theosophical mosaic than as sharp definitions of established doctrine couched in unalterable symbolic figures.

The very elastic nature of some of the language employed by certain Kabbalists has led some Christians to claim it as a Christian as well as a Jewish work, and there are many passages scattered here and there which are closely aligned with mystical, though not with literal dogmatic Christianity. It is, however, reasonable and moderate to consider the Kabbalah as a whole as a theosophical compilation belonging to the Jewish school, and as it is a leading tenet of acknowledged Theosophy that persons of all creeds and nationalities can be federated into a spiritual fellowship, from the often puzzling pages of the Kabbalah many a valuable sentence may be drawn which, when supplemented by citations from other sources, may serve to illustrate afresh and forcibly how true is the declaration now coming to the front in all enlightened circles, that there is a

Wisdom Religion, absolutely universal, and that an acquaintance therewith, even in slight measure, will do immeasurably much to break down offensive and dangerous barriers between different sections of the human race.

Looking around us everywhere to-day we see manifested the direful results of false religious concepts, the falsity of which is clearly demonstrated by the havoc they produce. It is surely a practical question, and one of intensest moment to us all, to seek to promote mutual understanding among individuals, parties and nations, seeing that when not actually engaged in warfare we appear to be perpetually on the brink of hostile outbreaks all over the world, and that largely because we cling with bigotry and stupidity to a policy of mutual mistrust and recrimination which can produce no other effect than to endanger the peace and safety of all communities.

Children need to be instructed in the essentials of universal religion. Text books should be wisely and impartially compiled showing wherein all the Bibles of the world fundamentally agree and how we may find a common denominator. Universal religion is like universal language, it does not insist upon itself alone any more than a study of Esperanto forbids us from acquiring a knowledge of other languages and conversing in various tongues. But we cannot all learn to speak several languages fluently,

consequently it is highly desirable, and rapidly becoming imperative, that we should all be able to speak and write an international language in addition to our mother tongue, whatever that may be. The symbolism of the Kabbalah is for those who understand it a sign language in which all can converse, and we know how much more nearly universal symbols can be than words, for if we draw the shape of any natural object familiar to us all by sight, though we cannot understand each others' speech we can soon learn to converse with each other freely by writing under the drawing the different words we severally employ to designate the object. Masonic symbolism holds Freemasons together all over the world, and it is a well-known fact that ritual observances serve to keep many bodies of people together who without these outward bonds would soon lose mutual sympathetic touch. The mysteries of the Kabbalah are quite unfamiliar to a large percentage of Jews, including many broad-minded and cultured sons and daughters of Israel, but there has always been a Secret Tradition in Israel, as there has been in Christendom also, and equally among professors of different Oriental cults. Never can there be uniformity of thought and practise among growing intellects, but spiritual unity there always has been and ever must be among the truly enlightened. To become uni-

form would destroy all natural beauty and lead to the abolition of all that is fair in art, for contrasts there must be or naught but monotony can be conceived. Let us now present in the concisest possible manner a few of the definite doctrines we have culled from our very hasty and imperfect delving into the deep mystical waters of the Kabbalah. Once more paying our respects to A. E. Waite, and acknowledging our indebtedness to his intensely scholarly work, "The Secret Doctrine in Israel," we offer this final excerpt from the chapter entitled "Conclusion on Jewish Theosophy." "It is worth while formulating its irreducible minimums as follows: (1) The Communion of the Divine Duality, Ineffable Male and Female, in the supernal world, generates human souls, male and female, in Its own likeness, who assume flesh—according to a law of succession. (2) They are intended to find one another in earthly life and to enter into marriage therein; but there are various interventions which postpone and even seem to frustrate the general design, yet it is accomplished unfailingly in the case of those who keep the Law. (3) The souls return into the spiritual world and are reunited forever therein. (4) The keeping of the Sex Law, which is part of the Secret Doctrine, ensures the procreation of those who may be called Children of the Doctrine, assuredly a *peculiar people.*"

We have not greatly touched upon the distinctly magical elements which many students declare abound throughout all Kabbalistic writings—the Kabbalah as a whole is indeed sometimes designated an "arbatel of magic"—and the same title has been applied by magicians to several books of the Bible. That many students of magical arts have endeavored to reach magical results with the aid of the Kabbalah is beyond question, but it is a very open question among impartial delvers how far the original purpose of the Kabbalah is connected with magic. As magic is called by the most enlightened among its advocates *Magnum Opus,* we can readily see how High Magic may pertain to a marvellous degree of control over the elementary forces of Nature, and this dominion is only to be gained by a measure of self-culture and self-control on the part of the magician very far beyond the ordinary. White Magic is altogether commendable, for it signifies the exercise of unusual powers with benevolent intent and for the accomplishment of beneficent ends. Black magic is rightly condemned wholesale, because it means a perversion of powers with malevolent design for the fulfilment of maleficent results. As all faculties are good in themselves and all can and should be consecrated to holy services and utilized for worthy ends, it properly becomes all religious and ethical teachers to discriminate at all times and in

all circumstances not so much between outward words and actions as between the motives which prompt the utterance of words and the performance of actions. More and more is the world coming to realize the stupendous force inherent in unspoken desire. Mental speech is often far more effective to accomplish far-reaching results than the most powerful bursts of outward oratory, and as we come increasingly to realize that our thoughts and aspirations are immeasurably more potent than any of our exterior performances, we shall grow to attach something like the importance the theme deserves to a consideration of the lives we live in secret.

Reputations may be bought and sold in an earthly market-place, but character (which is interior) alone regulates our association with unseen forces and entities.

Those whose aspirations are pure and whose thoughts are noble have nothing to fear from unseen influences, unless they weakly yield submission to fears that paralyze the intellect and throw the mind open to all manner of miscellaneous influx.

No matter to what race or society we may belong, if we are true to the inner light as far as we perceive it, and wish well to all our neighbors, we are on the high road to health, joy, peace and prosperity in the fullest and deepest meanings of those vastly comprehensive words.

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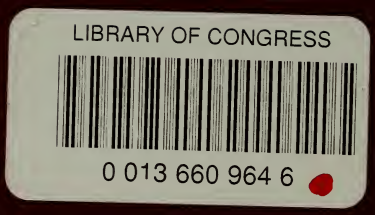
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THE SPIRITUAL SCIENCE

OF

HEALTH AND HEALING;

CONSIDERED IN

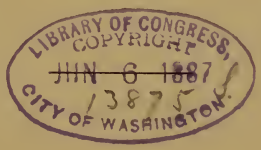
TWELVE LECTURES,

DELIVERED INSPIRATIONALLY,

BY

W. J. COLVILLE,

IN SAN FRANCISCO AND BOSTON, DURING 1886, AND PUBLISHED BY URGENT REQUEST.



CHICAGO:
GARDEN CITY PUBLISHING CO.,
1887.

RZ 401
.C71

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Printed and bound by Donohue & Henneberry, Chicago.

PREFACE.

THIS little work has been prepared in great haste, amid a multitude of pressing duties. A selection has been made not quite at random from an immense mass of manuscript which has been steadily accumulating for more than a year under the reporter's hands. As the best reporters are not usually quite accurate and as extemporaneous speeches, even though delivered under inspiration, often contain some sentences which have too local, immediate and personal a bearing to render them valuable for permanent preservation, it has been found necessary to review the whole of the matter at first selected for this book with the utmost care, so as to eliminate as far as possible the less important and include the more important material. With a view to covering as much ground as possible in the fewest number of words, large portions of some lectures have been entirely omitted, and parts of others have been introduced wherever consecutiveness of ideas would permit. In a few instances a lecture appears almost word for word as it was delivered, but for reasons already stated, about twenty lectures have been employed in the formation of the twelve here presented. The publisher cannot hope to have succeeded to any great extent in making a very valuable book for study and reference, still without in any degree overestimating the value of its contents, it is only true to declare that the essential sum and substance of the

teachings given in the classes will be found in the following pages. Those whose minds are fertile as well as receptive, those to whom one idea suggests another and who have the gift of tracing conclusions to their sources, and following thought further than its outward dress can convey it, will doubtless be able to successfully treat themselves and others, if they carefully read and meditate upon the contents of this volume, as a perfect system of treatment is definitely outlined in its pages. The main object of the work is, however, to stimulate inquiry, awaken earnest thought, and remove prejudice and misconception. To the liberal, fair-minded and aspiring elements in the world's population, this little work is earnestly and lovingly dedicated and addressed. The prayer of the publisher is, that it may stimulate in some degree the noblest aspirations of men, women and children, to help each other and assist in some slight measure in turning the thoughts of old and young alike from the perishable unrealities of sense to the true realities of spirit. As the author is not a dogmatist, claims no right, and has no wish to force others to his conclusions, the hope is not expressed that his words shall be regarded as a criterion for the efforts of others.

The reader's sincere friend,

W. J. Colville.

January, 1887.

PERSONAL SKETCH

OF

W. J. COLVILLE'S LIFE AND LABOR.

COMPILED FROM A NARRATIVE BY CHARLES BLACKIE MONCRIEFF.

W. J. COLVILLE, whose name has long been a household word on two continents, was born on the ocean between Europe and America, in the early morning of the 5th of September, 1859. His father was an Italian, his mother a Frenchwoman, connected with one of the oldest and most influential families of France. Her maiden name was Marie Lavinia De Mordaunt. Though born of parents of foreign race, his early life being spent almost entirely in England, W. J. Colville bears no very conspicuous trace of his descent, though on close acquaintance with him, no one can fail to detect traces of his origin, not so much in manner or accent as in character and disposition. In personal appearance, W. J. Colville is not singular, he is of average height, well framed but rather slightly built, with fair hair, blue eyes and a clear fresh complexion, though not apparently of a robust constitution. His temperament is wiry and elastic in the extreme; he enjoys excellent health and has amazing powers of endurance. His early life was comparatively uneventful-

ful; his mother passed to spirit life when he was an infant, his father, when he was only eight years of age. His childhood was spent chiefly in London and in Brighton, England, among persons of decidedly slender intellectual attainments and members of the Anglican State Church. From them he received no bias whatever toward spiritualism or any progressive school of thought, but, without apparently any assistance from visible surroundings, his innate mediumistic powers showed themselves in a most remarkable manner when he was only five years old. At that tender age he used to see and converse with his mother, whom he could not have remembered physically, as she passed to spirit life when he was only a few weeks old, at most. Not understanding anything of spirit communion, and a beautiful lady appearing to him who told him she was his mother, looking perfectly natural to his vision, he believed the story of her death and burial to be a false report and imagined her to be yet living on earth. Not quite understanding how she came and left the house without observation, he spoke to his guardian about the matter, who being both an incredulous and superstitious woman, denied the possibility of the vision with one breath and expressed genuine fear with the next, for the child described his mother so perfectly that no one who had ever seen her could doubt that the picture was taken from life or some mysterious experience with the departed. These visions came and went for about a year and were then discontinued for no apparent reason and with no apparent cause. During the interval between five and fifteen years of age, W. J. Colville was sent to school very irregularly, and received in a preparatory academy a rudimentary training in what

are universally considered the necessary branches of education. Though possessed of much natural quickness of perception he was not a very apt scholar, as the routine of the schoolroom and the presence of a number of children exerted a deterrent influence on his intellectual development; moreover, during those years he was not in the best of health and was frequently kept away from school for various reasons. Spiritualism was first brought to his notice May 24th, 1874, by a placard announcing that Mrs. Cora L. V. Richmond (then Mrs. Tappan) would deliver an oration and poem under the influence of her spirit guides. He was attracted to the hall out of curiosity simply, but while there became so vividly conscious of a spiritual influence working upon himself as well as upon the speaker, and coupled therewith, an intense desire to become an inspired lecturer and poet himself, that immediately on his return home after the meeting, he was influenced to recite poetry on topics suggested by persons gathered round the supper table, during which recitation he felt himself lifted out of his body into the air, though his physical frame remained so stationary that his feet seemed almost as though they were glued to the floor. From that day till the autumn of 1876 he exercised his mediumship in private, creating much interest in the highest circles of society, for it was a truly amazing thing for an almost uneducated boy of sixteen to discourse off-hand on the profoundest themes presented to him by critical and specially invited audiences; no matter what the subject might be, he handled it fearlessly and eloquently, and displayed such amazing knowledge on rare and intricate topics as to call forth the admiring wonder of all assembled. In

February, 1877, he was introduced to the publisher of the *Medium and Daybreak*, James Burns, of 15 Southampton Row, Holburn. Mr. Burns called a meeting in the lecture room at the above address and published an account of it in the next issue of his paper, and also engaged W. J. Colville to deliver public addresses in a large hall on Sunday evenings, which addresses called together large and deeply interested audiences, and being published sufficed to create so much interest in the youthful speaker that letters came from all parts of England making him offers to occupy the platform in almost every center where enterprising spiritualists were to be found. His career in England for a year and a half was a phenomenal success. Wherever he went he won laurels even from the opposition, and it was with many sad farewells and prayers for his speedy return that his many friends in England saw him depart for America in October, 1878. Landing in Boston October 31, he was met by representatives of the society of spiritualists assembling in Parker Memorial Hall, and was by them informed that his reputation had preceded him so as to win for him an engagement in that splendid edifice for four Sunday afternoons. His first public appearance in America was in that hall, on the 1st of November, 1878, before an immense audience. From the moment he opened his lips his success was assured. The *Banner of Light* published glowing accounts of the proceedings and gave lengthy reports of his lectures from week to week. Engagements poured in from all parts of the country, and though Boston has been his headquarters ever since, and he has in that city a large constituency of regular listeners, who are unwilling to spare him for a single Sun-

day, except during the summer vacation, he has traveled very extensively over this continent, speaking many times in nearly all the large cities and in many of the smaller cities, towns, and villages throughout the east and west. He has twice revisited England during the past few years, and has also paid several visits to Paris. Wherever he goes he draws the most thoughtful and enlightened elements in the communities, never failing to arouse and sustain the deepest interest in the work he is so ably inspired to carry forward.

Perhaps the most noticeable of all his triumphs was his reception in California, last summer. The *Golden Gate*, published in San Francisco, and the *Carrier Dove*, published in Oakland, paid him the highest of high compliments, while the San Francisco *Chronicle* and other leading daily papers gave long and complimentary notices of himself and his work. One of the most astonishing features connected with his speaking is his utter insensibility to fatigue in the discharge of his arduous and multiple duties. While in California he frequently spoke thirteen times a week and grew strong upon it. It is almost impossible for any person attending a very few of his lectures to form a just idea of his style and manner on the platform. He has no fixed style, but vividly portrays the individuality of the inspiring influence at the time. On some occasions he remains almost motionless, at another time he speaks with great fire and energy and indulges in rapid and intrepid movements on the stage. Sometimes his accent is the purest English, at other times it is decidedly French or German. From this cause alone have arisen the most divergent accounts

of his appearance and manner while speaking, all of which were founded on some particle of fact. It is this amazing versatility in style and the almost unlimited range of subjects with which he deals, that causes those who know him best to compare him to an inexhaustible fountain of ideas and language. To question the fact of inspiration in his case is to present to the world an unsolved problem, for the solution of which no known rule exists, or at least none can be found. His prominence as a teacher of metaphysical healing leads us to enquire how he became so able and influential an exponent of Mental and Spiritual science as applied to health. The facts are very simple and easily told. When a child his constitution was delicate, and he was often in the doctor's hands, but never under any circumstances can he remember deriving the slightest benefit from any material remedy. Whenever notice was taken of his ailments he grew rapidly worse, but when left to himself an influence would come to him and restore him, but he must be left entirely by himself, unmolested by the thoughts as well as the bodily presence of others, to reap the full advantage of the subtle ministrations of this unseen power. Sometimes a strange person would heal him without knowing it; and often he would be led to certain places and people by an instinct similar to that which leads a cat to search for catnip when feeling indisposed. When about sixteen years of age, he became closely connected with a young gentleman who had studied Theosophy and whose natural healing gifts were truly marvelous, and at that time he gained a pretty thorough initiation into various occult systems of medicine. Noting, however, that mesmerism is a dan-

gerous power, his mind reverted to what is now called Metaphysical healing, and though he does not accept all the theories of the Christian Scientists, and positively opposes Mrs. Eddy's views on spiritualism, as set forth in her remarkable work, *Science and Health*, he found so much in the metaphysical theory in harmony with his own intuitive knowledge and actual experience, that yielding to the earnest solicitation of many friends, and the strong pressure of a spiritual influence, he undertook the work of instructing classes of students in Spiritual science, giving them thorough practical information and suggestions and always on moderate and generous terms. Though fully alive to the advantages of a good social position and the wherewithal to carry on necessary work in this world, and possessed of great business ability in many directions, W. J. Colville cannot be called mercenary by any one who knows him. He never demands extortionate prices for his services, and is always ready to welcome those who cannot pay to all his meetings without money and without price. In private life he is many-sided. He has great conversational powers, and can make himself very agreeable, but frequently he does not try to entertain. This may be largely accounted for by an instant's consideration of his manifold public and other duties. His sphere is public life and literary labor, and he really has little if any time for social gossip. Notwithstanding this feature of his character, few people have more warm personal friends than he, and as he enjoys the society of cheerful persons of both sexes and all ages, goes to places of amusement whenever he has time and opportunity, he cannot be said to be anything of a recluse. In appear-

ance and manner he is decidedly French, and has all the quickness and vivacity of that nation. As a writer he is fully as effective as a speaker, and writes as rapidly as he can talk, ideas pouring in faster than a pencil can write them. The above may be taken as a very meagre pen picture of one of the most remarkable public speakers of the age, one who has doubtless a great future before him, for though he has been before the public a considerable number of years, and has won a world wide reputation, he is still in the bouyancy of youth, and looks so juvenile on the platform that many persons find it difficult to believe he is as old as the years since his birth have made him. His greatest virtue in the eyes of many is the whole-souled interest he takes in the work of others, and his utter absence of jealousy or rivalrous ambition, but then, those who stand at the head in any line of effort, have small incentives to envy their brothers or sisters.

LECTURE I.

MIND CURE: ITS FACTS AND FALLACIES. INCLUDING A FRIENDLY REVIEW OF A LECTURE BY DR. STEBBINS, PASTOR OF FIRST UNITARIAN CHURCH, SAN FRANCISCO, UPON THE SUBJECT. DELIVERED IN ASSEMBLY HALL, SAN FRANCISCO, SUNDAY, SEPT. 26, 1886, BEFORE AN IMMENSE AUDIENCE OF REPRESENTATIVE CITIZENS.

THE very title of our lecture should be sufficient to prove to all strangers who may be here that we do not endorse all the vagaries of the Mind Cure system, and that we do not stand pledged to declare that Mind Cure, as it has been ordinarily interpreted and expounded, is the universal panacea, or that all the ills to which human nature is or can be subject can be disposed of by a few simple applications of what Dr. Evans has called mental medicine. Mind Cure always appears to us a very inadequate expression. We use the term Spiritual Science, as being far more expressive, or even Mental Science, if you like the word "mental" better than "spiritual," though it positively expresses less. The word "mental" literally signifies intellectual, while the word "spiritual" goes deeper into the soul of man, and treats upon the purely moral and affectional qualities of the spirit: the word "mental" being confined to what you may term the mind or intellect, signifies something different from what we term the spirit, which expresses the moral intuition

rather than the intellectual elements in human life. Spiritual Science relates to the whole of life and will: to narrow it down to Mental Science is to lower it, as Spiritual Science is a much ampler term, while Mental Science is much more than simply Mind Cure. Mind Cure gives a great many people the idea that you undertake to cure insanity and nothing else; and while it is true in a certain sense that all diseased people are insane — because sanity is health and insanity is the absence or reverse of health — and while those who heal by mental methods ought to make a specialty of healing those whose disorders are avowedly mental, and whose ailments have baffled the skill of physicians and shown themselves invulnerable to all the attacks made upon them by Materia Medica, at the same time it appears to us that Mind Cure suggests the idea that there is no science about it and that there are no scientific qualifications for healing required on the part of those who pose before the world as mental healers. Now, nothing can be farther from the truth; for if true Mental and Spiritual Science is to take the place of the old medical systems, if instead of a Materia Medica we are to have spiritual remedies, those who are to be the successors of the old-school physicians will not be ignorant and unenlightened people, who, by some peculiar form of incantation, can perform wonders, but rather do we need the most learned men and women, the wisest, the most level-headed, the most generous, pure-minded and spiritually-unfolded, to embark in the great enterprise of the physical, mental and moral redemption of humanity.

There are some people who suppose what is popularly termed Mind Cure is something that anybody and

everybody can learn in a few lessons; and while a medical student has to go to college and study for years and pass difficult examinations before the faculty will award him a diploma, it is supposed by many that any ignorant person, any charlatan or imposter, can pose successfully in the role of a mental healer, and that those indeed who are genuine healers, so far as there can be any mental healing at all, are illiterate persons, the popular impression being that illiteracy is no disqualification for mental healing.

Now we do not for a moment deny that an illiterate person, a person who has never passed through college, or a person who has never had what may be called a good liberal education, if well disposed, generous, kind-hearted, sympathetic, and spiritually-minded, can do a very large amount of good. But such a person is highly cultured in the spiritual faculties. A person who is highly moral, very generous, sympathetic, and in love with humanity, one who will work at any sacrifice to himself for the good of the world, is one who has an education or an unfoldment far beyond any education that can be gained by merely attending school or college. There are many learned men with their degrees and diplomas who are lacking altogether in the finer sensibilities of human nature. There are many doctors who go forth from the colleges full of nothing but pride and conceit. They have, it is true, a smattering of medical information, but are anything but moral and anything but spiritual, and are the very people whom you would not like to introduce into the bosom of your families if you really knew them. There are many people everywhere who have been *highly* educated, who have graduated with honors from

the most renowned universities in the world, who instead of being spiritually-minded, are carnally-minded to a remarkable degree; and as it requires a spiritual person, one who is noble-minded, one who has something to commend him to humanity far in advance of outward attainments, to touch the deepest springs of human nature, we should decide that even an illiterate pauper might be in a very true sense educated or unfolded far more than a literary man who was lacking in all that is finest and noblest in human development. Therefore do not understand us to say that an illiterate person cannot be a successful healer. But while many illiterate persons are successful healers, those illiterate people are people who have a great deal of character, a great deal in them which is truly admirable on account of their unusual moral and spiritual qualifications; and this spiritual education, which raises one above the literati of wordly renown, must be regarded in an especial sense as a revelation of God to the world.

But leaving this matter of literacy and illiteracy, in the scholastic sense, and proceeding to the question of what the necessary qualifications really are for a good moral or spiritual scientist, we should say that no education can be too rich and varied, no knowledge can be too profound, no intellectual culture and no experience can be too great to duly qualify one to enter into what may be termed the metaphysical profession. We consider it a very great mistake when people suppose that in the far East and in Palestine, in the days of Buddha and of Jesus, that the greatest healers and teachers of the period were unlearned people. It is true they may have gained their knowledge intuitively rather than through collegiate courses; it

is true they may have been enlightened by a purely spiritual development of their intellectual understanding, and may have had, therefore, an illumination rather than an external education, but it is emphatically stated in the New Testament that it was a great surprise to all the people round about that Jesus was eminently literary. They inquired, "Whence hath this man letters, seeing he has never learned?" What does it mean to have letters, but to be well up in all literary matters, to be an authority on literary subjects, to display literary, even scientific knowledge?

You are told that when Jesus was twelve years of age, he entered into the temple and disputed with learned doctors of the law who constituted the Sanhedrim, the very highest council in Israel, and made an impression of the profoundest nature by answering the wise men's questions, and also asking them questions in return. Their wonder and astonishment was that his erudition was so perfect, his knowledge so profound. You are told plainly in the records that Jesus, that great and wonderful man, who, between thirty and thirty-three years of age, performed those wonderful cures that defied duplication by his contemporaries, though he had possibly never studied in the colleges of the world, was nevertheless highly educated. He had gained his education somewhere and somehow, for it was the surprise of the learned men of the day that he knew so much; the marvel of the people at large was that he was so literary, being only the son of a village carpenter.

We are told in Edwin Arnold's "Light of Asia," that when Gautama Buddha, who afterwards became the Savior of Asia, was brought before the most

learned men in his father's kingdom, though only eight years old, he knew more of science, of mathematics, of history, more of the deepest subjects which the learned were wont to discourse upon, than his preceptors; the sign and seal, the credential of his divine mission was, that he knew more than any one else in the kingdom. No premium whatever has been placed upon ignorance in the Jewish or Christian Bible, nor in the great records of the far Orient; but on the other hand, those who have been called and have shown themselves able to respond to the call to teach and to heal have either through ordinary avenues of instruction received information of a literary and scientific kind, or in some mysterious manner, commonly styled marvelous or miraculous, through the opening of their spiritual understanding, have come to a knowledge of the truth in all its ramifications and applications. Therefore we maintain in this age that we do not endorse a company of ignoramuses who pose in the role of teachers and healers; we do not desire that superstition and quackery should prevail over reason and common sense. We do not endorse those movements that decry learning and extol ignorance, but on the other hand we declare that in the future, when the world becomes more spiritualized its universities will teach far more than they teach now, professors will know vastly more than they know now, the successors of the modern clergymen and doctors will be far more learned men than any who have yet occupied pulpits or adorned the medical profession; and as the word doctor really means a teacher (it is simply a Latin word meaning a teacher), the original intention was that the doctor should educate his patients instead of treating them in some mysterious manner

with minerals and drugs. The very fact that doctors of medicine were spoken of, as well as doctors of divinity, proves that the word doctor was intended to convey the idea that patients were to get well through their own understanding of truth, by their acquaintance with the laws of being, not by continual dosing and experimentation.

If, therefore, the true position of the modern doctor is understood, and any man or woman is entitled to write M.D. after his or her name, they should be teachers of medicine — not administerers of drugs, but teachers of the people in the science of health. We are told of an Oriental monarch who kept continually by his side a celebrated physician whose work it was always to keep the king in health, and who would be decapitated if the king fell ill, but had large revenues as long as the king remained in good health. While the penalty of decapitation we should not advise for infliction upon the doctor who allowed his patient to become ill, we can see far more reason why a doctor should be paid for keeping persons well than permitted to run up long bills, the longer the illness lasts, the longer and the more the patient suffers, the longer time it takes the remedies to work. Doctors nowadays are very frequently paid for killing patients, or, at all events, for not prolonging their lives or even ministering to their comfort. Among the funeral expenses the doctor's bill is generally a very large item, and many a poor widow left with children dependent upon her, unless she has to do with a very benevolent physician, has found it very hard work to satisfy the claims of the doctor and the undertaker, who are usually very closely allied in their business — so closely that an outsider might almost sup-

pose they were partners. The doctor's bill and the undertaker's bill are often sent in together; and as the doctors of all countries have grown rich upon the ailments of the public, as they have grown rich by keeping people always in their hands, as the family physician has been often only the family doser, the family experimentalist upon the lives of its members, a panderer to the family hysteria, there can be no doubt whatever that in the light of modern civilization, which educates every boy and girl in the country, that professors of the science of health, teachers of the science of being, those who might well be called Ontologists, will soon take the place of the Physicians and Druggists of past days. Wherever civilization spreads the druggists begin to make their living out of Soda Water rather than drugs. Many Apothecaries have already learned that in a healthy and intelligent population they must depend very largely upon their soda water fountain for their revenue, and there are many of the best druggists in the country who make much of their profit upon the fancy articles they sell, such as toothbrushes, soap, sponges and other things people continually need, and which metaphysics has not attempted to do away with. Wherever persons become enlightened they take less and less medicine. One of the most influential and learned men in America and a great ornament to the medical profession, Oliver Wendell Holmes, made a statement almost equivalent to the following: That if all medicines had been thrown into the sea it might be good for man but bad for the poor fishes. There are a great many doctors who by diligent study have come to the conclusion, and have openly made the statement, that the less medicine taken the better. Such doctors

are of course in no sense quacks or impostors. Those honorable and scientific gentlemen who adorn their profession are those who instruct their patients how to keep well a great deal more than they advocate dosing or taking medicine. If you take a really learned doctor's advice it will often prove well worth a great many times his fee. If you observe those rational laws which the doctor lays down for you concerning diet, exercise, fresh air and proper moral conduct, it may have been a very good thing for yourself and your family that you called in an intelligent, scientific man when you or any one else felt indisposed. If a doctor is really qualified, if he is what the term "doctor" implies, he is a teacher of health and a teacher of morals; such a doctor, though he be ever so wealthy, though the revenue he draw from his profession be ever so great, must be numbered among the instructors of the rising generation and the benefactors of the less well informed.

We therefore utter no words of contempt or abuse when we speak of wise and noble men who abound, we are happy to say, in the various schools of medical practice, in all of which we have found the most intelligent and liberal-minded persons of our acquaintance. But those fussy and superstitious doctors who are always dosing their patients are a nuisance to society, and even though they have a diploma they are the greatest quacks of all.

We affirm that Mind Cure in and of itself means simply that the mind must cure whatever is wrong both in mind and in body, and that the universal specific is mental and not physical. "Who shall minister to a mind diseased?" is the question continually asked by sufferers. How long will physicians continue to treat

ailments which are purely mental as though they were bodily? is a question that comes up in all our popular literature. We need greater sagacity and a much wider sweep of intelligence to reach the mind than merely to reach the body; the endeavor to tinker up the flesh while the mind is ill at ease is of no use whatever. The endeavor to cure people of dyspepsia when it is not their food that disagrees with their stomach, which is not out of order except as an after consequence, for their ailment proceeds from mental unrest, from grief, disappointment and unhappiness, from something that weighs upon the mind, a heavy load upon the heart, a sting of conscience rebuking them for an error, is all in vain when you rely on pills, powders and balsam. If you could get at the reason why people suffer from dyspepsia, if you could get at the reason why good food makes them sick, or remains undigested, if you could get at the reason why they are unhappy and unable to obtain relief, you would then be able by dealing with and removing the cause of the unhappiness to heal them. If you could not remove the thorn from the mind, which afterwards produced the semblance of a thorn rankling in the flesh, you would at least be able to do what a spiritual teacher was able to accomplish in his own case — help them to receive from heaven grace sufficient to bear it.

If you could reach the innermost springs of human nature, find out why people are miserable and touch their mental and their moral condition, it would be surprising to see how many wasting lungs would cease to waste, how many pallid cheeks would begin to glow again with the bloom of health, how many dull, sad eyes would be lighted with the fires of youth, happi-

ness and peace, how many poor, miserable dyspeptics would enjoy their food, and find that anything that was fit for man's consumption agreed with them.

If we can touch the springs of action, and go directly to the sources of trouble and annoyance, by reaching the realm of causation instead of forever dealing with effects, we are able to change the condition of a person because we change the source whence that condition flows.

Mind Cure, even in its humblest forms, even in its seemingly unscientific application, has, without doubt, produced results far beyond any that could be produced by any form of drug medication or mineral administration. Not only is this fact claimed for Mind Cure by those who are its acknowledged advocates and defenders, but in Dr. Stebbins' recent lecture be made no attempt to deny it, while a recent writer in one of the popular magazines, Dr. Buckley (in *The Century*, June, 1886), who is a Christian minister, declared that cures which were performed either by faith, by prayer, by spiritual mediums, or through visits paid to the shrines of Romish saints, were all of them in many instances well-authenticated cases of recovery.

There is no doubt either in the scientific or religious world today that what is called Mind Cure is a great fact, and where Dr. Stebbins seems to us to have made a misstatement is, in supposing that this wave of mental healing is a mere transitory appearance, and that while it is here today it may not be here tomorrow. Dr. Stebbins and all other ministers and (to use his own language) all doctors may make up their minds that it has come to stay. It has always been in the world,

but in ages of religious darkness and superstition it has been shrouded, and never until quite recently taught as a science to the world in general.

All the charm said to attach to the relics of saints and to objects blest by ecclesiastical dignitaries, all the charms said to attach to certain holy places, holy wells for instance, answered very well as an evidence of supernaturalism to those closely wedded to the theological beliefs of the mediæval centuries; and until public school education was offered to every child in this republic, until people demanded the why and wherefore of everything, until miracles were challenged and the realm of the supernatural was fearlessly invaded by the scientists of this generation, a weird and fantastic garment of mystery was naturally woven around all cures that were performed without the aid of ordinary material assistance. But now that all these facts, gathered up from the East and West, the North and South, from recent times and from remote ages, are brought to bear upon the great law of the universe, and people ask, "What is the reason for this?" we know there cannot be an effect without a cause, there must be a way of reducing all these facts to a science, there must be a law that lies behind them all. People no longer credulous as they formerly were, no longer blind believers in the church as they have been until recently, no longer prepared to believe that God acts spasmodically and intermittently, as though the universe were run by machinery which God put into it at first, and wound up, and with which he occasionally interferes; no longer ready to believe there is a peculiar sanctity attached to certain externals: the world today says it must know the law which governs all these phenomena,

the intelligence of today says there must be a reason for this, and there *is* just as truly a law governing spiritual or mental action which operates in answer to prayer, resulting in a faith cure, or in a cure which is the result of drinking the water of a holy well or touching a cup that has been blessed either by the Pope or any other ecclesiastical dignitary, as there is a law which causes an unsupported body to fall to the ground.

It is today admitted in the scientific world that prayers are answered; that there is a result following upon earnest faith; but as yet *physical* science has been the only science taught in the Academies, while theology, instead of being a divine science, as the word signifies, has been relegated to the realm of the unknowable, the mysterious, the mythological and supernatural.

We believe in prayers and we know they are answered; but God answers prayer as much in harmony with his divine and immutable law, as He causes the grass to spring up and the fields to be covered with ripened grain in obedience to an immutable law. We know there is a result which follows earnest faith, as much in harmony with the constitution of the universe and in accordance with fixed laws of being, as the phenomenon of sunrise or of sunset. We know those events take place. The mind has in all ages asserted its sovereignty over sense, but naturally rather than supernaturally.

We are now beginning as a people to see that there must be a reason why for everything, that God is not an occasional interferer with the regular course of natural events, but is the very life, inspiration and soul

of all law and of all universal government. True spiritual or mental science (science meaning knowledge upon this subject of the power of the mind over matter) will lead in years to come to the practical understanding, not of physics, but of metaphysics, to the erection of colleges in which spiritual science will be taught, and the relation of the soul to the body explained, as today you are taught the relation of one part of the physical organism to another in anatomical and physiological classes. The time is coming when mental and spiritual science will be taught everywhere, when physical research committees will be composed of men and women whose qualifications have made them peculiarly adapted for the Psychological Professor's Chair. There will be Psychological chairs in all the world's universities ere long; professors of Psychology, which means the science of the soul or spirit of man, will become as common in every hall of learning, as a professor of chemistry is now well nigh universal.

If any one imagines that this mental cure movement, vague and chaotic though it may be as yet, is going to die out as the blue glass movement did, referring again to Dr. Stebbins's similes, we tell them there is no analogy between Blue Glass and mental science, as true *Mind Cure* acknowledges the whole of the mind of man, not merely one-third of it. If you are going to advocate a light and color system of cure, you certainly cannot see it perfected if you believe in blue glass only; you must have red glass and yellow glass as well as blue, for one primary color is not likely to do all the good which can be accomplished by the three primary colors acting in concert. We may have

a light and color cure, such as Dr. Babbitt so learnedly elucidates in his "Principles of Light and Color," a most interesting illustrative work, but to attain it we must employ all the colors when we apply color to healing of disease. If we employ music, as some French scientists have done with considerable success, we should never consider we were justified in applying one-third of the octave and leaving two-thirds of the scale entirely out of our calculations.

The Blue Glass movement may be called a "craze," because it recognized one of the primal colors and ignored the other two; and while blue no doubt has a quieting effect upon the nerves, and blue, being the color of the sky above you is symbolical of constancy and truth, and is most eloquent in the language of colors, whether it be the blue of the turquoise, which has always symbolized fidelity, or the blue of the forget-me-not in the floral kingdom, which has always been regarded as a token of constancy to one's friends, blue cannot and does not meet more than one-third of the necessities of human nature. Thus the "blue glass cure," passed away; it was not possible for it to act alone without its comrades of the prism.

If pure white light is administered, and is allowed to flow through all channels of communication with the mind; if the influence of all colors and all sounds upon the human mind and nervous system is understood — and we all know that both sounds and colors have immense effect upon both men and animals, and even upon the growth of plants — we have no hesitancy in saying that a scientific system can be built upon a recognition of the curative and sanative influences of light, sound and color. But to take one por-

tion of sound or one portion of color and say that fragment will cure everything, is to be a crank and ride a hobby, for every one is a crank and rides a hobby who believes that what he chooses to take up with will do all the work of healing, while he leaves more agencies untouched and disregarded than he acknowledges or advocates.

In Mind Cure as well as in physical science we must learn to be *in*-clusive rather than *ex*-clusive. Bigotry and narrow-mindedness will never succeed in doing more than making ripples upon the surface of human thought; but those who go deeply into spiritual science will find at length the philosopher's stone and the elixir of life, which the Rosicrucians and other mystics in Europe were so eagerly hunting for in the seventeenth century. It will never be found in the mineral world, nor yet in the vegetable or animal kingdom; but humanity will discover it in the spiritual nature of man; they will find it cradled deep in the soul which is immortal. When you are told in the first book of the Pentateuch that God said unto the human beings whom he had formed in his own image: "Subdue the earth; I have given every green thing and every living creature into your charge," does not the author of the narrative really put this sentence into the mouth of the Eternal: "I have given you a body which contains all there is in the three kingdoms of nature; I have given you a complex organism to control, and if you can control that perfectly, you will be the acknowledged lord and sovereign of nature in the physical domain."

And so in every age it has been found that those who have had power over wild beasts, who have

charmed the deadly serpent, have been those in whom the lower nature was held in abject submission to the higher; but the moment a man loses control over himself, immediately he lets the lower passions rule, then the lion can devour him and the serpent can sting him to death. There is no safety for man, no immunity in the midst of danger, until he arrives at that point where he is able to command and control everything beneath what is divine in himself by his own divine strength. Such is an epitome of the teaching of all sages.

So we say perfect health and perfect happiness are always results of spiritual culture, and that as the spirit rises superior to the flesh, as the divine nature in man asserts its sovereignty over the animal propensities, as man says in his higher nature to the brute within him, "Lie down and obey me," as he compels every mortal passion to yield to the supremacy of mind, to that extent and no farther will he be exempt from all danger and from all suffering.

You are told in the olden days that Elijah raised to life one who was apparently dead; that when he stretched himself upon the widow's son, who appeared dead, and looked up earnestly to heaven, calling upon the Eternal Being, the spirit came back into the body of the child, and he restored the boy to his mother. There is, perhaps, no adequate reason for believing the boy to have been really dead; the final link which bound the spirit to the flesh may not have been snapped; the probabilities are that the boy was in a deep trance and past all ordinary methods of restoration; those who gathered round him, including his poor, heart-broken mother, believed him to be really dead, and he

would soon have been dead in reality if it had not been for the prophet's touch and divine power. Elijah was a man of like passions with humanity indeed, but one who controlled those passions; a man who could stand alone on the top of Mount Carmel challenging eight hundred and fifty prophets of Baal and of the Groves, and compel them to behold the sovereignty of divine truth in the midst of an idolatrous and licentious company. If he was thus able to stand alone in the interests of eternal truth, daunted by no superstition and no danger, such a man could surely perform a wonder others were unable to attempt.

When we are told of the self-denying life of Jesus, of his long fasting in the wilderness, of his encountering and overcoming temptations in their most subtle and attractive form; putting every carnal appetite under his feet, together with all vain-glorious desires and selfish ambitions, refusing to use magical power to minister to sense, refusing to make a spectacle of himself by performing an ostentatious miracle, refusing to make compromises with the powers of darkness and thereby try to serve God with only half his heart, and the world, the flesh and the devil with the other half—it is no wonder to us that, having reached those spiritual heights on the summit of which he declared that his kingdom was not of this world, refusing all solicitations to head an army and figure in the *rôle* of a personal, warlike Messiah, that he not only spoke about putting all lower things beneath his feet and standing erect in true, spiritual manhood, but proved that he had gained a complete victory over himself and thoroughly tamed his own passions by controlling those of others. It takes a greater than

an Alexander or a Cæsar to bid temptation and disease depart, and even to raise to life again those who are apparently dead. So when the disciples of Jesus, unable to come up to his standard in the performance of noble works, asked their Master, "Why cannot we do what you have done and what you have told us we also can accomplish?" He rebukes them not only for want of faith, but tells them of the necessity of prayer and fasting, *i.e.*, of continual aspiration toward heaven and perpetual reining in of the lower instincts as necessary prerequisites to the exercise of such highly spiritual powers.

If we take notice we shall observe that all through the New Testament record those who could perform such wonderful works were men who would dare everything in the interests of a righteous cause. It was no light thing to be followers of the persecuted Jesus in the first century; it was no fashionable and conventional move to join one's self to a Christian society then; it rendered one liable to be persecuted on all hands, to be relentlessly pursued by foes even to the death; the primitive Christians would fight for their religion and for their conscience at any sacrifice, and by the spiritual victory which they gained over pride, self-interest and worldly ambition, they developed the power which made them in a special degree healers and teachers of mankind.

There is no other road to equalling the wonders of past ages except by treading in the pathway of self-sacrifice in which the prophets, Jesus and the disciples trod.

When the quetions is asked, What then are the qualifications for real work in a metaphysical direc-

tion, what are the qualifications for real healing? we answer: You must heal yourself of pride, of selfishness, of carnality, put all Mammon worship beneath your feet, in place of the death of sin rise to a life of righteousness; overcome all desire for personal aggrandizement, and cultivate a supreme wish to benefit all mankind. Before you can be truly a healer in the highest sense of the word, the understanding of truth and the living a life in harmony with it, knowledge of truth and the love of it are both necessary. The true metaphysician, whose works follow him and prove the divinity of the science which he professes, is one who has first healed himself of all inordinate love of self, for then only can he go forward and heal his brethren.

The power to teach is the result of the understanding of truth; the power to heal is the result of the fervent love of truth coupled with love to all humanity. You may teach others, and yet yourself be a castaway, as Paul expresses it; you may address the intellect, you may expound spiritual verities and may help others to understand truth, but you will never be a successful healer until you are a spiritually-minded person.

So long as people go into the work of healing for the sole object of making money, so long as they desire the gift merely as a means of livelihood, so long as there are any who take up mental healing simply for the sake of tiding over a difficult crisis in their financial career, but would willingly lay down the work as soon as they have piled up money enough to live without trying to help their fellow-creatures, there will always be some who make metaphysical healing appear ludicrous,

as such persons will be noted for their failures rather than for their successes. But all persons who go into the work with a sincere and honest desire to bless mankind, and while they do not refuse to be compensated for their time and services by people who are well able to pay, would never turn a poor patient from their doors because he had not the fee in his hand to pay for a treatment, must succeed. A true healer never refuses to give instructions gratuitously to those who are unable to pay, for true spiritual workers, while they acknowledge that the laborer is worthy of his hire, whenever they confer blessings upon others only allow themselves to be compensated by people who can afford to pay, and then only for the purpose of meeting necessary expenses. All true workers would go on working and working quite as fervently if they came into the possession of immense wealth, as those who love their work, however they may be circumstanced financially, do it for the love of it; willing workers, and these only, are true mental healers or true spiritual scientists in this or any age, in this or any country.

We hear it continually said that mental healers are mercenary, that people go into the work only to make dollars and cents. Now, while a great deal is exaggerated and a great deal is only unkind comment on the part of those who are more mercenary themselves than the mental healers whom they accuse, still there is no question that the very large prices charged for teaching and the very heavy fees exacted for treatment, and the attitude which many have taken toward the poor and needy, has brought an immense amount of reproach, some of it merited, upon what has been termed mental science, mind cure or metaphysical healing; but mental

healers as a body are certainly not an especially money-grubbing section of the community.

The use of the term Christian Science by Mrs. Eddy and her followers has naturally led people to suppose that the power to heal is a secret confided to some woman who gives particular interpretations of Christianity — a secret, moreover, to be obtained by payment of three hundred dollars for an ordinary course of instructions, and two hundred dollars more for a supplementary course, before people can exercise genuine healing power. Mrs. Eddy styles herself the discoverer of metaphysical healing. She is in truth no more so than is any person who has discovered metaphysical healing, which is only the discovery that mind is sovereign, and that the body can be made completely subservient to it. Mrs. Eddy no doubt was cured in the way she states in her book. She no doubt did find that all the methods of material science were unavailing in her case, and then a spiritual revelation came to her, and Divine power healed her as she was reading her Bible. She no doubt has received spiritual illuminations which have opened her understanding to see the nothingness of the vain show of matter, and the exclusive reality of spirit. But for any persons to imagine that they must make pilgrimages to Boston and sit at the feet of Mrs. Eddy in order to understand spiritual healing, is to be lamentably deluded. Any person who imagines there is any Mecca or Jerusalem upon the earth, or any one teacher who has in her keeping a special secret from God which she can sell at a large figure to those to whom she chooses to impart it, is the victim of a pernicious form of superstition.

When you are sitting in your own private room,

waiting for the spirit, the spirit can come to your attic or to your cellar as well as into Mrs. Eddy's class-room, though if you feel you are not so intuitive as to be able to receive the truth direct from the source of all life, that your relations with the spirit world from various causes are not so intimate as the relations of some others, then as it is God's will that we should help each other, by joining classes and sitting at the feet of teachers and holding communion with those in the higher life who have graduated beyond this earthly school, you can obtain very great assistance and help both from those who have cast off the material form and those who are yet subject to earthly limitations. It is an absolute fact that those whose clairvoyance is undoubted, and who have given the most satisfactory tests of their power, have seen spiritual helpers by the side of those who were engaged in a work of benevolence. Your "departed friends" do assist you, whatever may be said to the contrary. We do not say that all who derive assistance from their spirit friends know it; but when some who do know it hide a truth simply for the sake of satisfying the demands of what they think to be the influential part of society, the really influential, whether in the Christian church or anywhere else, will never approve of cowardice or hypocrisy. If you believe in Spiritualism and pretend you do not, there is not an honorable member of any Christian church who will respect you when he finds it out; but if you go before the world and state your convictions and say frankly, "I believe this, I feel so and so," letting the public know that you have the courage of your convictions, there may be people who will say, "I do not agree with the opinion

of such and such persons," but all honest persons will add, "I respect their honesty and admire their straightforwardness." We would far rather have our opinions contested and be considered in the wrong theoretically than be considered either cowardly or dishonest, as we must be if we cloak honest convictions. In the present state of the world's attitude toward all psychological subjects, to draw a veil of mystery over any work in which you may engage, to hold back facts with which you may be acquainted, may answer very well for those who seek only to sway the uneducated, but it will never take with enlightened people who have as much intellect as yourselves and as much power to understand and appreciate spiritual truths as you have.

Wherever metaphysicians endeavor to hold themselves aloof from others, organizing themselves into sects, and try to make out that all the power they have is locked up in some little narrow combination, they will find that truth will be like the wind, to which Jesus likened the Holy Spirit, when he said, the wind bloweth wherever it listeth, and you cannot tell whence it cometh or whither it goeth, so is every one who is born of the Spirit.

We do not use the term Christian Science ourselves. Why? Because there are many of our Jewish friends who have not the slightest intention of giving up the grand old religion of Israel, who are today performing cures metaphysically, and doing fully as much good as anybody who has taken a course in Christian Science either from Mrs. Eddy or any one else. Many of our friends, who have been in our meetings regularly, are Jews, and intend to remain so, and these have found nothing whatever in metaphysics which has shaken

their faith in the religion of Israel. There are also many who are members of Christian churches, and who intend to keep up all their church associations, who have found nothing whatever in metaphysics out of harmony with the teachings of Jesus and his apostles. If we use such expressions as spiritual science, spiritual knowledge, mental science, mental knowledge, we shall express the true idea, viz., that the unfoldment of spiritual and mental powers, not the learning of a form, not the ability to repeat off in a parrot-like manner a number of formulas, constitutes ability to heal, which is a result of one's spiritual and mental culture, allying one with the higher powers of the spiritual universe. We need to know that the true metaphysician is one whose own mind, whose own spiritual and intellectual nature is in the ascendant, for we have power to help others into the higher chambers of being only when we ourselves have risen. Spiritual and mental science means nothing more than spiritual and mental culture. People calling themselves Christian Scientists, declaring that it is almost a sacrilegious act, almost idolatrous, to advocate even fresh air and proper attention to dietary laws, are simply absurd. Jesus said to several whom he healed, "Go wash and be clean;" and while the spiritual significance of those words is undoubtedly far deeper than the letter, and referred to the washing of all impurity from the mind, not merely to taking a bath, yet we all know the cleanliness enjoyed by the Mosaic law contributed very largely to the health of the Israelites, in the midst of nations suffering from dreadful diseases, and such is always the case where sanitary laws are observed. But we must always remember that results on the

external plane are the natural outcome of our mental and spiritual state; that as we become more and more allied to spiritual realities, more and more mental, moral conquerors over sense, we become more and more scrupulous in all that appertains to health, even on the material plane. Instead of the body being neglected, and mental science meaning that you should ignore the body and all demands of the body, what is meant by pure metaphysics is that mind should be assigned its rightful place over sense; mind must be supreme and matter its servant; the body is the instrument of the soul, but the soul must be the exclusive performer upon the instrument.

We have nothing to say in *reply* to Dr. Stebbins' lecture, only that to our way of thinking he did not go far enough into the science and philosophy of the subject; he does not appear to have thoroughly grasped the great spiritual principle which underlies Mind Cure, and we do not wonder if he and many others have not, for it is very rarely that mental healing is so presented to the world that it can gain acceptance at the hands of the thousands who have been educated in the prevailing materialistic (even though religious) modes of thought.

When the New Testament is interpreted in harmony with reason and the higher intuitions of man we shall regard perfect health as the reward of perfect purity; and when we thoroughly understand metaphysical healing we shall know that we must pay close attention to our every thought, and that only by moral purity can we advance to the perfection of external blessedness; we shall know that we must cure the mind of jealousy, pride and carnality, finding an outlet

for error and an inlet for truth. To get people into such a way of thinking and acting that they think more of the welfare of their fellow-beings than they do of their own private interests, will be to bring nearer the glorious time when health, happiness and virtue will be forever united upon the earth.

True metaphysical science is the basis of all reform. The true metaphysician is found in the Kindergarten and in the Moral Educational Society; the true metaphysician is found attending to the culture of good habits in those whom he treats and educates; but instead of whitewashing the sepulchre or making clean the outside of the cup and platter, patching up the body while the mind is yet in error and the morals are yet debased, the true mental healer affirms the spiritual to be the realm of causation, the realm whence all words and actions spring: "as man thinketh, so he is." As long as we entertain pride, vain-gloriousness, selfishness and sensuality, so long shall we be the victims of suffering and death; but so soon as we think only of righteous and humane thoughts, and get ourselves into true and loving relation with God, the Infinite Being, shall we rise superior to all lower things, ride safely over the tempestuous billows of the outer world into those calm havens of perpetual peace and rest, where beatified spirits, their earthly pilgrimage safely ended, work in the enjoyment of a rest that is forever active, in a state of being where there is no fatigue, no sickness, no decay and no death, throughout the boundless ages of eternity.

LECTURE II.

WHAT IS METAPHYSICS, AND WHAT IS MEANT BY METAPHYSICAL HEALING?

THE public is frequently told by professors of metaphysical healing that it is necessary for students to join private classes for instruction in the science; and to the end of supplying such instruction many teachers are constantly forming classes, admission to which can be obtained usually on payment of a fee ranging from a few to a few hundred dollars. Mrs. Eddy, the well-known leader of the Christian Science Movement, president of the Metaphysical College in this city and pastor of a religious society, claims to have discovered metaphysical healing, and consequently many persons suppose it necessary to go to her or one of her certificated students to obtain the needful instruction in the event of their desiring to become conversant with the theory and practice of the science. In *Science and Health*, a large volume written by Mrs. Eddy, and in the *Journal of Christian Science*, a monthly magazine enjoying a considerable circulation, the ground is taken that this particular lady is the originator of the metaphysical movement in this country, and the almost, if not altogether *infallible* exponent of metaphysical science. This position is, of course, fiercely antagonized by many who claim to possess fully as much power as Mrs. Eddy or any of her

students in the direction indicated, and who have not taken a lesson of her or any of her students, or read a line in her book, or seen a copy of the official organ of the college over which she presides. As we are continually besieged with questions as to our position with regard to Christian Science, not being ready to adopt the title Christian Scientists ourselves, we deem it advisable in this preliminary or introductory lecture to give once for all our plain, unvarnished views and state clearly our position in this matter. Your present speaker, in common with many another naturally sensitive and impressible individual, has from earliest childhood been the subject of intuitive guidance, and when at the tender age of five years he became conscious of realities not discernible by external sense, a revelation came to him instinctively that ailments of every kind were aggravated by dwelling upon them, and were in most instances speedily overcome by forgetting their existence, and directing thought elsewhere. At that early age, then, a child grasped the first principle of metaphysical healing, and that without books, teachers, or the slightest assistance from the conversation or opinions of the persons with whom he lived, all of whom were destitute of any such perceptions or beliefs. Mrs. Eddy says a light broke in upon her mind after a very severe illness, while she was yet almost at death's door, and that the New Testament narrative was the source whence her mind received its first bent in the direction of Christian Science. This we can readily believe, and can also easily understand how peculiarly susceptible a religiously disposed mind is to receive as literally true the New Testament anecdotes at a time when ordinary physical means have

been tried and found utterly wanting in a time of direst need. So far we go heart and soul with Mrs. Eddy; but our proposition is to dilate upon the universality of experiences and powers similar to hers. We propose therefore to take a leaf from her bound book of counsels and acknowledge principle rather than person in all that appertains to true spiritual science. Mrs. Eddy is one out of many who have been blessed with remarkable spiritual experiences, but it is not to her or to any other individual who now lives on earth or who ever has dwelt on this planet that we must turn for infallible light and guidance. Men and women are but windows, through which the light of immortal spirit shines, and the less restrictive our opinions are concerning that part played by single individuals in the accomplishment of human happiness and welfare the nearer we grow to spiritual truth and mental liberty. Having said thus much on the score of the source from which metaphysical science is derived, let us now proceed to give our reasons for publishing this present series of discourses. We have already alluded to the prevalent statement of teachers that they must organize private classes for instruction. We will add that we do so ourselves, and for the following reasons.

On the public platform and through the agency of the printing press we can give a fair general outline of what we teach in private; but the special advantage of private classes is that they afford opportunities for elaborate discussion of the views advanced by means of questions and answers. These cannot be embodied satisfactorily in a printed address, because no two minds need exactly the same explanations, and there-

fore in the classes no two persons ask precisely the same questions. The subject is infinite, and touches upon every conceivable topic of interest to mankind; and were the readers of these pages present in a private class composed of smart, intelligent, inquiring minds, they could not fail to be impressed with the great advantages to be gained in the class-room, almost unprocurable outside of its precincts: for the class instructs itself; one member enlightens another, and there can be no true class unless it be made up of men and women, yea, and children also (for children are the aptest scholars), who come together not simply to listen to a lecture, but for mutual edification. The lecture-hall and the class-room are not rivals, and one can never do the work of the other. The lecture-hall is for the multitude, the class-room for the few, *i.e.*, for the few at a given time, though for all at some time; as the science of being, ontology, as it is sometimes termed, is a science for all mankind, it is a gospel, good news for all people. The term Metaphysics is very old, and has been much used by scholars to define a system of reasoning prevalent among the ablest German thinkers, and powerfully proclaimed by the renowned Bishop Berkeley, an Englishman in the last century.

Though much mystery has been attached to the word by controversialists, it is itself a very simple and innocent expression, literally signifying *mind over matter;* and just here now that we have arrived at a lucid definition of the word, let us proceed to our task of further explanation by considering frankly and fairly the relative positions of the two great schools of thinkers into which the world which really thinks at all is

divided. There are really only two prominent and distinctive schools of philosophy extant, the metaphysical and the physical, the materialistic and the spiritualistic. The metaphysical school properly includes all who believe spirit to be the dominant force in the universe, all who believe in the sovereignty of mind and the subserviency of matter; thus all consistent Theists are metaphysicians, in that they attribute all material effects to spiritual causes. Swedenborg states the metaphysical position tersely and accurately when he declares that the world of spirit is the realm of causation and the material world the region of effects. The great question of the day among students is whether does matter evolve or generate spirit, or mind beget matter. There may be many great and almost insuperable difficulties attendant upon such an inquiry; we do not propose in this address to bewilder our hearers or readers with an incomprehensible succession of arguments and counter arguments on this knotty point; we will content ourselves with calling your attention to a few prominent facts which throw light upon the inquiry and tend to simplify the elucidation of the vexed problem. Let us begin with the old adage or axiom, "Out of nothing, nothing comes." We do not wonder at the contempt and ridicule poured upon certain assumptions of narrow-minded theologians by modern skeptics, for theology has been so debased in many quarters as to give utterance to the absurd statement that the world and all that is in it was made of nothing. To say the world was created by God is not ridiculous, for by God is meant Infinite Spirit, Eternal Mind, Supreme Intelligence; but to say God made it out of nothing is to speak so foolishly as

to bring Theism into ridicule and contempt. Were theologians consistently to affirm that God made all worlds out of his own idea, and thus return to the wisdom religion of antiquity from which the doctrine of emanation sprang, theological utterances would be intelligent and credible, and happily a move is now being made in that direction, especially by the liberal clergy of all denominations. The homogeneity of the substance of the universe is a doctrine very generally proclaimed by science; the atomic theory, now put forward with much vigor by some of the most brilliant intellects on the planet, leads to the conclusion that there must be a condition of being absolutely homogeneous; all heterogeneity is therefore simply phenomenal and transitory, while the true essential substance of being is self-existent, eternal, immutable. The theory of atoms is very well so far as it goes and may commend itself forcibly to the intellect; but we beg of you to ponder well this startling truth in connection with it, viz., that the existence of atoms is purely hypothetical and conjectural; they are reached only through mental processes of inference and deduction; as they make no appeal to any one of man's five bodily senses, no believer in their existence ever professing to have encountered one in any of his physical researches, they are mentally apprehended, certainly not physically comprehended; they have no relation to sight, hearing, touch, taste or smell; they exist therefore in the minds of professors, and so far as the schools have any knowledge — nowhere else.

This consideration leads us to make the following declaration as a basis for our metaphysical temple: Atoms are known only to mind; therefore they are

mind and in mind, and being mind they have become known to mind, mind taking cognizance of mental entities which the physical senses fail to perceive. Let us see where this proposition lands us. Atoms are conscious, intelligent; they think, feel, love; they are, in a word spiritual ideas, living, moving thoughts; and being such, when their motions are witnessed through their subordinates the oft-mentioned molecules, they display powers of choice, preference, selection, etc. Let the proposition be once admitted that behind the moving, shifting scenes of matter mind is operative, acknowledge mind as primal and causal, and you will no longer be bewildered as you watch the evident intelligence and sagacity displayed by the individual monads as they evince selective appreciation and in their marvelous movements show attractions and antipathies similar to the emotions which sway humanity.

Let us try to think of God as the Eternal Infinite, the grand and glorious sum of all life and intelligence, the infinite ocean of uncreated Being in which we live and move and have our being. A personal or anthropomorphic idea of Deity is foreign to metaphysics and also foreign to pure Theism, unless the personal idea have reference to the microcosmic revelation to the human mind of the macrocosmic infinitude of Being.

We, as individual souls, live in the Infinite Soul; we are within the embrace of infinitude. God's life embraces, encircles us; it is the only life there is, and our life is included in the infinite whole. We are then in the Eternal, and can never get outside the Infinite; there is no time outside of eternity; there is no space outside of universal substance. Infinite substance, infinite being, not infinite space, is the metaphysical

idea; for what is space but the imaginary distance between two points, two objects or two ideas? The idea of space is itself a conception born of impotence and ignorance; for there is no space, there is neither void nor vacuum, anywhere. Spirit is omnipresent, and where the senses fail to discern anything, and the human intellect fails to realize anything, the nothingness supposed to exist in the universe is the measure and limit of man's mortal and finite thought of being.

How ridiculous it is when we think of it to try and conceive of empty space, unoccupied distance. How far more rational to dwell upon the omnipresence of spiritual reality. You will doubtless have observed ere this that in speaking of Deity and the soul we have used the word "being," but not "existence;" the two words to us convey totally different meanings: to be is greater than to exist; that which is, is greater than what exists, for to exist is to stand out apart, away from something else. Being is spiritual, existence is eternal; being can never be destroyed or lessened, existences come and go; they are here today and gone tomorrow; therefore there is a subtle means of reconciling creation out of nothing with metaphysical truth, but in order to do so you must make two words out of one, and nothing must stand no thing. Things may be brought into existence out of what is superior to all things, if by things you mean objective existences palpable to external sense. A thing is generally considered neuter; chairs and tables are things, but it would be an insult to call a human being a thing, as a human being is infinitely superior to a thing, and it is always an insult to compare an individual to what is inferior to him or

herself; using the word "thing" then for an inanimate, outward, perishable object, a something modeled from mind, but only mind's expression on the lowest plane of its operations; things are produced out of no things but out of a power, force, energy, impulse, will, which can create and destroy things by remodeling as it pleases the something which for want of a better term is commonly called the force of nature. That *something* is self-existent is an axiom; the puerile inquiry, if God made everything, who made God, is unanswerable; for the word "God," meaning Infinite Goodness, the Good One, stands in the English language for eternal and self-existent Spirit. Power is Eternal and Infinite, and Power in its last analysis is Deity.

Now let us proceed to a definition of the individual human spirit. Every human soul is a manifestation of Deity, a living thought of God, a divine idea; the divine soul or essential ego called by Oriental mystics the *atma*, is the divine of man, the immortal entity which never changes, and can never lose its individuality. This divine spark of the infinite fire of life is all there is of man in the image of God. The divine soul is the center round which all else revolves, and thus we are justified in speaking of the absolute deathlessness or immortality of the soul only as we regard each separate spiritual unit or essential atom of life distinct from its external relations and environments. Immortal mind is the consciousness of the soul, its understanding of itself and of its relation to eternity. Mortal mind is an anachronism, as all mind is immortal; it is, however, employed by some as a convenient figure of speech; to be more definite

and explanatory it is necessary to use an ampler phrase, such as mortal state or condition of mind.

You often speak of changing your mind, and by so doing you only change your opinion of your method of thought. This is changeable and changes constantly, while the mind or seat of thought lives forever. In the use of language we cannot be too careful, as careless speaking creates more ill-feeling and entanglement than all besides; but a difficulty unfortunately, and we may add improperly, inheres in words themselves, scarcely two lexicographers agreeing perfectly as to their exact meaning, and all dictionary-makers giving several often diverse interpretations of the same word. From this source alone innumerable misunderstandings have arisen among professed metaphysicians as well as with the outside public; almost all metaphysical treatises need to be supplemented by a glossary, and as glossaries differ, obscurity to the mind of the general reader is almost inevitable.

In this series of lectures we shall endeavor as far as possible to simplify and popularize metaphysical terminology, not so much by the almost futile attempt made by some to exclude all unusual and difficult words as by an endeavor to trace their derivations and explain them, so as to make them familiar and self-evidently expressive throughout this course of instruction at least; whether others will be ready to adopt our interpretations or not remains to be seen. Our principal object is to make our own utterances plain enough to give those hearers and readers who may have hitherto been unfamiliar to a large degree with metaphysical phraseology a practical introduction to the many words constantly in use, and

yet vaguely misunderstood by a large percentage of students of metaphysics. Let us say once and finally we are no one's followers. We commit ourselves to indorse no one's theories, and we do not even pause to inquire whether we agree with Mrs. Eddy, Dr. Evans, or any other accepted authority on matters metaphysical. We are uncompromising advocates of free speech and a free press, and pity the wretched sycophancy, we might almost say idolatry, of those who make worshipful heroes, almost divinities, of certain men and women whose conspicuous position before the public, while it naturally and justly brings them celebrity, is no guarantee whatever that they are in any special manner divinely illuminated or inspired. The first step to be taken by all students of spiritual or mental science is to achieve mental or spiritual independence. Thus the oft-repeated cry of metaphysicians, "Let go of all earthly props and lean only on God," is never too loudly shouted. The question, of course, naturally arises, how can we lean on God? The first commandment of the decalogue, Thou shalt have no God beside the Eternal One, is susceptible of a variety of interpretations. Consequently, while the mass of Christians as well as Jews the world over are willing to join in the fervent ejaculation of Israel scattered all over the earth, "Hear, O Israel! the Lord our God is one Lord!" and, while they are willing to unite further in the sublime words of the Old and New Testaments, "And thou shalt love the Lord with all thy heart, with all thy soul, and with all thy mind, and with all thy strength," the question of the manner in which divine revelations reach mankind is always a matter of dispute.

Conservatism alleges that God miraculously, supernaturally, revealed himself to patriarchs and prophets who lived several thousand years ago; and Christianity sums up all ancient revelations by affirming that in the historical Jesus of nearly two thousand years ago divine revelation was finally completed. Liberal thought, on the other hand, is never tired of affirming that God's revelation is incessant, uninterrmittent, that God speaks as well as spoke, writes as well as wrote, and reveals as well as revealed his will to mankind. The translation of the idea of revelation out of the past into the present tense is the great triumph of true liberalism over conservatism. This liberal view of revelation is the corner-stone of metaphysical healing, as the true metaphysician depends solely upon divine, omnipresent help in all times of trouble, and relies exclusively upon divine strength, not as doled out professedly by narrow and exclusive schools of theology and medicine, but as imparted by way of celestial influx lighting up the entire nature of man and teaching him to consider himself as in daily and hourly communion with the Infinite Parent of all spirits. This idea does not, as some suppose, and that most erroneously, do away with the intervention of kindly human beings; it does not separate us one from the other as regards our existence on earth or in any other part of the universe, but it teaches us to bow before the shrine of truth only, and it makes individual conviction of right the standard for each human being. It recognizes no infallible or semi-infallible book, church, creed, or man; the essential ego, the *atma* within, is the final court of appeal: so every man becomes his own king and priest, as the chart whereby

he must steer his vessel safely into the port of endless felicity is not an ancient parchment scroll, neither is it the fleshly tablet of the heart; it is the spiritual table of stone, or rock of ages, the divine nature in man, which lies at the very root of man's being and will forever constitute him a self-reliant entity and yet a continual pensioner on the divine bounty; as Swedenborg says, "All life is an influx from the Divine Mind." In that sense all are dependents and recipients, and none of us have anything which we have not received, though in another sense we are self-dependent, as we do not need that any finite being should stand between us and the Infinite Fountain of all life. Metaphysical healing, which is healing by the power of mind over matter, acknowledges the Infinite Mind as not only very near to but positively the essential life of every finite intelligence, and it is to arouse that thought and feeling within the human mind, to enable it to lay hold of this great truth, that constitutes the true art of healing.

No one can have read the New Testament narratives without being forcibly struck with the constant allusions therein to a power resident in the patients themselves, called faith. This faith must have been vastly more than simple belief in a man or a doctrine, or it could never have been the instrument whereby they were made whole. Faith literally means fidelity; its Latin equivalent is *fides*, from which the English word fidelity springs; now fidelity or faithfulness means honor displayed in conduct, or honorable motive. Acting with an honorable motive is necessary to faithful work. Now, if faith makes whole, faith must be equivalent to spiritual health, wholeness

or soundness; faith has no fraternity with hypocrisy or simulation. Faith is honor, integrity, pure and simple. It shrinks not from persecution or opposition; though it does not hazardously court oppression, it has no fear of man-made law; it scorns Mrs. Grundy, and is ready to take its stand on the simple rock of conviction, smiling at the angry breakers as they dash in blind fury and impotent rage against the solid terra firma on which the spirit conscious of rectitude takes its stand. This is, in brief, saving faith; it is loyalty, and loyalty must ever be assigned the highest place in morals.

We have no intention whatever in this course of lectures of indulging in historical controversy on the New Testament; that is not our aim and object, but as this book will doubtless fall into the hands of a large number who have been brought up in the Christian faith, and who still revere the New Testament as a heaven-inspired volume, we will leave it to theologians and historians to settle the external points of controversy always raging and address ourselves to the spiritual teaching beneath the cover of the letter. Divine laws and methods never change. It is a matter of utter indifference to us whether names, dates and localities can be depended upon or not. We have a record in existence highly prized by millions of civilized men and women, which is literally crowded with cases of the marvelous restoration to health by unusual means, means not endorsed by the conservative medical colleges, at least, when every device of medicine was useless, and had been abandoned in despair, and what lends added emphasis to the New Testament story is that it is not altogether unique. Other his-

tories perhaps more venerable still are replete with similar narratives. Egyptian aud Hindoo priests in the long, long ago healed men and women in ways so similar to the methods of Jesus and his disciples that one may be easily pardoned for thinking that possibly the Christian scriptures were in large measure transcripts of older Bibles. Be this as it may, the greater the antiquity and the more numerous the instances of such kinds of healing, the more testimony in its favor. If spiritual healing were something new, born in this century of novelties and sensations, it might be a craze, a nine days' wonder, a bubble on the surface of thought, here today and gone tomorrow; but as it has stood the test of thousands of years, and constituted the great secret of Oriental theosophy long before A. D. 1, there can be no chance of its exploding now; it has lived too long and conquered too many obstacles to be silenced by persecution or ridicule, but like the hardy forest oak of centuries' growth, it grows hardier with every storm, and promises ere long to become the supreme, masterful giant among the trees, in comparison with which all other forest growths will fade into impressive insignificance. Idiosyncrasies like parasites will come and go; for a time they may so cover the stately trunk of the tree round which they wind their poisonous arms that they are by superficial observers mistaken for the tree itself; but one by one they perish and are looped away, while the tree whose life they threatened, being a tree of life immortal, shows its vigor in no way so powerfully as by its repeated victories over what may be termed the enemies in its own household.

Metaphysical healing, or more explicitly, healing by

spiritual power is the only absolute method of healing. Spiritual science like mathematics is absolutely exact, while all beneath it is valuable just in so far as it is related to it and no further.

We do not, in our teachings, deny that cures are performed apparently by outward remedies. We do not deny that many reputed cures through the agency of faith and prayer are unreal, and are followed quickly by relapses; we shall not strive to evade an issue or shirk a difficulty arising from such, to many most unwelcome facts; we shall, however, make a sincere and earnest effort to help all who study with us to meet these difficulties bravely, until at length we hope they completely overcome them. All we can do either in lectures or classes and all healers can do in their practice is to help all whom we and they come in contact with to rise to such heights of spiritual attainment that, like climbers to the summit of some lofty mountain they find themselves above the tempest, while the dwellers in the valleys are drenched with rain and alarmed with sonorous peals of thunder and flashes of blinding lightning. Those who have made the steep and toilsome ascent of a great elevation, standing at its top can look up only to clear blue skies and shining sunbeams, beneath their feet the clouds and tempests hold their carnival. In brief, metaphysical studies are intended to help you all to ascend the mountain of health, on the summit of which you are free from, because above the reach of, drenching rains, furious storms and sombre clouds which hide all heavenly landscapes.

To qualify one's self for healing others needs that all the work of self-healing through spiritual growth

be accomplished first, and before you can yourselves be free from disease and suffering you must be free from that dwelling-in-the-valley condition of mind which, in spite of all the boasted culture of these closing years of the nineteenth century, is unhappily the average state of the average member of polite society. Let no one imagine there is a royal road to health other than the king's highway of constant and soulful effort to attain what lies before and on high; none can dispense with the initiatory work of spiritual culture, which is not always easy at first, but is on the contrary like the little book said in an ancient allegory to have been eaten by a prophet, bitter to the taste, difficult to swallow, but sweet as honey when once it had passed the alimentary canal. To correct a vulgar misapprehension in the minds of many, it is a duty we owe ourselves as well as the public, to say that simple denial of the existence of disease will never effect radical cure in difficult cases, however much it may charm away the minor hysterical difficulties of hyper-sensitive people. The utter disregard of all so-called laws of health advocated by extremists is to a large extent a fallacy based upon sciolistic assumption, and certainly not upon a spiritual understanding of the true science of being. "Say it's not there, and it's not there," is not a formula which will be found to answer in serious cases of derangement; magic may be very attractive to the marvel-loving and the superstitious, and it is impossible to affix limits to the power of human imagination; but stumbling along in the dark of nescience is not walking in the light of science, and if we are to teach a science and expound a philosophy we are surely called upon to insist that a race must be run and a battle fought by

every separate student before a prize is secured or a crown is won. To indicate the line of march to be followed by every soldier in the regiment is the work of the teacher, and to struggle to discipline every passion, appetite and desire so that every inclination which wars against the soul may be curbed and reined in, is the work of every student. Let us then accept this great twofold truth at the outset of our studies. "My Father worketh hitherto, and I work." The Father coöperates with the child; the human mind must do its part, the human will learn its lesson and throw its influence on the side of truth, and then in rightful relations between the Creator and the creature we can discern the advent of a glorious state in which sickness will be unknown, and error and ignorance be dead, crushed by the all-victorious heel of the sun-clothed woman, or the affections illumined with divine wisdom. No more beautiful hymn was ever written than the one by Bowring, found in almost every collection, every verse of which ends with the glorious sentence, "God is wisdom, God is love." Here we have the sphere of truth, not a single hemisphere. We must be wise as well as loving, intelligent as well as sympathetic, rational as well as emotional, before we can scale the pyramid and reach the apex of successful humanitarian endeavor.

LECTURE III.

WHAT IS DISEASE, AND HOW DOES SPIRITUAL SCIENCE PROPOSE TO OVERCOME IT?

IN our last lecture we hope we defined with sufficient clearness our reasons for adopting the phrase "Spiritual Science." It appears to us the most lucid and comprehensive title or name we can possibly apply to the system we are trying to expound. Remember, we lay no claim to invention, discovery, or originality; exposition and explanation constitute our only forte. Mrs. Eddy and her followers use the term "Christian Science," and call themselves Christian Scientists. For several reasons we refuse to accept that label; because of its exclusiveness, and by reason of its distastefulness to many minds, we consider it should be surpassed by those who do not claim to be Christian in the narrower sense of the term, which is after all, an ecclesiastical and to some extent a sectarian one. The words "Christ," "Christian, and "Christianity" are not pleasant to the ears of our Jewish friends, neither are they at all acceptable to a large number of Spiritualists, Theists, and Free Religionists, all of whom can study and practice mental and spiritual science. That the power to heal does not belong exclusively to a set of persons belonging to an exclusive sect or party is self-evident, and no publication of recent times has done more to enforce this fact than an article in

the *Century Magazine*, June, 1886, in which an eminently Christian man, a Christian apologist and partisan, we may say, points with unexpected candor and liberality to the equal benefits flowing from the practice of persons of widely different schools of thought and phases of religious belief. Roman Catholics and Protestants, Faith and Prayer Healers, Spiritualists and Buddhists, all point to the miraculous cures effected by them in accordance with their own peculiar and distinctive methods of operation; and it cannot be denied that Allopathy, Homœopathy, Hydropathy, Magnetism, Electricity and Eclecticism, besides an immense number of minor systems, can all point to their laurels and bring forward marvelous cases of cures performed to substantiate their claim that their particular system or mode of treatment is the only really efficacious one. Not only miracles, but miracles of healing, *i.e.*, wonderful or astonishing, and therefore truly marvelous cases, are continually brought before us. Statuvolence and vitapathy are numbering up their jewels and sending out accounts of the wonders performed through some mysterious agent hard to define, but evidently potential and curative in its influence, while Light and Color cure is so much the rage in some quarters that the disciples of the sun's rays refracted through the prism and admitted to rooms and baths through various colored panes of glass triumphantly point to the refulgent orb of day, and declare that when any are sick among them they have only to call upon old King Sol to restore them to health.

The tendency of the present day is toward eclecticism in everything; but unfortunately the so-called eclectic is

as much creed-bound very often as the most rigid allopath. His creed itself is perhaps a more liberal one, but he is often a rigid dogmatist nevertheless. True eclecticism in spirit rather than in name never denies the good accomplished by any person or any system; and when a metaphysician is intelligently and inclusively eclectic in his theory he never refuses to accept gratefully the blessings conferred by those who do not sail under the metaphysical flag or avowedly practice in harmony with metaphysical formulæ. Disease, as the word itself implies, is the want of ease, the opposite of ease. Health is harmony, disease is discord; and while an old-school doctor may attribute illness to a mince-pie, while a mental healer will argue that functional derangements have their rise in disturbances of the mind, diverse though their opinions and methods may be, both may succeed, or possibly in some instances the disciple of Esculapius may succeed where the mental healer does not, in removing at least the symptoms of the malady. That medicine is not an exact but only an experimental science is everywhere conceded, and the simplest common sense is surely enough to convince a most ordinary thinker that to experiment with poisonous drugs and dangerous minerals is a pretty risky affair. We advocate a system which employs nothing deadly and permits the use of nothing at variance with man's highest ideal of correct and harmonious living. We place spirituality and morality in the foreground and teach a theology rather than *materia medica.* By a theology we mean a spiritual science, just as truly a science as geology is a science. You notice the termination of the two words is the same; the distinguishing Greek noun in the one case is

theos, and in the other *geos*. Theos means God and all divine things, geos the earth and all terrestrial things; therefore theology should be as much a science of the heavenly world as geology is a science of the earthly state.

Anthropology, or the science of man, can never be truly taught unless we consider man as a spiritual being; the gross materialism of medical colleges brutalizes instead of elevates the students. They are taught to ignore if not to deride all things spiritual, and in their learned ignorance tap their foreheads and declare all their intelligence is boxed up in a physical brain in the interior of their heads, whereas the simplest reasoning ought to convince them that such cannot be the case, as the human brain changes as constantly and as radically as all other portions of the body, while the four great spiritual powers possessed and manifested by humanity, Memory, Understanding, Affection and Will, live on long after the molecules forming the brain have changed so entirely that probably not one of these original minute particles of matter remains. "The brain secretes thought as the liver secretes bile," is the utterance of many a college-bred young man, and medical colleges are educating women in these days to the same height or rather depth of sciolism. Life is a spiritual power, man is a spiritual being, the basis of life is spiritual. "Dust thou art, and to dust returnest," was not spoken of the soul, but only of the frail changing tenement called the physical body. These and many other aphorisms and truisms stand at the very threshold of metaphysical discoveries. The basis of our philosophy must be spiritual, and when we have found the spirit we have found the key to all the mysteries of

human existence. Who can minister to minds diseased? is the question ever recurring among invalids. Popular novelists put into the mouths of their heroes and heroines the plaint, "Oh! how much longer will doctors try to discover in the body the cause and seat of these ailments which we know only too well can be found only in our sad and discontented minds?" Dyspepsia, neuralgia, consumption, liver and kidney difficulties, and a host of other distressing maladies appear in the body reflected in a mirror as it were, only after they have found a lodgment and taken their origin in a discordant mental state. Many metaphysicians say there is no body and therefore it cannot suffer. Such reasoning may be considered thorough and logical by some minds, but to the mass of humanity it does not and cannot appeal with the force of truth. We do not deny the existence of the body, though we regard it only as an effect, certainly not as a cause. Even the spiritual body, which is the real imperishable structure in which the spirit dwells or which it forms by the exercise of its volition as an instrument of expression, is only an effect of the essential life principle, without which there could be no body, which is but an instrument, the body holding the same relation to the spirit the organ holds to the organ-builder.

We can conceive of the possibility of there being in the world men who could build organs if they tried, but have never built any as yet. We can conceive of slumbering talent, sleeping causational power, if we may use such an expression; latent genius, dormant energy we meet with on every hand, but an organ without a mind to bring it into existence is an impossibility. To try and think of one is to endeavor to realize the im-

possible. We can conceive of spirit entirely separate from matter, dwelling in a realm of pure mind with no organ of expression, and so we can think of spiritual beings who have never had any earthly experience, but a body without a spirit is as impossible as a house without a builder. The New Testament informs us of two distinct bodies, one natural, the other spiritual. The word "natural" in that connection of course means physical or material, or, when applied to mental things, to that state of condition of mentality which man shares in common with the lower animals; there is then an animal body and also a spiritual body. You must take notice not only in reading the Bible, but also the works of Swedenborg and other spiritual philosophers and seers, that the word natural, whether rightfully or wrongfully we will not now discuss, has been used only in its lower sense, and signifies animal material, or physical, therefore it is said the natural (animal) man (or part of human nature) does not comprehend the things of the Spirit, of God. They are indeed, as Paul says, foolishness not only to the physical senses, but also to that worldly mind and proud intellect, which, though capable of amassing many important facts concerning physical existence, has no means whatever at hand for discerning spiritual truth or demonstrating immortality. It is to the spiritual body our attention is turned when we utter the oft-repeated truth, "Man never dies." The human body never dies, for the spiritual organism does not see corruption. It is not dust, from dust it did not spring, and unto dust it can never turn. It may improve, and grow more and more beauteous as ages move, but death and decay can never effectually assail it.

It is a noteworthy fact that in all ages when angels or spiritual messengers, ministering spirits, have appeared to men they have shown themselves as perfectly human in their form, and always in the enjoyment of perennial youth. The angels never grow old; they are young always, and these angels, ministering spirits or messengers, are your own brethren, members of the race to which you belong, human beings more fully developed than yourselves; as men are more fully developed than boys, and women than girls, so angels are more fully developed than men and women, and that is all the real difference there is between the angels and you, who are a little lower than they. The spiritual body cannot wear out or decay, and there is no reason why the physical body should; and here we are stating a novel and startling proposition, not new to students of the occult, not new to those who have peered deeply into Rosicrucian and other mysteries, but diametrically opposed to the prevailing belief of Christendom and all the rest of the world. We ask you to lay aside all your prejudices and preconceptions, and lend us not only your ears but your most earnest attention while we reason with you on this matter, for remember we are no dogmatists. We ask no one to agree with us, but we fully agree with the author of Proverbs in this at least, that it is a shame and folly to answer a matter before we have heard it; we must all be ready to welcome revolutionary truths, and not let the popular idols of misbelief and ignorant superstition bar for us the Golden Gates which open into the temple of heavenly wisdom.

The body is frequently compared to a machine, and a machine wears out: therefore say those who compare

things which differ, and a machine differs widely from a human body, "the human body must wear out too."

"Constant use wears out my piano," says a musician, "and constant use wears out my body too, for my spirit's fleshly tabernacle is an instrument which wears out by constant use just as truly as a musical instrument grows old and useless by continued service." Now let us see whether there is really any true analogy or not between the piano and the human body. In the first place, the body is animate and the piano inanimate; that is a wide difference to start with. In the second place, the wood, wire, ivory, and all the other materials which go to make up a piano are just so much inert matter put together by mechanical skill, but endowed with no recognizable power of recuperation or increase. Can a piano lose several pounds of its weight and then recover them? If a piece is knocked off from the piano it is gone, it never replaces itself; if the bulk of the instrument is lessened it never recuperates; but man does. Man's body is not made in any sense after the fashion of a neuter machine. The physical body of man is an ever fluctuating concourse of molecules; the particles composing the human body change every moment. Thus the structure is being incessantly renewed, and this perpetual renewal of the fabric is an antidote to all destruction and decay.

The elixir of life so long sought for by the mystics could never be discovered in any powerful medicine or potent spell administered by sense, and those who become to any degree versed in the esoteric doctrine of magic know that the utmost claim made by the wise and learned initiates of secret spiritual orders was that by a life of rigid and long-continued self-discipline

they could arrive at so high a point in spiritual development as to be able to look from thence with sublime indifference on all material things. They claimed, as Jesus claimed, that the highest condition of man was when he had reached a stage in his unfoldment where he could say with truth, "I have power to lay down my life and take it again, power to destroy the body, the living temple, and build it again." This power is not the exclusive right or possession of one here and there, but is common to universal humanity, and the secret of the unlimited prolongation of life in the body is the simple but all-comprehensive secret of so disciplining the lower to the higher nature, that the spirit can command the body instead of the lower passions controlling the spiritual aspirations and desires.

We do not say that physical immortality is ever desirable, but we do say that the happiest, purest, easiest, and most natural way for the spirit to quit the body is for it to withdraw from its sensuous envelope in response to a more powerful drawing toward the spiritual realm of being.

There is a vast difference between the thought of always dwelling in a material form and the thought of being able to do so if one desired. We do not believe the most perfect race of beings the planet will ever sustain upon its surface will become physically immortal, but we do believe the reason why they will not always remain on earth is because they will not wish to. Is there not a vast difference between voluntarily leaving a tenement and being rudely evicted from it? Is it not far sweeter and more reasonable to contemplate death as the voluntary severance by the spirit of

the chord which binds it to the flesh than to think of death as an accident or a something dreadful and inevitable to which we must all reluctantly submit? In death robbed of its terror, regarded as a welcome change, a happy release, there is nothing to be feared; but in death as the result of accident, the effect of dissipation, or the last stage in a long, painful illness, there is indeed much to be feared and avoided if possible, and judging by all accounts received from communicating spirits who have passed through death summarily or prematurely, their condition beyond the grave is anything but an enviable one. They seem in many instances to be like poor victims of a sad catastrophe, driven from their homes, their dwellings swept away by fire and flood, while they, homeless, helpless, hungry and naked, wander as wretched mendicants around the haunts which once they called after their own names. Disease is most certainly unnatural, and so is unwelcome transition to the spirit world; the dear good old man or woman who departs in peace, having fulfilled every duty on earth, passes away, not reluctantly, but joyously; in such cases the spirit makes no effort to retain the body, but rather gladly lets it go. In many instances those who attained power to preserve their earthly forms as long as they wished, according to mystic writers, preferred to pass from the realm of mortal sense to lingering any longer here, and as Hargrave Jennings, an eminent writer on the Rosicrucian Mysteries declares, that those very men who had power to make gold by magical means no longer cared for it, as no mind bound by the love of mortal things is sufficiently emancipated from worldly desires to have attained to that sublime spir-

itual altitude which must be reached before one can exercise the true magician's wand.

Disease should not be nor will it be the reason for man's passing to spirit life in the new generation. Disease is a something so repulsive, so hateful, that fortunes are spent every year in the endeavor to overcome it. The numberless doctors in every city, almost in every village — there are swarms of medical men, and most of them have a fair, some a very large practice — amply testify to the natural hatred of sickness which in every part of the world naturally fills the human breast. The greatest men of the East, the most celebrated in all history, are those who have destroyed and conquered disease and established health in its stead; but though there are a great many excellent men, ornaments to society, in the medical profession, it cannot be denied that diseases multiply, and the death rate increases in the very heart of the pretentious and highly cultured civilization of the present day. Why is it, we enquire, that while doctors multiply, so do diseases? Why is it that almost every new medical work contains a description of some new disease and how to treat it? Theological quackery has always taken for granted that children came into the world already ruined and lost. Schemes of salvation have been invented to save men from the inherited curse, and children's minds have been blighted in the bud by the inculcation of doctrines, upon which every conceivable abuse has fattened. Medical quackery has taken it for granted that children come into the world physically damned; but the medical man, unlike the priest, does not offer a full and free salvation from all the physical effects of Adam's fall, while the church does hold out

hopes of unending felicity and more than a return to the bliss of Eden for those who take her spiritual nostrums in the forms of belief and sacraments.

Children should never be taught to look upon disease as anything but unnatural and foreign to their original constitution. Health, not disease, should be held up before them as in accordance with nature's laws. Disease, the want of ease and its opposite, is no more natural and necessary than discords are in music. The science of melody, not of an unmelodious noise, is taught in our academies and conservatories. Truly, disease is a state of imperfection, but it is more and worse than imperfection. It is a state of inversion of good, a perverted condition, disorderly and utterly foreign to the law of growth; it is a mistake, an error, a something never to be expected, petted, fondled or condoned with. Diseases and vices are all alike tares which truth must bind in bundles for the burning in the unquenchable fire of purity and divine understanding. We must make no concessions to disease, no compromises with it. It must be attacked root as well as branch, eradicated from the system by its prior eradication from the mind, and it is this work of eradicating disease which spiritual methods are alone capable of accomplishing. Causes, not symptoms, must be attacked, for if we fail to find the source of error, no matter how often we may lop off its branches, its root remaining, it will continue to put forth new wood, new leaves, new flowers, new fruit. A razor can never do the work of a depilatory, scissors can never take the place of tweezers. External methods of treatment temporarily destroy appearances; they remove outward indications, but instead of destroying the root of the

malady they essay to cure, they throw fresh strength and vigor to its already robust root.

We cannot for a moment doubt the evident sincerity and deep conscientious feeling of many who parade the vices of society before the world, and especially before the young, but while giving them credit for the goodness of their motives we are compelled to differ from them entirely in their method of operation Private lectures to young men only or to young women only are not necessarily evil, and when of a strictly anatomical and physiological character may fairly be said to constitute a legitimate fraction of collegiate education; but our deep-seated conviction is that co-education, or the equal training of both sexes in mixed schools and universities will soon completely supersede the one-sided training still so much in vogue. It seems to us for this and other yet more important reasons a mischievous concession to old fogyism for modern reformers to speak to one sex in the absence of the other on any matter in which both sexes are equally interested; and as nothing can possibly affect man without also affecting woman, and vice versa, so that system of training which seeks publicly and privately to educate men and women, girls and boys together, in all that pertains to their genuine welfare is the nearest approach to the ideal in education.

But the most important question before the world is what to teach and how to teach it. The recent celebration of the two hundred and fiftieth anniversary of the founding of Harvard University, one of the most celebrated and influential colleges in the world, has opened afresh the question of the true basis and best methods of human

culture everywhere. Newspapers are crowded with glowing accounts of anniversary exercises, reports of brilliant speeches by eminent educators, and learned essays by worthy men and women on educational topics fill the pages of the leading magazines, while the pulpit takes as a text, "Add to your faith knowledge," and straightway discourses upon education. Education is unfoldment, not cramming; it is a healthy, natural exercise which ought to be positively delightful to all who engage in it. Instead of being regarded as an irksome task or unpleasant duty it should be unalloyed pleasure, and it is wherever the true meaning of the word is upheld in the methods employed. The trouble is that a great part of many people's time is spent in learning what they have to unlearn afterwards. Children and adults are all taught many things it can do them no good to know. The less one knows of vice the better, for knowledge of evil benefits no one. It is only the knowledge of good we require; there is infinite meaning, which does not, however, lie upon the surface in the old allegory in Genesis, of the tree of the knowledge of good and evil. The knowledge of good is enough, to learn evil is both a mischievous and superfluous study. Time is fleeting, and the conservation of both time and energy is the object in view in all sound ethical and economical instruction. Many persons talk ridiculously of young people seeing the world and sowing their wild oats. A popular delusion seems to have inebriated the minds of many to the effect that contact with sin is positively beneficial; thus young persons ought to see death (miserable life) in all its hideous foulness, not always indeed in the naked ugliness which is so repellant to all sensitive

persons, but masked in brilliant salons, in aristocratic brothels and polite gambling hells; the cesspools of iniquity in which many young men are not only permitted, but encouraged by their elders to roam, are the plague-spots of society, the festering sores on the social body which should never be recognized except by those who recognize them only to remove them.

When we were lecturing in San Diego, in Southern California, we were questioned as to the good or harm being done by a certain Ben Hogan, who was drawing crowds nightly to a Methodist church and regaling his audience upon the sweetmeats and spices which he had carefully culled from the gaming table, the habits of confidence men and other disreputable individuals — the newspapers publishing column after column of instructions in the art of cheating. All this, remember, from the lips of a "converted" man posing in the role of evangelist, or revival preacher. Again we say we do not impute unworthy motives to the man in question or others who follow courses similar to his. We do, however, most vehemently denounce the modus operandi of any such revival work, for if it revives anything it can revive nothing but prurient curiosity and a distorted inventive genius which will in many instances set to work and endeavor to improve upon the models presented from the sensational pulpit. It is useless to say the lecture is delivered in the interests of morality, and the lecturer never finishes without sermonizing upon the wickedness and terrible consequences of such dastardly acts. The bulk of the young people in his audience who have been attracted merely for amusement are in too many instances like children who eat the middle out of a tart and leave the crust; to such

the glowing accounts of vice are the jam or mincemeat, while the moral teachings between which the sensational body of the discourse is sandwiched is the forsaken and unpalatable crust and as the crust of a strictly orthodox pie is often nearly as unwholesome as the center, it may not be altogether a mistake to refuse it, for revivalists instead of dilating upon the natural and inevitable consequences of misdeeds, picture on the one hand a hell utterly at variance with all ennobling sentiment for the finally impenitent, and instant salvation, and, in the event of the body's dissolution, glorification, for all who believe then and there that Jesus is their Saviour and the atonement made on Calvary the propitiation for all their sins, past, present and to come.

We cannot be too urgent in our protest against bringing young people especially, face to face with evil; necessarily such befouling contact with pitch only blackens the one who handles it, and never does it give the slightest resisting power to those besmeared. The work of true science is to enlighten youth in true knowledge and virtue. There is no science of evil; evil is unscientific, irrational; it is opposed to all truth and right and it can never assist any one to the right knowledge of anything to be shown a picture of something maimed, hideous, distorted; such a mental image should never be allowed to pass before the mirror of the youthful mind. Plenty of evil will be brought before young people in their contact with society as at present organized in any case without teachers of morals stirring up foulness and causing their listeners to inhale the stench of error.

Just as it is with moral obliquity so is it with physical disease; to study disease or *pathology*, the

so-called science of disease (literally a treatise upon disease, or a word about it), is to make a lamentable mistake, as it introduces a highly objectionable, an exceedingly pernicious element into a curriculum. We do not want to know anything about disease except in this sense: to know what health is, and therefore to understand that whatever is opposed to it must be disease. Take, for example, a teacher of art: he needs to show the students whom he is instructing how to draw or paint correctly, he must show them how the lines and colors should look, how they should blend; his incessant and untiring endeavor is to place the true model, the correct ideal, before them; in their ignorance and inexperience, and too often through carelessness, they will do a good deal of bad work, they will disfigure paper and canvas by crooked lines and discordant combinations of color; but it is not for the teacher to imitate their errors and discords, wasting time, energy and material in multiplying incorrectness. He must be in all things faithful to his highest ideal of right and perfection. If the lesson is only how to draw a line, the teacher must draw the line correctly and never any other way than correctly. The student must become familiar with the perfect line, see it before his mind's eye, and by constantly gazing at it and dwelling upon it he will at length be able to duplicate it. Now, nothing is so necessary in a college of health as to get the minds of students and invalids onto health and away from disease. Everything in the house should be harmonious, colors should blend, forms should be true to nature, sounds should be melodious, everything grating and jarring should be rigorously excluded, and, above all, patients should

never be encouraged to talk about their ailments. Disease is not a proper subject for conversation. It is well enough to mention it confidentially to an experienced friend, or one to whom you apply for relief, but to make it a topic of discussion on ordinary occasions is both poisonous and disgusting, as many persons are so pitiably sensitive to the feelings of others, and many have such vivid imaginations, that they are at once made unwell themselves by hearing of the sicknesses of others. A hospital for this reason is often a nursery for disease; dormitories filled with ailing and complaining patients, moaning and sighing, turning restlessly from side to side on their uneasy couches, prevent recovery among sensitive people, despite all the care and kindness of doctors, nurses and attendants. The same is true of lunatic asylums, prisons and penitentiaries. In all such institutions, no matter how good the management and efficient the officials, the inmates corrupt each other as one breathes disease and insanity from the atmosphere impregnated with noxious emanations. A vitiated room from which air and sunlight are excluded is a chamber of death, but when poisonous gases breathed from the patients add to the unwholsomeness of the in any case "sick chamber," the combination of horrors is fearful to contemplate.

Thanks to the progressive spirit of the present, sanitation is being made a study; ventilation is receiving attention, sunshine is being welcomed, and forms of treatment are surely if slowly becoming less barbaric, but the institutional fever shows little signs of abatement even yet; to mass sufferers, lunatics and criminals together is still the prevailing custom and idea, and

until such ideas and practices are fully eliminated from society disease will increase, crime will multiply, and organic efforts to check it will prove ineffectual. In short, metaphysical methods, though in perfect harmony with sanitary and dietetic measures, though in full sympathy with every effort to put virtue and cleanliness to the front in place of vice and dirt, are at deadly variance with all those antiquated hospital and asylum theories which still hold sway in popular belief. Overcome evil with good, is the adage of all true metaphysicians. This good is health versus disease, sanity versus insanity, virtue versus vice. To isolate the sick and then surround them with the healthy, to isolate the insane and give them thoroughly sane companions, to isolate the vicious and put them in the society of the positively virtuous, is the key to complete reformation in medicine and reform. Whenever possible, patients should be treated in their own homes, and every true healer must teach his patient the science of health, thereby making him strong to resist disease in future.

LECTURE IV.

PRAYER AS A HEALING AGENT.

FROM the earliest times, prayer has been assigned a prominent place in therapeutics, not indeed by the hard-headed scholars and materialistic philosophers who pride themselves on what is now popularly regarded as scientific agnosticism, but by the great mass of mankind, and we can never overlook the fact that the majority of men and women are not and never have been great thinkers. Emotion sways a far larger multitude than can be influenced by cold logic. Thus the logician may have a select, but usually only a small assembly to address, while the emotional enthusiast, no matter how illogical or even irrational his conclusions, usually finds himself when on the platform face to face with a numerous auditory. It is just so with literature. The books most widely read are never those which appeal to the profoundest depth of human intellect. They are sensational and romantic treatises dealing with the affections rather than the reason. Love stories flood the book-market, and they always find a sale, while purely scientific works have only a very limited circulation. It cannot be denied that mankind in general is far more emotional than rational. They are far more religiously than scientifically disposed; for if today scientists may be

counted by millions, religionists number hundreds of millions.

Religious belief is natural to the race. It cannot be eradicated; all endeavors to eliminate it must entirely prove futile, for it is an essential product of human nature; but like all other tendencies, it does mischief when allowed to run wild; it needs training, disciplining and hedging round with reasonable walls or fences of intellectual restraint. The emotions, sentiments, feelings, all need to be assigned to their proper places; their functions need to be studied, and their culture and exercise made a matter of the most careful consideration. Emotion is essential to love, for love is itself an emotion, or at any rate it is the source of emotion. Hate and dislike are only inversions or perversions of its expression. Religion is truly founded in love; thus the two greatest commandments of religion are, Thou shalt love God and thou shalt love thy neighbor. All religious sentiments, duties and obligations take their rise and find their fulfillment in love. God is love; love is the supreme good; without it there can be no virtue worthy the name either in theory or practice. Even the old Roman idea of virtue, as synonymous with valor, courage, bravery, had its source in love. Men love their country, their homes, their families, their co-patriots; therefore they are ready to fight for them. They even shed the last drop of their heart's blood for what they love the best. Whatever is beloved has its valiant defenders and, if need be, its martyrs, but whatever calls forth no affection inspires no heroism, no ardor, no devotion. We all know how potent is the spell of affection; it is stronger than all beside; it is the absolutely unconquerable element in

man's constitution which links him to deity and immortality. Love inspires prayer, and true prayer is nothing more nor less than love in exercise. Prayer must be regarded as affection struggling to accomplish wonders on behalf of a beloved object. As love laughs at bolts and bars and undertakes to effect an escape from prison which reason could never pronounce feasible, so love lays hold upon infinite benevolence, allies itself with faith, forms allegiances with hope, and controls both faith and hope, using them as servants to do its bidding. Love is mightier than either faith or hope, mightier than both combined, but employs these sister graces in the accomplishment of its end. It takes them indeed into partnership with itself; but they are juniors, it is ever the senior and the director of the firm.

Prayer is spoken of as foolish by many who do not understand it and cannot comprehend its relation to eternal and unchanging law. From their standpoint it is folly to pray; prayer to them is idle breath, and were they to attempt to pray in their present frame of mind, unless the attempt to put prayer to a fair test changed their position and personality, they would utterly fail to gain answer to their petitions because in reality though seeming to pray they would not and could not pray at all. Prayer is the outgoing of spiritual energy; prayer is no rival of work, no substitute for earnest and practical effort. It is work, only it is not work of any ostensible kind. It is not physical employment, but it is the putting forward of the most earnest effort of the spirit. It is sometimes hard, even painful, agonizing work. It uses every nerve of the spirit, it strains every fibre of the mental being;

thus many persons are exhausted through the fervor of their supplications; they are positively worn out mentally and physically, through the hard work some earnest prayer has been to them. True prayer, however, does not of necessity involve difficult and trying labor. On the other hand, quite the opposite; for when rightly understood and intelligently made use of, the agency of prayer is the exercise of the sweetest, calmest and most tranquilizing of all the powers and activities of our being. Let us consider prayer under several distinct heads.

First, does prayer, or does it not, presuppose fickleness on the part of Deity, or mutability in the law governing the universe? We answer unequivocally, without an instant's hesitancy, true prayer acknowledges first and last the unchangeableness of Deity and universal law. How then does prayer accomplish anything if God and law are immutable? Precisely in the way that all work is rewarded and industry crowned. We must understand what the universal, immutable law is before we undertake to say what can and what cannot transpire beneath its sovereignty. On the question of universality and immutability of law in the universe most thinkers are agreed, but on the question, what is the source and character of this all-pervading and all-prevailing law? philosophers differ widely. Theism postulates law as the manifestation of intelligence; it conceives of Infinite Mind as the original inspiration of law, but atheism considers law to be supreme over intelligence and the cause of it. To use a favorite expression, and adopt a favorite method of those calling themselves agnostics or materialists, reasoning from the known to the unknown,

from the seen to the unseen, from the physical to the spiritual, from effect to cause, let us see where we will be landed. Will it be in the arms of cold, unfeeling force, or in those of warm, conscious and loving intelligence? There can be in the earthly state no law without pre-directing mind. Laws are not the creators of will; the laws of a country or a state do not pre-exist and then slowly evolve will in the persons whom they govern; but will is in every case the source of the being, and the only means of the enforcement of law. If we then have to do in universal nature with an Infinite Intelligence, an all-directing mind, and if we ourselves are recipients of the Divine nature, may there not be infinite truth in the Scripture passage, "God worketh in us both to will and to do of His good pleasure?" God works in us, God prays to us. We hear the supplicatory voice of the spirit of the Eternal in our own souls whenever conscience speaks, for conscience is not as some vainly imagine — a mere product of earthly training to be altered and modified by changing beliefs and circumstances. Conscience is collective knowledge, universal knowledge, concrete information, truth heard and known to some extent by all humanity.

Dr. Solomon Schindler, in a very excellent discourse delivered in the Columbus Avenue Jewish temple, pointed out to his audience one of the most striking illustrations of the fact of the Divine indwelling, when he showed how human ideas of wrong always remained, but they grew keener and more vivid as a brighter light of truth and knowledge illumined man's understanding. We think more things wrong today than we formerly did, because we have keener perceptions of right as a

people than the Israelites had in the days of David and Solomon. But we never call that good which our ancestors regarded as evil, while we do consider many things evil they in their ignorance at least tolerated as allowable. Every one of the ten commandments constituting the Decalogue still remains at the foundation of all enlightened jurisprudence the world over. To acknowledge one only God, to refrain from evil speech, to observe one day out of every seven for rest, to do no murder, to commit no adultery, to deal honestly and bear only true witness, and to covet naught, all these are commands engraven on the heart of society. Truth when once apprehended is never lost sight of by the world. Truth never becomes falsehood, wrong never becomes right. We do not all hear the voice of truth with equal distinctness; we do not all enjoy an equally abundant moral revelation, but so far as it expresses itself at all, the moral sense is the same in every human being the wide world over. We must never let go of the proposition, there is an absolute right and an eternal distinction between right and wrong in the very nature of things. Sophistry alone endeavors to rob us of our moral heritage and becloud the clear vision of the immortal soul.

It is natural to man to ally himself with celestial power, to seek divine help and heavenly aid in every time of doubt, difficulty and trouble. The very act of prayer is a conscious and effective effort put forth by man in reasonable hope of achieving by means of it a definite and desired result. Half-way fatalism, with its manifold errors and inconsistencies, is always ready to step in and declare prayer to be foolish and valueless, because prayer as a spiritual power cannot be measured

and detected by earthly standards. The thoroughgoing fatalist, if there is such a person living, must deny the possibility of changing any conceivable condition in any part of the universe by any conceivable kind of effort on the part of man. Therefore, all action is either inevitable or useless. We must either consider ourselves entirely incompetent to accomplish anything by any sort of endeavor, or we must allow that all our endeavors are foreordained and part of an infinite plan we have no hand in altering. If fatalistic argument is sound, even fatalism itself does not necessarily offer any objection to the efficacy of prayer; it merely compels us to consider ourselves in the light of machines, and our prayers as a part of the inevitable working of the clock-work arrangement of our being. Prayers are answered at all events; to say the least, they appear to be answered. They are not in vain, for many and many a sufferer who has vainly sought relief in all other directions has found relief in prayer. Let scoffers say it is fancied or imaginary relief, let them in their supercilious contempt for all things spiritual declare prayer to be consummate folly, an exercise unworthy of rational beings; their vulgar jibes and sneers can never alter facts, which indeed are stubborn things. The efficacy of prayer is a demonstrated fact in this world in the nineteenth century, and if imagination and fancy can be induced by prayer, and these are such powerful therapeutic agents that can relieve suffering and cure distressed maladies, if they can turn despair into hope, misery into joy, complaint into thanksgiving, then let us thank God for having so constituted us that we are amenable to the blessed curative influences of fancy and imagination.

But what are fancy and imagination? can skepticism decide? Are they not mysteries, well nigh insoluble factors in human economy? The word "imagination" leads us to suppose that, when we imagine anything, something is imagined upon our brain or some state of our consciousness; to imagine is to reflect an image; something impresses the brain and imprints thereon a likeness of itself which we see with the mind's eye, independent of the physical organs of vision. Imagination should not be repudiated or laughed to scorn as it too often is, but carefully and scientifically recognized and cultivated; imagination and fancy need careful training and discipline it is true, not repression, they are spiritual and mental powers of great importance and interest to us all and can be so utilized as to render unspeakable benefit to their possessors and cultivators.

A great many answers to prayer, so-called, are simply results of stimulated fancy or quickened imagination; but the peculiar state of activity into which these powers have been brought by the effort of prayer has proved itself therapeutically indispensable under the existing circumstances. When some years ago Prof. Tyndall proposed his "prayer test," which excited so much controversy and feeling both in scientific and religious circles, he entirely failed to comprehend the true nature of prayer and showed himself totally destitute of knowledge on spiritual subjects. If prayer were an outward, formal, mechanical act consisting in the repetition of certain formulated phrases, it would be easy enough to employ prayer in one hospital, but not in another; but as true prayer is entirely distinct from ritual observance and is an emotion of the spirit,

an inspiration of the mind, not the parrot-like repetition of stereotyped words, Prof. Tyndall could have no possible means of knowing where prayer was offered and where it was not; he could only tell where an outward form of words was employed, and the employment of a set form of words or the introduction of the element of outward speech into prayer is not regarded as essential by any true believer in the efficacy of prayer.

In the New Testament prayer is permitted orally and possibly recommended in the adoption of the *paternoster* as a model form of prayer; but Jesus laid by far the greater stress on silent, secret prayer, the prayer of the retired chamber, the prayer of the earnest soul, pouring out its petitions at the throne of heaven, when no earthly eye or ear could see or hear. In a hospital oral prayer might be peremptorily forbidden, an intolerant board of directors might refuse to sanction any kind of religious service on the premises, but no managers could force the souls of the inmates to be silent; watchers might be stationed at every bedside, to prevent the slightest semblance to a prayer escaping from the lips of any person in the building, but all the while that prayer was forcibly interdicted the most earnestly heartfelt, the effectual, fervent prayer of the righteous, which availeth much, might be ascending like fragrant incense to spiritual realms and obtaining from thence responses so marvelous that the materialists who had forbidden prayer could only attribute signal cases of unexpected recovery in their wards to the inexplicable action of undefined laws and forces of nature.

Prayer is not confined to locality. It matters not how far away the one may be who prays for a sufferer.

A prayer offered in India is as effective for an invalid in London as though offered in the British metropolis at the patient's bedside. It is, therefore, impossible to interdict prayer, which is a lifting up of the spiritual nature in confident expectancy of winning a suit in a heavenly court. Prayer, moreover, does not depend for its efficacy upon the correctness of the suppliant's creed; prayers are offered to the Eternal under the greatest variety of names. Jehovah, Brahma, Allah, Jesus, are all names frequently used in prayer to designate the Supreme Being. From the point of view of controversial theology they cannot possibly be all correct, as they do not all represent the same idea of Deity. Jehovah is a distinctly Jewish conception of the Infinite Being. Indeed, there are two distinct and widely divergent ideas embodied in this mysterious name. Jehovah, or Yahveh, represents the Eternal Being, infinite in power and majesty to the most advanced and illumined seers and sages of the house of Israel; but to the ordinary undeveloped Hebrew mind Jehovah is a local and titular being, the unseen head or president of the Jewish clan, a tribal divinity, who takes up arms for Israel against all its oppressors. Etymologically speaking, the name legitimately represents the Infinite, as it signifies the always-enduring, the ever-living; but no matter what the word itself may mean to scholars, when used in prayer its value depends solely upon the idea associated with it in the mind of the worshiper. Thus we can readily see how very wide apart in thought and feeling many Jews may be while they all address Jehovah in their prayers. One addresses the Infinite Being, boundless, ineffable. He endeavors to affix no limits to the being and love

of God. He views the Supreme Intelligence as an infinite fountain of matchless justice, love, truth and wisdom, utterly incapable of an emotion of fanaticism or partiality toward any race or individual, while another, using the same outward form of prayer, pictures before his mental vision a capricious Deity, who fights for one race under all circumstances against all others for the sole reason that he has elected Jacob's descendants to share in his covenant of mercy. The prayers arising from the minds of two such widely different classes of religionists (though sheltered under the cover of a common family name, the poles asunder in belief and sentiment) would necessarily induce totally different results in the suppliants who offered them, and draw responses from widely separated planes of spiritual existence.

Take now the name of Jesus as a very common example of similar diversity of thought and object; no two minds conceive of Jesus in exactly the same way, while different bodies of professing Christians have persecuted each other even to death on account of diversity of view regarding Jesus. Calvin and Servetus were both Christians; both called on Jesus to deliver them in their hour of need, but one called Jesus "God the Son," the other called him the "Son of God," and for this difference in expression one believed the other to be in danger of everlasting condemnation. There can be little question of the sincerity of either the apostle of Geneva or the celebrated Socinian whose death he instigated. Such a terrible result of verbal and creedal bigotry is only valuable as a most powerful incentive against attaching too much importance to creeds, dogmas and expressions, while the real

worth of religion, its spiritual element, is ignored and well nigh forgotten. We cannot, however, if we study spiritual laws and principles fail to see to what an immense extent our motive or intention in prayer determines the result. The Roman Catholic Church has always laid great stress on direction of intention. The same prayers, almost invariably the Paternoster and Ave Maria, are repeated, whether the object be one of universal or private and personal import. Masses are said in the same words for widely different intentions, and it is always claimed that masses and prayers bring about the special ends for which they were offered. The spiritual truth veiled in this practice does not lie near the surface: we have to dig deep into the wells of mind to find an adequate reason for this belief. If prayers were answered according to the letter of a petition, then it would matter very little what the state of mind might be so long as the correct words were uttered.

Such a foolish belief appears to hold sway not only among those pagans who use praying machines, which grind out prayers as a hand-organ grinds out music, but among many whose so-called Christian education ought to have instilled far more enlightened ideas into their minds. What is really no prayer at all is often confounded with prayer, and prayer is therefore brought into disrepute, insulted and ridiculed, because the common sense of the country cannot see the utility of a pretender masquerading as a genuine spiritual power. In many houses of worship prayer is brought into disrepute more than in any infidel lecture hall or atheistic publication; the stale jokes and supercilious jibes of the worst kind of atheistic attack on spiritual

truth are furnished by the ridiculous mummeries of professedly religious people; the very persons who are most punctilious in their outward observances of religion are frequently religion's worst enemies, not of course intentionally, and not always hypocritically, as many persons who are no hypocrites are simply thoughtless conformists to an ancient habit, and go along with prescribed "devotions," because their ancestors were accustomed to say the prayers they repeat daily.

Reform in religious worship today shows itself nowhere so advantageously as in the changes made in old liturgies. Take the orthodox Jewish service for example. Not only is it tedious in the extreme on the mornings of all fasts and festivals, and a considerable tax on the ordinary attendant at a synagogue at the usual Sabbath morning service, not only does it contain no end of phrases utterly out of keeping with the best sentiment of the age and entirely foreign to the condition of all civilized communities, but on account of its extreme length and extraordinary complexion it is usually gabbled through with by the reader, while many of the congregation talk to each other in their seats, and scarcely make a show of giving it any attention. Then we may ask, why do they attend the synagogue regularly; are we to censoriously condemn them and uncharitably number them among that worst element in the sect of the Pharisees which receives such scathing denunciation in the New Testament? Are we to conclude that they are sharks and Shylocks, men without mercy, pretenders to religion for the sake of gain? By no means. They are simply superstitious, modern Kabalists of the unenlightened type; shrewd men of business they often are, but frequently honest

in their transactions, kind and merciful to the poor and the distressed, good husbands, fathers, brothers, citizens and friends; they are simply in matters of religion creatures of habit; they believe in some vague, mysterious way that a peculiar value attaches to certain old forms of words muttered over in certain supposed holy places at holy times; they have borrowed from antiquity the customs of Oriental Kabalists without understanding, as the uninitiated never did understand, the inner significance of Kabalistic incantations.

The enlightened spirit of today wants no Kabala, or if retaining one at least proposes to translate and understand it, and if employing it at all use it with the intellect, not ignorantly, as a savage employs a talisman. In the Episcopal Church of England and America, as well as in the Greek and Roman churches, we find many vestiges of Kabalism, though the ordinary English country squire does not look much like an Oriental advocate of mysticism. The principle, however, is the same; you must go to church, you must read or say your prayers. As to praying, that is quite another thing, even an extemporaneous form of words is discountenanced by extreme liturgists; not even a clergyman is expected to pray except from memory or from a book; the living thought and living word are checked in favor of stereotyped formularies, yet many attendants on Episcopal churches say they have everything they need in their prayer-book. They may have a "sound form of words," but soul cannot be printed, published and sold at every bookstand.

We do not for a moment say that the Church of England service is not a beautiful compilation, and we do not deny that many a clergyman so reads the service

that we can feel a real spiritual force emanating from the reader and inspiring us to lift up our hearts to God; but too often the prayers are read off mechanically without awakening any responsive feelings in the hearts of the auditors, who ought to be, and professedly are, worshipers. Not only in churches where liturgies are employed, but in many denominations where they are frowned upon, prayers are studied beforehand, fixed up to look nice, committed to memory until they look like dudes and dandies aping a clerical costume; they sound like ripples of soft music on the cultured ear; they are refined, scholarly, tasteful, gentlemanly, ladylike, artistic, poetical prayers; but how often are they true prayers, how often are they prayers at all? When the Angel of Prayer travels over the earth, according to a beautiful Eastern legend, to gather the prayers of humanity and bear them aloft to the throne of God, how much incense do you think he receives from the prayers of those who are renowned for the exquisite loveliness in which is couched their anything but heartfelt petitions? Nothing to us is more repellant than something not a prayer, trying to appear such! We do not, we beg of you to remember, bring a charge of insincerity against any sect of persons, neither do we urge the discontinuance of any liturgy and litany any of you may find helpful in your own lives, but we do ask you to consider that you may teach children to say their prayers day and night, yet never teach them to pray. Indeed, it is hardly necessary to teach, or to try to teach them to pray. True prayer is spontaneous, ejaculatory; it is involuntary, as natural as breath. It would require an effort to keep it back; to repress it would be to stran-

gle, to suffocate spirituality. Just as where there is fire there is always smoke as a consequence, so where there is true devotion in the spirit, prayer results as a necessary consequence. What then about public prayers offered audibly in the midst of public assemblies by a person appointed to conduct or take part in a religious service? All we can say is that if a real prayer is forthcoming in such a place at such a time, no matter whether the words are extemporized, read or given off from memory, the necessary conditions to make a prayer is that the soul dictates and speaks through the utterance. When that is the case every one in the room feels a spiritual presence and acknowledges the kindling of a supernal fire. Some advanced minds of today use the word aspiration instead of prayer. Perhaps it is on such occasions very often the fitter word of the two. To aspire is to pray; it is to desire, to mentally ask, and therefore, physically, to place one's self in a receptive attitude to receive present blessings. Our own idea of true prayer is exceedingly simple; any child can understand it; and whenever we have been asked to address young people on prayer, we have found most of them catch the idea immediately. By prayer we no more undertake to change any law or reverse any established rule in nature than we do by opening a window, inserting a ventilator in a wall, ploughing the earth, irrigating the soil, pruning the fruit trees, taking exercise, food, sleep, or a bath, or, in a word, doing anything to change outward conditions in ourselves or our surroundings, by intelligent compliance with natural demands, and by sagacious and industrious coöperation with nature's laws and provisions. Now, one of

the most formidable objections against prayer is, we can neither change God nor nature. Certainly we cannot, and we do not attempt to. But there is no law of God or nature which, when we understand it, does not make provision for some exertion on our part, for some exercise of our free agency. To revert to the fatalistic objection, all our reply to the fatalist is, if everything is ordained, our prayers are ordained. We cannot, in that case, help praying, if we pray, and thus prayer becomes a part of the universal plan, and must be recognized as a divinely appointed agent in bringing about a predetermined result. Many physicians and fatalists scoff at prayer; they tell us all spiritual aid is sought in vain, but at the same time they give you powerful material remedies and tell you that you are violating all reason and common sense if you do not swallow their nostrums. Now, on the plane of physical sense, called by some metaphysicians the substratum of the mortal mind, material agents doubtless have a certain value; certainly that value must have been originally imparted to them by mind and can at any time be augmented or decreased and in many instances created, or removed *in toto*, by mental action. We say to all such objecting doctors, if you can believe in the potency of your drugs, minerals and manipulations, surely if you have the slightest apprehensions of spiritual relations at all; you can conceive of prayer being effectual in healing the sick, if only by an excitation of those feelings and affections which in all cases must be aroused, or recovery is impossible. Prayer is a voluntary act of the mind, undertaken with a direct and specific object. Some special desire is uppermost in the mind, and by mental effort a sufferer, or a friend of a sufferer on his

behalf, offers up a petition to the highest power he can spiritually or mentally apprehend, and in doing so he opens a window in his spiritual being through which healing sunshine and air can enter. The mind totally engrossed in worldly affairs, wholly occupied with mortal beliefs and pursuits, fails to realize the spiritual help which is ever ready to the hands of all who stretch out their hands to take it. You may suffocate on a windy day in a close room, no matter how much light or air there may be outside, if your windows are closed, your curtains drawn, every crevice hermetically sealed against approaches and influences from without. It is all in vain, so far as you are concerned, that the day is fine, the sun shining brightly, balmy breezes blowing and birds sweetly singing, if you are imprisoned in a cellar which you need not live in by any provision of nature; either by your own or another's wrong and foolish act you are doomed to unnatural incarceration, into your chamber of death life-giving influences, freely dispensed abroad for the good of all, cannot enter. Change all that, remove all those barriers which keep you from the enjoyment of universal benefactions, and without the slightest change having taken place in the order of nature, or any of God's appointments, your condition is in an instant reversed. Prayer is the stretching out of a spiritual hand to unbar a door, to unlock a window, to open a ventilator in the chamber of the mind. Prayer is answered, and the posture of the mind is of the utmost importance. We may open our windows to the north, and invite the cold, bleak breezes from the pole, or we may open them to the south and welcome the warm breezes from the tropics; we can make our rooms front to the east and

thereby enjoy the morning sun, or we can face the west and see only its setting glories; or we can have rooms so constructed that there are windows all round, and then from all points of the compass we can derive the invigoration and blessing nature so freely bestows on all who ask for a share in her bounties. Let us be very wary of praying unadvisedly to God for what only a power of darkness could grant; let us be extremely careful, ever on our guard, lest selfishness, jealousy, and fear, or any unjust rivalries or unduly emulous feeling should dictate our prayer, and thus bring us into relation with the very elements and agents we most desire and need to shun. Above all things, let us never consent to pray for anything we do not conscientiously feel it would be for the best interests of humanity for us to have, for wherever self and self-love are uppermost in our hearts, wherever our affections are inordinately set on private advantage, wherever our own personal welfare or that of some individual we elect to unduly favor, dictates petition, we do not pray in truth or for truth, we do not pray in the spirit of universal love or wisdom, and therefore do not enter into true relations with any beneficent source whence divine inspiration can proceed. In our next address we will indulge in further explanations and specific illustrations, and take up the latest theosophical deliverance on this question, with a view to aiding you to put prayer to as much good use as possible.

LECTURE V.

PRAYER AS A HEALING AGENT. PART II.

PRAYER TO GOD AND TO INDIVIDUAL SPIRITS.—HOW, WHY, AND UNDER WHAT CIRCUMSTANCES IS IT ANSWERED?

IN our last address we laid what we intended to be, and we hope will prove, a solid and reasonable foundation for what is now to follow on the all-absorbing question of the nature and efficacy of prayer, especially as applied to the healing of the sick. It may strike some of our hearers and readers, that we do not confine ourselves very closely to the simple fact of healing; we do not attempt or desire to do so in any restricted sense, as we do not regard the power to heal the sick as a solitary gift or endowment, but rather as a result of a combination of powers and developments in the successful practitioner. That there is such a gift as the gift of healing, or that there are such gifts as the gifts of healing, as Paul states in his epistle to the Corinthians, we freely admit, and all such gifts we gladly recognize whenever our attention is called to their spontaneous outburst. But then there are an immense variety of gifts, all of which are so closely allied to acquirements that it is almost impossible to separate one from the other, fully. Take music as an illustration, and Mozart as a sample of natural genius. It is perfectly true that the gift of music, the fire of natural

genius very conspicuously manifested itself in him while he was yet a little boy, still, no one who is in the slightest degree acquainted with the history of his subsequent career can ever fail to admire his earnest and persistent endeavor to utilize that gift to its very utmost. When he composed his greatest works he was both a gifted and an educated musician.

We think it is a grave error to preach a doctrine of human irresponsibility in the presence of divine and natural gifts; for, though we are not responsible for our natural and unsolicited abilities, and we are not deserving either of praise or blame for what seems thrust upon us by a power which acts independently of our volition, we are without question very deeply responsible for the use we make of the gifts bestowed, and we think if you study the matter carefully you will all arrive at the conclusion that in many instances gifts are rewards, and genius is the outgrowth of applied energy. Many persons who believe in and advocate what is called the "prayer cure," use a spiritual power which they do not understand, almost at random. Their intentions are excellent, their motives sincere, their dispositions benevolent, and, as a consequence of their real desire to help humanity through their intercession with the Almighty, they are instrumental in many cases in raising up those who are seemingly on the brink of the grave. But they give offence to many equally well disposed people whose minds take a more scientific turn as their methods seem to such to savor of fanaticism and superstition, while scientists of every name appear almost blasphemous to the simple-minded enthusiasts who recognize God as a Supreme Sovereign over all natural law with which, according to their

theory, He interferes on their behalf in answer to their cry.

Now two facts have to be taken into consideration and carefully met in these present days; truths can never antagonize, facts can never be opposed to each other, however much they may appear to disagree. If we cannot reconcile truth with truth, and fact with fact, it is no argument against the perfect friendliness of all truths and facts to each other; it simply shows to us how limited are our powers and how small our knowledge.

Nothing seems more incontestable than the proposition that there is only one law of the universe which can never be reversed or set aside from its regular course under any circumstances whatever; with this law no Deity ever seems to interfere. The further we advance in scientific studies, the more deeply we investigate the mysteries of being, the more certain do we feel that there is an eternal, immutable, irreversible law which never varies. On the other hand the burden of proof on the side of the reality of what are called miracles (now occurring) is so overwhelming that we are forced, no matter how unwillingly on the part of some of us, to what at first sight looks like a counterconclusion, viz., that there is some power in the universe, and moreover, a power somewhat subject to the will and prayer of man, which does set aside what are commonly regarded as the fixed laws of nature. Out of the first part of our statement Atheists derive all their support, and out of the second portion of it believers in miracles derive their argument.

Now we think it only requires a little diligent study of nature, law and miracles to reveal to us the fallacy

of Atheism and the equal fallacy of what is often designated supernaturalism. The truth lies between these two extremes or poles of thought. Granting an immutable law is not necessarily granting anything more than an immutable Deity. If God is immutable and if the law of nature is His law, why should it not be or how can it not be immutable like its author. The mutability of earthly laws springs from the mutability of their framers and enforcers. The immutability of divine law (and natural law is divine) springs from the fact that God never changes, and therefore his mode of action never changes. Universal law is, correctly speaking, neither more nor less than the unvarying habit of the Infinite Being. But to grant the immutability of law is only to grant one of its characteristics. An immutable law may be kind, cruel, wise, foolish, just, unjust, and still immutable. It may make infinite room for human freedom or no room for it at all, and yet be immutable. The single attribute of immutability covers relatively very little of the ground we desire to go over, and we shall never understand our subject if we confine ourselves to a cold, sterile belief in immutable law or even in an unchanging God, unless we go further into an examination of what the law is we agree in calling immutable.

It is an immutable law, so far as any one can discover, that an egg requires just so much heat to hatch the bird out of it. Nature left to herself provides the heat in the body of the mother bird, but does not refuse to allow you to invent an artificial incubator. A certain amount of heat is imperatively demanded, that must be supplied or the chicken will not be hatched, but nature does not seem to lay down

any arbitrary law as to where the heat comes from or how it shall be generated. A law stares us in the face which we cannot get over, we cannot hatch the chicken without heat; but if you can devise unusual means for generating and supplying that heat, nature allows the result you desire to follow just as though the ordinary measures had been adopted.

The most surprising wonders of the Orient, according to those who have most carefully studied them, are just as amenable to a fixed and universal law as are the most common occurrences of every day life. If a mango tree blossoms in a few minutes from the seed of a gourd, nature's processes are simply accelerated by unwonted aid, and what is known as forcing is carried on to an extent so surprising as to suggest to the uninitiated the idea of a suspension of natural law. Now when we pray do we or do we not put forward some energy which brings about a result? Is there or is there not something going from the suppliant to the one who is eventually healed, or in the case of prayer for one's own recovery, is there or is there not something used by the patient to heal himself? We believe that whenever a person uses prayer and succeeds in healing himself by means of it he uses a spiritual force within himself which is just as much, yea, far more a remedial agent than any physician's prescription can be. When he prays for another and that other is healed apparently in direct answer to prayer, as no other reason can be assigned for his unexpected recovery, a force is communicated to the sufferer, from the one who offers prayer that he may get well; the cure is therefore performed in what is really a perfectly natural way, albeit in a manner usually called super-

natural by those who limit nature to the narrow domain of their own personal acquaintance with it. We know many people will step up just here and tell us we are ruling God out of all our calculations, ignoring divine aid and substituting for it some magical virtue inherent in human nature. We are doing nothing of the kind, though we are acknowledging the operation of divine power in its own way and through its own appointed channels. It is an unmistakable fact in nature that we must all sow in order to reap, or even if we apparently reap what others have sown, the very act of reaping implies effort; we get nothing for nothing, whatever we obtain we have got hold of by the putting forward of some energy physical or mental; it does not then appear that God chooses to work for us independently of us, and if we can be sure of one thing more than another, we can feel most abundantly certain that God insists upon it that we shall work for one another and be his agents and ministers in dispensing his blessings among our fellow beings. Christian Scientists, as they call themselves, are very apt to speak in ignorance disparagingly of the assistance rendered by spirit friends to their kindred on earth, but whenever they do so they resort to worn-out platitudes concerning the privilege we enjoy of going directly to God and thereby avoiding the necessity of relying in any sense on human or angelic instrumentality. Their aguments usually fall worthless to the ground by reason of their perpetual misstatement of views they undertake to denounce. Men of straw are built up with much elaborateness and then with great energy demolished. More than once we have been told that we were guilty of a species of idolatry if we

imagined we could do anything to assist God. As we never imagined we could assist the Infinite the arrow was pointless and hit nowhere; but if we gratefully acknowledge the Infinite Goodness in working by us and through us to accomplish his beneficent designs while we confessedly owe everything to God, we do not refuse to acknowledge the modes of divine operation chosen by the Infinite Mind. If you give a treatment and that treatment is successful, no matter how you give it, you employ energy in giving it; if it is only a lesson in truth, you must so present the truth that it will be accepted or the lesson is not received. To bring the truth home with power to the mind of your patient is the one thing needful; to do so you must exercise your own spiritual nature in harmony with the divine intent. Prayer seems to us nothing more than spiritual effort; incantations are vain, mere words are valueless in themselves, formulas are dead letters unless a living spirit breathes through them; but when what Montgomery calls "the soul's sincere desire unuttered or expressed, the motion of a hidden fire which trembles in the breast," is brought into active exercise with beneficent intent, work is being done, the soul is engaged in profitable industry, and the answer to prayer comes through the working of that universal law which compensates the toiler for his effort. Now let us look at some of the aspects of this question of prayer which call for especial review at the present time. All over Christian Europe, Jesus and his mother are said to have appeared in certain places, performed miracles there and ordained that pilgrims who visit consecrated shrines should be made whole, no matter what disorder they may be laboring under. These shrines have been

and still are sources of immense benefit in a financial sense to the Roman Catholic Church. Witness the magnificent church at Lourdes erected through the offerings of pilgrims, see the crutches hanging up in many of the churches, see the medals reaching from floor to ceiling in many a lofty chapel, and then inquire into the likelihood of the apparitions which gave birth to such singular devotion. Easily enough you may dismiss the whole subject with a sneer, and having contemptuously hissed out "nothing but superstition," refuse to bestow any further thought on the matter. The question then arises, is not superstition a therapeutic agent of great value? and if people are by nature superstitious let superstition be cultivated by all means if it produces such benign results; but we cannot dismiss the subject in any such summary manner,— there is something far more real than superstition at the bottom of these "miracles of healing," as they are called. An undoubted spiritual power is at work in all those places, and to find out what that power is and how it works is one of the most interesting and useful psychological studies of the day. No further away than Hoboken Monastery, in New York, and the Portuguese Church in North Bennett Street, Boston, have persons been cured of long-standing and distressful maladies when brought face to face with "holy relics" at Hoboken, and water from a "holy well" in Boston. Then among Protestants we have the striking case of Dr. Cullis' work at the Consumptives' Home, Roxbury, where nothing but simple prayer is relied on. Patients do recover; though some do not, the fact that any respectable percentage get well is enough to commend the mode of cure to enlightened study. A very perti-

nent query sometimes indeed often raised is, do not the patients carry enough faith with them to cure them any way, and is not the simple fact of the mental tranquillity and hopefulness consequent upon that faith a sufficient reason for their cure? We have to answer in the light of facts, in a few instances yes, but in the majority of cases no; for the surprising feature of the subject is that some who have faith are not cured, and those who have no faith to start with get well the soonest. Usually a positive, determined mind is influenced by its own beliefs and unbeliefs far more than a susceptible, pliant individual who easily yields, often without knowing it, to the beliefs of those around him. Belief seems a somewhat positive attitude of the mind. If one believes anything it seems as though he has thought about it and come to some kind of a conclusion regarding it; but when a person is totally ignorant of the theory or method of practice, and is carried helpless into an institution, expecting perhaps to die in a few days or weeks at the most, if he is cured under any kind of treatment his own mind can have very little to do with the result attained. Of course an invisible and unsuspected power may work silently and secretly upon his mind and bear fruit afterwards in his recovery, but that power belonged outside of himself, it came from outside influences, not from any original belief or expectation of his own. Many prayers exercise a mesmeric influence over a patient; they lull him to sleep, soothe away his pain as they lull him into the arms of prayerfulness; they play the part of anæsthetics and render the entranced subject, while in a singularly negative condition, pecu-

liarly susceptible to the beliefs and wishes of those around him.

Cures are performed by mesmerism; this we know, and can prove by many thoroughly well-authenticated instances; but a question arises, are they permanent? often we confess they are not. The question now arises, so long as really healed, does it matter how they are healed? Is not one method of cure as good as another, and if all kinds of prayers addressed to all kinds of divinities are available what matters it whether we profess a true religion or a false? Right here in the use of the word religion comes the answer. True religion is a matter of principle, of right feeling, of noble emotion, of inspiring sentiment, rather than of rigidly defined intellectual admissions. Religion is a question of love, of purity, of magnanimity, of fervent aspiration. It centers in the love of all good and of humanity; it is good and seeks to do good; it proceeds from the soul rather than from the intellect, and thus is far more a matter of the heart than of the head. If people were truly pious in their lives because they held certain doctrines and approached God in certain forms of words while all others were impious, we should then be compelled to look upon intellectual exactitude as necessary to salvation; but when we find the most excellent and truly religious people holding diametrically opposite views on all questions which can be submitted to the intellect, we are compelled to look deeper than opinion to find the secret of spiritual life and growth without which all ceremonies and invocations are empty forms and hollow mockeries. Whenever prayer is sincere it is an uplifting of the spirit to a plane of being which the spirit in its hour

of need recognizes as real and present, or at all events near enough to be communicated with.

We hear much nowadays of mind-reading and thought transference; we hear and read much of curious experiments tending to prove the palpability of thought and the possibility of one mind communicating with another without any kind of contact between bodies; and while there is of course much difference of opinion among the learned as to the nature of the force which is employed in the transmission of ideas from one mind to another, the general impression seems to be that there is a subtle force within us and around us, subtler by far than electricity, which does a work in mind in the transmission of intelligence analogous to that performed by the electric fluid on the sensuous plane of communion. In every instance of thought transference we hear of certain conditions being necessary to success, the experiments being successful only when some subtle and mysterious requirements are fulfilled, these requirements oftentimes being of so unknown a character that the phenomena are noted more for their erraticity and incomprehensibility than for anything else. Just as it is necessary to employ machinery and apparatus in the conduct of electrical experiments, just as the telegraphic wires cannot be dispensed with in the transmission of intelligence from point to point, so in the subtler realm of mental interaction something analogous must be established to bring two minds *en rapport* with each other. Prayer seems in one at least of its phases to be the sending forth of a subtle force from within ourselves which grasps some power beyond us with which we desire to ally ourselves, no

matter to whom we pray. The personage addressed, though a fancied historical character, may be after all only a myth, still we do lay hold of something and some one, we do get a response somehow from somewhere, and it is a response which in many instances answers perfectly to our idea of the being we addressed in our prayer. Now it seems to us incredible that an impossible or a non-existent character should ever have found its way into human thought or literature.

Novels we have in abundance; so-called works of fiction are plenteous as daisies in spring, but are works of fiction, works of fiction in the strict sense after all? Where do the characters come from? Are there no actual patterns after which the writer copies? Are not novels very often simple biographies more or less distorted, names, dates and places changed, personages considerably mixed, but still the whole tale made up from real life? It is an open secret that popular novelists put people of their acquaintance into their books and often travel and seek society for the purpose of collecting material for fresh romance. Supposing the myriad personages involved in prayer by the various bodies of worshipers the world over were for the most part fictional ideals, still they would have their counterparts in real life, each one would stand out distinct from all others as the embodiment of some especial quality, and an invocation to an imaginary being possessed of such quality would bring the mind of the suppliant into relation with some real being in whom that particular characteristic was peculiarly prominent. Suppose now, for the sake of argument, Jesus of Nazareth never existed. Historical evidence of his existence is extremely slender and many

modern critics assume that he was merely a mythical or an ideal personage. If that be so are we forced to conclude that all the prayers ever offered to him are fruitless, that they represent just so much wasted energy and idle breath? Such a conclusion would be too pitiably cruel for us to entertain for a single instant. The value of prayer is in its spiritual fervor and intensity, and if one prays to Jesus with an ideal before him and with the sole object of conforming his life nearer to the standard of that ideal, if he invokes that to help him to become more like itself, such petitions instead of being valueless are ladders to living spheres of spiritual being, and it matters not whether there ever was on earth a human personality who lived out that ideal in mortal form. The ideal in the human mind is a reflection caught from the realm of spirit; it is exceedingly probable that history more or less clearly proves the outward manifestation of the ideal; but if history does not, prophecy assuredly does, and the future condition of mankind on earth is a condition already reached in spiritual being somewhere and reflected upon the consciousness of those yet dwelling amid the shadows of materiality.

Now take away from the character of Jesus all that savors of what is commonly termed the miraculous and supernatural, draw aside the curtains of mythology and let the human personality stand out in all its spiritual and natural loveliness; forget all theories of a miraculous conception, throw to the winds all thought of anything other than a pure and perfect manhood, think of Jesus only as an elder brother, in a word take the view of him which Theodore Parker took, and what have you to contemplate but a human being who has reached

a nobler height of holiness and devotion to truth than the rest of mankind. As Moses was the greatest lawgiver mentioned in Jewish history, as Phidias was the greatest sculptor known to Greece, as Confucius was the greatest ethical teacher and reformer known to the Chinese, so Jesus was the greatest spiritual light known to Christendom. But some will say, and with great showing of truth, there is no evidence that any one man ever lived in whom all moral excellences met; have not historians borrowed from many and many a person, many and many a clime, and decked their chosen hero in many borrowed garments which were not rightfully his own? Such may be the case, but even if it is, it does not alter the fact that there are human beings, if not a solitary human being, in whom these excellences have met; the whole glory may not belong to one alone, it may be the joint possession of a great multitude, but the hope of relating one's self to those realms of intelligence and virtue in which such moral beauties are outwrought in beneficent conduct is not a baseless dream, it is a well-grounded confidence.

Surely there are no skeptics who will not admit as much as this. Nothing can be in the world's history which transcends the attainment of the human mind. If Shakespeare was not the author of the plays which bear his name, Lord Bacon or somebody else wrote them, they did not write themselves. They are written and some mind or minds must have lived adequate to the task of producing them. So with Homer; if such a man as Homer is generally supposed to have been never lived, the Illiad and Odyssey being in existence were brought into existence by an intelli-

gence adequate to the task of their production; and so with the ethical teachings of Jesus, they have been given to the world some where, by some one, at some time.

Beyond that point where the baldest skepticism may possibly stop, we as gnostics rather than agnostics necessarily go, knowing that no life perishes, that no mind fades away; that all intelligence enjoys a career immortal. We confidently proclaim our unfaltering conviction that if you in sincerity of purpose fervently address a plane of being called by you by any name you please, or by no name at all if you cannot give it a name, you enter into living relation with that very degree of mind which made the teachings and products you most admire possible on earth. You may then have an erroneous idea of personality, you may address the name of a myth, but you address the real spirit which you are endeavoring to find and commune with it beyond the myth which partially obscures your mental horizon. No doubt many divinities invoked by many nations are mythical creations, so far as their literal history is concerned, and we can none of us doubt that many "saints" have been canonized because of services they rendered and offerings they made to the church, while their characters up to the very last were anything but saintly, their death bed repentances and conversions being unreal, as they were only induced by fear and in the hope of escaping deserved punishment and winning unmerited reward after the death of the body. These "saints" are, no doubt, at this moment, many of them, in a very dark and unprogressed condition in spirit-life, and utterly beyond the reach of the adorations of those who invoke them.

Still the suppliant has before him a mental image of true sanctity, he invokes an ideal in his own mind, and when he does so he forms a connecting link between himself and some being or beings who really do represent the ideal height he desires to reach, and from which he is laboring to win a response.

Paganism and Romanism alike acknowledge an immense number of lesser divinities somewhat corresponding to the *Elohim* or *Demiurgos* of the Kabala. One of these divinities is supposed to protect the one who seeks his or her patronage from drowning, another shields from land accidents, another from fire, another helps his charge to the acquisition of wealth, another finds and restores stolen property, while others whose missions are more spiritual assist those who invoke them to the acquisition of graces and the development of their higher nature generally. If there were no such thing as communion with departed spirits at all these prayers would not be in vain, as the very desire to enter into relation with a certain type of mind would introduce the petitioner into the sphere of other individuals on earth whose mental exhalations fill the air and affect us more or less powerfully as we become receptive or non-receptive, according to the bent of our desire.

We come now to an intensely practical part of our subject, viz.: the means whereby and the reasons why persons affect each other so powerfully under some conditions, and scarcely at all under others. Spiritual science teaches you before all things the paramount necessity of properly directing your thought and wisely using your will. A true spiritual scientist is never a mesmeric dupe, never a victim of any and

every influence which may be floating by. We must try the spirits in the fullest sense, *i.e.*, put every influence which approaches us to the test of reason and conscience, and never allow ourselves to be blindly led by the passing breeze in whatever direction it may be blowing.

An incalculable amount of danger may be avoided and misery averted if persons will only act by intuition and by reason, not by blind impulse. Untold misery is occasioned by that prevalent externalism abounding everywhere which teaches the child from his earliest breath to bow to authority and bend to custom. We must set rather than follow fashion; though ever ready to take advice, we can never be too careful in hesitating to follow an impression because it is an impression. An impression is not an intuition, as an intuition is an impulse of the soul, while an impression is only an impress made upon our mind by some effluence of another's mind which is at the moment in our vicinage.

When we have settled the point that thought is a substance, when we realize with sufficient vividity that we are constantly praying to others while others are praying to us, that every thought, desire, wish, and certainly every effort of will is a prayer, we shall see that we are both praying and answering prayers continually. Prayer is aspiration, desire, will, request; so when an apostle said, "Pray without ceasing," and coupled with that injunction, "Watch and pray," aspiration and vigilance were estimated at their true values and placed in their rightful relations. We must not only watch as well as pray, but we must watch, and that carefully, ere we pray. We must not allow ourselves to pray for anything and everything; it is a

mischievous fallacy to suppose that because God cannot answer a prayer for what is evil, and no good angel can reply to it either, that therefore it goes unanswered; it is most assuredly responded to from that state of mind toward which it gravitates and with which it is in sympathy. We have known children as well as brigands to steal, and pray that they might not be found out. We have known people to deliberately set out upon an evil course, and before they undertook to plunder their fellow-creatures, offer up a prayer for success in their nefarious undertaking. Now are such prayers harmless, do they amount to nothing? Are they mere wasted breath? We might wish they were, but as it is they are causes of the direst misery, as they link those who offer them with the powers of darkness, and these powers of darkness which inhabit the air are none other than other minds similarly intentioned who clasp hold of all who invoke any mysterious or unknown power to aid them in a work of evil. If prayers for evil ends are answered are we not then in continual danger? Yes, but only when we do not curb our lower instincts; only when we encourage, or at least allow the baser proclivities of our nature to assert themselves.

Obsession is doubtless a fact, but it is occasioned by low and evil thoughts and desires, by those very thoughts which necessarily lead to vicious practices whenever indulged in. Metaphysical healing makes a dead set against errors in mind; it utters its protests with clarion voice against all secret thoughts of evil; it does not and cannot stop where physiology and sanitary legislation are compelled to stop, at the making clean of the outside of the cup and platter.

Metaphysicians frequently say very little about outward practices, why? but because they know the truth of the adage, "Out of the abundance of the heart the mouth speaketh." It would indeed be a blessed thing for the world if prohibitory legislation could put down evil, but does it? Alas, no! In a republic prohibitory legislation is impossible if the people are not sufficiently well disposed to desire it, as laws can only be made by the people, and they will never make better laws than they desire, and they will only desire good ones when they are morally and mentally enlightened. And then again, if a prohibitory law is passed and enforced where people are too vicious to appreciate wise legislation, they resort to every conceivable artifice to evade it, and their moral progress is therefore retarded rather than advanced by pressure brought to bear from the outside. Education and Moral Suasion are the only two possible means of bringing about reform; force is impossible, utterly impracticable, unless you are dealing with serfs and savages, and even then it only leads in the long run to mutiny and revolt and an exhibition of the most flagrant vices possible to humanity. Some Socialists, we know, laugh at moral suasion, others distrust its power; almost all believe in improved legislation and state interference as the sovereign remedy for existing ills, but how are they to get improved legislation, how are they to get a well-organized state, without education and moral suasion? If some like the word education, and do not favor the words moral suasion, how, we should like to know, are they going to separate the two unless they rob education of all its moral elements and thus reduce it to an artificial and utterly ineffect-

ual attempt to accomplish the impossibility of raising mankind to a higher level without appealing to the only lever which can lift society, viz., the moral sense.

Intellectual and physical culture alone are miserably inadequate to evolve a perfect state. Greece, Rome, Babylonia, Chaldea, and multitudes of ancient names stand eloquently forth in history, vetoing any such absurd attempt. The nations which fell away most completely from virtue and at length from material prosperity also, those which have been utterly destroyed, and whose ruins alone remain to tell the tale of their once glory have fallen when culture was at its height and schools were crowded with learners.

The one thing needful in education was unhappily left out, and that was moral and spiritual culture. Healing by spiritual power means healing the mind of evil thoughts, exorcising the demons of impure wishes; and as every physician and sanitarian knows disease and vice, health and virtue are intimate associates, the true spiritual healer must minister to a mind diseased, to affections depraved, and by inducing first the love of virtue and begetting in the patient's mind the understanding of it will soon find that as all growth proceeds from the center outwards, not from the circumference inwards, so it is impossible to change fruit without changing the condition of the root from which it springs. Just as the use of cosmetics can never purify the blood or impart the natural glow of health to the cheek, as all the beauty of skin stimulated by rouge, pearl powder and other vain and injurious compounds, products of an age of insincerity and sham is indeed less than skin deep and tends to increase rather than lessen the pallor caused by sickness, as such prepara-

tions clog the pores and prevent that natural action of the skin which is indispensable to health, so all attempts at glossing over defects and making persons act and speak well without any motive power from within impelling them to do so can only intensify instead of relieving the moral maladies under which society groans.

We must devise some more radical means of improving the morals of the rising generation than physiological text-books will supply. When well written they are good as far as they go, but they lack all power of appeal to the spiritual nature. Boys and girls are told if they indulge in sexual excesses they will suffer from nervous debility, that as they grow older diseases will overtake them when they least expect it; they will lose health, strength and powers of enjoyment by contracting vicious habits. All this is true enough, no one can dispute it; but we fail to see how an address to selfishness, or at the best an appeal to the animal instinct of self-preservation as conspicuous in rats as it is in man, how an appeal to fear of consequences falling upon lawless indulgences can do much to stimulate that moral and mental force without which it is extremely difficult, almost impossible to restrain the passions.

A spiritual treatment succeeds where the physiological argument fails, because the former induces the dormant spiritual energy in the one treated to come forth, assert its power, and hold the lower impulses in check. Spiritual healing is the victory of spirit over sense, of mind over matter, and true prayer addressed in all sincerity to infinite purity cannot fail to arouse in the one who prays thus, that very moral vigor

which is more than a match for all the wiles and seductions of the lower nature. When we pray for another we should never desire or expect more than this, to enter into some blessed fellowship with the powers of light in such a manner as to assist in the awakening of the divine light within the sufferer or sinner in whom it a while lies dormant. Prayer is spiritual effort, the truest, noblest and most earnest work in which we can possibly engage.

LECTURE VI.

MIND-READING, THOUGHT TRANSFERENCE AND KINDRED PHENOMENA.—WHAT IS THEIR SCIENTIFIC EXPLANATION?

THE columns of the daily and weekly newspapers being at the present time almost filled with accounts of more or less successful experiments in what is properly termed Mind Reading, we have chosen as the topic of our discourse tonight some of the more familiar phases and aspects of this singular and interesting phenomenon, feeling sure our hearers and readers (for this discourse is being reported *in extenso*) will be interested in hearing what we have to offer on an always attractive but just at present peculiarly seasonable topic. You are doubtless all of you pretty thoroughly familiar with the now widely accepted theory of animal magnetism. You all have heard and read and perhaps experienced something of its alleged marvelous potency, and while many of you are willing to lay it aside for what you feel to be a higher revelation of truth, you cannot but admit that the theory of its existence on the sensuous plane of thought is both tenable and logical. The magnetic theory, as we understand it, is practically this: The human body is an aggregation of molecules or minute particles of matter kept in a constant state of frictional motion by means of that subtle power we call life. As long as life operates upon these molecules

their activities are continuous, but when life retires their wonted movements are instantly and finally suspended so far as their remaining part of a particular body is concerned. The constant friction of atoms must necessarily produce an energy, or force, an emanation or effluence, hard to define, perhaps, but nevertheless to be palpably felt, and under certain conditions susceptible of analysis. That heat and moisture are constantly being thrown off from the human body no one can deny, and no one, we should think, could accord to heat and moisture no properties.

On the plane of physical existence animal magnetism operates as all material forces operate; this subtle fluid emanation is without doubt communicable from one person to another, with or without contact consciously or unconsciously on the part of both the donor and recipient. Now in mind-reading, or thought transference, animal magnetism plays a very subordinate part, as ideas are what we have to deal with rather than physical sensations. Animal magnetism, if it ever acts as a therapeutic agent, if it ever aids in the relief of pain or the cure of organic disease, can only act as food or any physical remedy can act; it cannot convey ideas or act as a self-intelligent agent in the conveyance of mental impressions; but when we turn our thoughts from the body to the spirit, from matter to mind, we can readily see how closely analogous magnetism on the physical plane may be to thought on the mental.

Thought is without doubt a substance, a something real, tangible, objective to the senses of the spiritual body, and we must never forget that man on earth is a spiritual being, the possessor of a spiritual body which

he will continue to inhabit when the mortal form has crumbled into dust. Man, then, on earth has latent within him all the potencies and capabilities of so-called departed spirits. Death does not revolutionize character, neither does it necessarily produce any immediate change in the moral and mental status of an individual. Departed spirits, as those are usually called who, to use Shakespeare's language, "have shuffled off this mortal coil," are not necessarily either more or less advanced than you, and our most decided conviction is that without a solitary exception, if you were every one of you to pass out of earthly existence at this moment, you would each one commence your progress in the unseen world at that precise point in your development which you had reached the instant prior to experiencing the change called death. If this inference be correct, and both Spiritualism and reason endorse it, we can surely see our way towards an amicable settlement of many differences of opinion between Spiritualists and others which occasion much unpleasant controversy and the manifestation of much hard feeling on both sides.

Metaphysicians, Theosophists and Spiritualists are for the most part all laboring to the same end, and frequently they are only calling the same thing by three different names, and thus their dispute is rather over the name by which the flower shall be called than over the rose itself, whose fragrance is not affected by any name which may be given to it,—to allude again to Shakespeare and borrow from him an illustration. The experiments with Irving Bishop which have formed the subject of so much discussion of late are extremely simple and can very easily be explained by an intelli-

gent student of spiritual science. Such experiments are valuable more on account of their bringing metaphysical and spiritual matters before a class of the community often hard to reach by less sensational methods than on account of any great inherent virtue they may possess, as they constitute only the alphabet of Spiritualism, and explain only the very first principles of metaphysics or theosophy.

What is thought? is a question ever recurring. How is thought generated? does the brain secrete it? Is it dependent upon an organized brain for its existence, or is it rather an independent reality which manifests itself outwardly through the brain, using the brain as the vehicle of its expression, while the brain has no power to produce it but only to make it outwardly manifest? These and hundreds of allied questions are being raised continually in the present state of psychological controversy, and it is our object in this address to make an attempt to discuss and if possible to answer a few of them.

Now in the first place it always strikes us that the great fundamental error in materialism is that the materialist reverses the natural order, and while of course recognizing both cause and effect, declares cause to be effect, and effect to be cause, falling therefore into the precise error called in a homely proverb, "putting the cart before the horse." A few simple axioms or truisms which no one can successfully dispute seem to us to thoroughly confute materialistic reasoning. Take, for instance, the following which we believe are almost universally admitted to be unanswerable: "Out of nothing, nothing comes;" "A cause must be equal to the effect produced from it;" "A stream cannot rise

higher than its source;" these and many others too numerous to mention, all in the same strain and absolutely irrefutable, answer finally the assumption of the materialist, that matter produces mind.

Nothing can be evolved which is not previously involved; involution is the key to evolution and the only intelligent and adequate explanation of its phenomena. We often have occasion to refer to what are commonly called the physical sciences; we never speak disparagingly of them, but we insist that there are spiritual sciences which explain them and without a knowledge of which they are both misleading and inexplicable. Take phrenology and physiognomy as instances, it is beyond dispute that character can be read by the organs of the brain and also by facial expression. Even hand-writing portrays character, character is depicted moreover in every line of the hand and in every movement of the body; but because we admit all this and do not refuse to be guided by these outward indices, if we have no better and more interior methods of judgment at our disposal, are we compelled to commit ourselves to the self-evident fallacy proposed by some, that the character is the result, the outcome, the effect of these externals; are not these externals the results, the outcome, the effects of character? Outward experiences do not influence mind or limit intelligence, but mind and intelligence certainly do occasion and regulate all outward indications. A thermometer has no effect upon temperature, it cannot heat or cool a room in which it hangs, but it certainly can indicate the temperature which it has no possible power to modulate. A barometer has not an iota of influence upon the weather, still the quicksilver

in it can warn you of the rains, winds, or tempests it has no hand whatever in inducing or preventing; we do not refuse to acknowledge the value and usefulness of these indicators because we are not foolish enough to believe them to be weather-makers; just in this proportion do we acknowledge and utilize phrenology, physiognomy and kindred sciences.

If a child is brought to us whose development is very meagre in certain respects, if the conformation of the head proves him to be very unevenly developed, we do not tell the parent that he is stamped for life with certain littlenesses and infirmities. Rather do we endeavor to spur on the parent to exert himself to the uttermost in overcoming these defects and annihilating these limitations. The brain has nothing to do with the intellect, any more than the barometer has to do with the weather; it may indicate how far the intellect is expanded, but that is all. How often we observe coarse, brutal expressions marring the faces of unkind people; a change of mind, or a change of heart as Christians often say, completely revolutionizes a person's appearance. Kind thoughts lead to genial smiles and pleasant lines in the face, while disagreeable thoughts, even when kept to one's self and never translated into speech, pucker up the countenance and give it a sour and repellant aspect. Far too much stress is commonly laid upon externals; the majority of mankind are altogether too superficial and conventional; formal etiquette receives far more attention than it deserves, and thus a whitewashing of sepulchres full of corruption within, and a cleansing of the outside of a cup and platter filthy within, is as much in vogue today as it probably was when condemnation of such

hypocritical pretense found its way into the New Testament.

Thought is not only a substance or reality; it is a far greater reality, a far more important and influential substance than either word or action. Thus we need the Arabic as well as the Christian statement of the Golden Rule. Combine them and the rule is perfect: "Thou shalt feel and do towards thy neighbor as thou desirest thy neighbor to feel and do unto thee.' If we recognize thought as more powerful than anything visible, audible, tangible, or otherwise perceptible to man's outward or bodily senses, we harmonize perfectly with chemistry and other physical sciences in declaring the invisible to be vastly more potential than the visible. Chemistry positively demonstrates the invisible forces of nature to be far the more potent of the two. No mechanical engineer needs to be told this truth; he knows well enough the superiority of invisible steam to visible vapor. Every chemist knows of the superiority of ether to matter; all matter can be converted into ether, but all ether cannot be converted into matter, for when the conversion is attempted a residuum always remains on the side of ether. Of course we may be found fault with for suggesting that ether and matter are distinct; many scientists say ether is only refined, rarified, ethereal-ized matter. We maintain that that is a wrong statement of the case. The truer statement is that matter is a lower form of ether, as experiments go to prove that there is something in ether there is not in matter, while there is nothing in matter there is not in ether; ether may therefore be the parent cause of matter, but matter cannot be the parent cause of ether, as matter

cannot produce what is greater than itself, while ether may produce what is less than itself. Consciousness is surely greater than unconsciousness. The conscious is surely greater than the unconscious. Thus matter may be a product of mind, but mind cannot be a product of matter. When organization is spoken of as necessary to mind, truth is inverted, turned topsy turvy. The fact of the case is the direct opposite of the statement. There can be no organization without mind; mind is the organizer. It is the inevitable habit of mind to organize, therefore if it should be true that wherever mind is there is organization also, the organization or organism is not the creator of mind, but its creature, not its cause, but the effect of it.

If you will follow this process of reasoning to its ultimate you will quickly see where the fallacy of materialism lies, viz., in confounding cause and effect, reversing them, mistaking one for the other. Now to apply this reasoning to the curious and exciting phenomena under discussion, a pin or some larger object is hidden away somewhere out of sight of a "mind-reader;" the mind-reader usually insists upon it that some one who knows where the object is hidden shall concentrate his mind upon it, and then either with or without physical contact with the person who knows where the article is concealed, the mind-reader finds it and produces it, much to the amazement of the spectators, who greet his success with acclamation, without attempting to solve the mystery or tell how the thing is done. Mr. Bishop is a notorious example of a power lying dormant to a greater or lesser degree in every one, and he himself admits it can be cultivated by those who pursue it

with perseverance and assiduity. It of course involves an effort and exhausts the performer much as any other kind of work does which involves taxation of the mental energies. The experiments which have been conducted both publicly and privately in many places in the presence of many distinguished men of science and representative clergymen can only be explained in one of two ways; they may be adduced as evidences of spirit control, or they may be brought forward simply as samples of the wonderful power resident in the human mind while yet associated with an earthly body. We will take the latter view into consideration first, as it leads up to the former; a due consideration of what is commonly called mental phenomena paves the way in the popular mind for what is always designated spiritual phenomena, for though the use of the words "mental" and "spiritual" in that connection and with such implied limitations may be open to criticism, we all know that such use of them is very common, and therefore needs to be taken into account in presenting an explanation to the general public.

The mind of man here and now is assuredly the same typically that it will be after it has severed its connection with flesh. Death cannot materially alter the condition of the mind; it may liberate it and afford it wider scope than it previously had for the exercise of its powers, but substantially the condition of yourselves and your so-called departed friends is the same, with the single difference of outside organization. Now if we are all spiritual beings here and now and forever, if we can generate and transmit thought by reason of our being spiritual entities, why can we not communicate with each other, and that

perfectly, without bringing into requisition the physical senses at all?

Probably no one is entirely destitute of interesting psychic experiences; it is really extraordinary to note how many peculiar events have taken place within the knowledge of almost everybody, events which have been dismissed as inexplicable until the present deep and growing interest in the spiritual side of nature calls them up from the recesses of memory where they have long lain stowed away, and offers a reasonable explanation of them in harmony with a hitherto unknown law. When you shall have accustomed yourselves to depend more on spiritual means of communion with each other and less on external avenues of intercourse, you will find yourselves receiving impressions conveying news of distant friends to such an extent as to enable you at length to dispense with outward means of converse almost entirely.

No power unless specially sought after or unusually prominent makes itself manifest under ordinary circumstances except in case of necessity. There is no reason whatever why people should not write with their left hand as easily as with their right, the only reason why they do not is because they have not been educated to do so, and have never felt the necessity of trying to accomplish what they have not been taught. But let an affliction deprive one of his right hand, the necessity of writing with the left frequently gives power to use it, or at all events it affords an incentive to an exercise which, if faithfully persevered in, is invariably crowned with success. Even the toes have been made to hold a pen where both hands have been lost, and the caligraphy of the toe-writer has been quite intelli-

gible. Just as children have only been taught to use one hand and no toes in writing, and have, therefore, only developed the power of using one hand in penmanship, so they have been taught to rely exclusively on their physical senses for all communion with one another, but let a sensitive, impressionable child be educated from the cradle to respond to thought without the use of language or anything outward, and that child will grow up a natural seer. Seership can be cultivated or repressed as well as any other power indigenous to the minds of the human family. When Mr. Bishop conducts his experiments he always tells some one who assists in the exhibition to keep his mind firmly fixed on the hidden object to the exclusion of all other thoughts for the time being; he therefore succeeds much better with one person than with another, though all who constitute a committee may be equally friendly and desirous of seeing the experiments a success; still one has more concentrativeness than another, and the person who can rivet his attention on one object to the exclusion of all others for the longest time and with the most fidelity is always the one whose mind the mind-reader can read most freely.

We knew two ladies at one time, one an Englishwoman, the other a Spaniard; the one could not speak or understand anything of the other's language, yet they conversed with each other in mind so perfectly that the one was a perfect companion to the other. We will give you two or three illustrations of the manner in which they communicated, as it was a singular and deeply interesting, also a most instructive, case to the student of psychism. We will say, before proceeding with the narrative, that the ladies con-

ceived a strong attachment for each other at the time of their first meeting, thereby manifesting an intense natural sympathy which always greatly facilitates thought transference. They were accidentally left alone together in a large London house late one evening in a thoroughly and exclusively English-speaking neighborhood, when the Spanish lady was suddenly taken with a fit of indisposition; this greatly affrighted the English lady and also deeply disconcerted the Spaniard, but only for a moment, for no sooner did the sufferer express a wish for hot water than her English companion brought it to her; no sooner did she desire a window closed or opened than the English lady opened or closed it, of course at the time being acting automatically, scarcely knowing what she was about or why she acted as she did, as her companion's words conveyed to her no meaning whatever. From that day forward they were the most intimate and confidential of friends, and, though they had neither of them learned anything of any phase of mental or spiritual science from any book or person, they acted out a spiritual play perfect in all its parts. Of course, the question may be raised legitimately, how far was the English lady a medium? how far was she influenced by spirit friends? but, without endeavoring to finally decide that point, let us look over the ground a little and see what warrant we have for indorsing such a conclusion.

Clear proof of spirit intervention must necessarily transcend the abilities of those present in the flesh. We are not justified in recklessly attributing everything to departed spirits without adequate reason for believing in their intervention. Over-credulity among

Spiritualists does quite as much to retard an intelligent understanding of spiritual operations as does any amount of skepticism or even opposition on the part of those avowedly hostile to the theory of the Spiritualist. Whenever we have proof of spirit intervention we stand confronted with a fact not logically referable to the action of our own unassisted minds; for instance, if the lady whom we have brought forward as an example of the working of mental telegraphy, did nothing more than she was mentally requested to do by her Spanish friend, the Spanish lady stood in the position of spirit guide and the English lady served as her medium. If at other times their relation was reversed, as it often was, the English lady was the directing intelligence and the Spanish lady the subject sensitive; but if information was obtained foreign to the knowledge of either of the ladies, if either of them acted beyond her own and her companion's thought and knowledge, then we conclude there must have been a third party to the result and that party an unseen spirit.

In frequent instances a mesmeric subject is taken entirely out of the hands of an operator and made to obey another will, there comes in the action of the unseen spirit disconnected from the body; but even in such cases there is not always absolute proof that the influencing mind is not still on earth. Our theory, however, while it may at first sight appear to cut the ground from under Spiritualism, in reality makes it stronger, as our science is anthropological and we cannot study man as he is and where he is without gaining new light on his probable powers and conditions in another state of existence. We may say that we

know that many of the instances recorded by the Theosophists are unquestionably genuine cases of thought transference, but they do not support an antagonism to Spiritualism when they are rightfully explained, they rather cut the earth from under the opposition. If while here on earth, environed in matter, limited at every point by the senses, we can still exercise our spiritual powers to the extent of conversing with one another across miles of land and sea as well as when near each other in bodily presence, what must be the powers of those liberated minds who, no longer hedged in with mortal surroundings, no longer impeded with earthly exactions, can use their divine resources to an unlimited degree. Mrs. Eddy, in her celebrated book, "Science and Health," gives no adequate reason whatever for her militant attitude toward Spiritualism; she says she knows spirits cannot communicate with their friends on earth, while she dilates at great length upon the power of one mind to affect another in this world mesmerically when not metaphysically. Mrs. Eddy's very argument in favor of spirit being the only reality, and the physical man virtually a nonentity, are just so many practical contradictions of the anti-spiritualistic statements she makes elsewhere.

Many Mind Readers, Mental Healers and others seemed possessed with the delusion that a belief in spirit communion or a recognition of it as a fact must be given up if mind reading or metaphysics can be proved true, whereas the exact reverse is true, for all phases of mental and spiritual phenomena strengthen one another, and direct spirit communion entirely independent of physical accessions is only the apex and crown of all lesser demonstrations of what is in all in-

stances virtually the same power. There are indeed diversities of gifts and operations, but the same spirit worketh all and in all; the Spirit of God indeed is the primal fount of all intelligence, but the spirit of man also is the appointed medium of the Infinite. It is surely the will of God that we should help each other, gregarious instincts are evidences of the divine intent that we should perpetually serve one another; in no other way than by mutual service can we rise to celestial altitudes; thus, instead of ignoring the ministry of angels in our work, let us thankfully recognize it, but at the same time never fail to credit ourselves with what is duly ours, as no truth needs borrowed plumes or is ever enhanced by the addition of anything not strictly in accordance with veracity. Our practical application of these thoughts is this, we cannot always say to a fellow-being, give up such and such a habit; our position in life, the circumstances in which we are placed often erect formidable, almost impassable barriers on the plane of mortal sense between us and those we most desire to reach and help, but no barrier of caste or prejudice can clip the eagle wings of thought, no law can forbid our thinking; where we cannot go in body there let us go in mind. If we cannot say drop that cigar, drink no more liquor, frequent no more that evil haunt, indulge no more in that vice, we can think our message, we can direct our thought earnestly, prayerfully, confidently; we can sow good seed in mind, we can give silent treatment where all outward attempts would be rebutted scornfully as unwarrantable interference. If we will recognize the power of thought more and rely on outward operations less, we shall be both surprised and delighted to find

ourselves running a mental telegraph, not for the purpose of filling our pockets with golden ore through ministering to the love of the sensational and the curious in the minds of those who are always searching for attractive novelties, but with the blessed intent of relieving, not primary and chiefly bodily suffering and sensuous distress, but the fruitful cause of it in depraved thoughts which lead inevitably to words of blasphemy and cruelty and acts of crime.

In so doing, whether we know it or not, the hosts of heaven will work in union with us, and as we afford the only really necessary condition for true affiliation with pure and holy beings, our work will be one with that of angels and we shall in our turn become angels, ministering spirits, helpers of our brethren, whose sole delight and ambition is to consecrate our every power to the furtherance of the best interests of humanity.

LECTURE VII.

THE LAW OF LOVE.— LOVE AS A HEALING AGENT, AND ITS APPLICATION TO SINNERS AND SUFFERERS ACCORDING TO THE METHODS OF SPIRITUAL SCIENCE.

IT has often been stated, as we think very falsely, that the law of love was first enunciated to the world by Jesus of Nazareth, whose name is always coupled by Christians of all denominations with every pure and ennobling precept found in history or romance. We hear constantly of Christian graces and virtues, as though there was no excellence in the world before the Christian era, while the truth is that Jesus was simply the teacher of ethics and revelator of spiritual truth, to whom Christians have ascribed the origination of every beautiful maxim that he indorsed.

The real Jesus was unquestionably a very different personage from the exacting and self-asserting God to whom Orthodox Christendom superstitiously and idolatrously bends the adoring knee. Out of the only four gospels which are called canonical, only one, the fourth, even seemingly favors the deification of the Nazarene. Matthew, Mark and Luke present to us a very natural and intensely human character, in which the grace of humility is conspicuously present, while the Gnostic author of the fourth evangel mystifies readers by his blending of the personal Jesus with

the Logos of philosophy, which is nothing other than the divine wisdom in its life-giving operations, made mention of in the Book of Proverbs, where, in Chapter VIII, wisdom is personified, and made to speak as the divine maternity, who co-existed with the divine paternity from all eternity. "I was with him in the beginning," says Wisdom, when speaking through Solomon of her part in the formation of worlds. This divine wisdom in the divine nature forever exists and acts in perfect conjunction with divine love; and when this love and wisdom are combined and operating in precisely equal measure, then and there, and then and there *only*, can be found that perfect sum of all perfections whose name is Eternal Justice. Justice is the true governor, savior and redeemer of the race, and justice is equally wise and loving. Justice is the perfect sphere; love is one hemisphere, wisdom is the other. Love may be compared, for instance, to land, and wisdom to water. Could there be a perfect globe if there were water only, or only land upon its surface?

There was once a time, far back in the history of earth, when the waters covered all the land, and at their subsidence in sections of the globe dry land appeared. As the earth is surely and steadily advancing toward perfection, the land is gaining on the water; about two-thirds of the earth are now under water, and there must be a perfectly equal divison of empire between these elements ere the earth attains the zenith of its perfection. The outer earth, as it becomes constantly more and more perfectly dual in the front it presents to space, registers outwardly in the equalization of its elements the unfoldment of the life of nature, which is dual in its essence, but not in its

expressions, until such time as it has gained an equilibrium in the realm of manifestation.

This great and most important and essential truth was shadowed forth in monuments and Kabalistic writings long ago in Egypt and all over the Orient, and in various parts of the pre-historic world. The grim old Sphynx on the banks of the Nile, with woman's head and lion's body, propounding its question to every passer-by, is not a riddle to the student who is conversant with the hidden meaning of ancient imagery. The head of woman means the reign of love; the lion's body means the subserviency and at the same time the coöperation and coördination of reason. Reason is wise but not loving when alone; love is not wise when disassociated from reason. The perfect blending of reason and affection, or love and wisdom, produces justice, and to arrive at a perfect understanding and administration of justice is to solve the problem of all the ages, and make strife, discord, unhappiness, bloodshed and tyranny henceforth impossible. The reign of justice is the reign of the Prince of Peace, whose sceptre is righteousness. Without equity, strict impartiality, there can be no safety and no freedom. Liberty can only dwell in safety beneath the roof of justice. The slightest deviation from the strictest rule of justice is unkindness and unwisdom. To spare the rod is to spoil the child; but to lash the child in anger is not to be just.

Among the beautiful precepts laid down for the guidance of man, in Deuteronomy, we find many so essentially rational and so exquisitely humane, that it matters not who reads them with unprejudiced mind, he must agree to them. Take, for instance, the com-

mandments referring to the taking of a pledge, to the reaping of the fields, to the paying of all just debts. No one but a fool can dissent from the wisdom there enunciated. Modern critics may deny inspiration if they please; they may treat dramatic and sensational stories of burning bushes, quaking mountains and mysterious voices and thunders as old wives' fables, if they will, but surely he is utterly bereft of reason, of humanity, of the simplest sense of justice, who fails to recognize both the nobility and utility of the major portion of the Jewish law, which is not only a moral but a sanitary and hygienic law; a law, moreover, which so well agrees with the necessities of human nature that multitudes are sick, suffering, dying today because they disregard it.

Utilitarianism and expediency may altogether fail to see a truth in divine interpositions in human affairs, but let the utilitarian deny inspiration or revelation as he will, if he be but a student of human nature, as an anthropologist and advocate of pure ethics, he must perforce admit the divinity of the useful, the safe, the humane; in a word, of all that conduces to consolidation and to liberty. Liberty can never mean license. No one can ever be justly free to injure his brother in order to please himself. The interests of the race form a unit, and if one member of the race suffers all suffer; if one is uplifted all derive a benefit. In purely private, personal matters people may have an unlimited right to please themselves, but whenever self-gratification produces a state of being which affects one's surroundings, then that portion of society which is affected has a right to complain and interfere, and the constituted officers of any government are simply doing their duty

when they step in to prevent all fanatical actions which imperil the safety of the commonwealth.

We are not today dealing with a semi-civilized people, journeying through a desert, and therefore are not called upon to make our own in every minor detail the customs and observances of three thousand years ago; we can only follow truly the leadership of truly great men when we emerge from bondage, cut loose from old limitations and strike out for ourselves in a new and broader pathway than the broadest in which our ancestors could see to walk. The more liberal, radical and progressive you become, the more truly conservative of all that is truthful and ennobling you will become. Any child can pluck a flower to pieces, or destroy an exquisite vase which no money can replace; the ability to break down is a power the iconoclast shares with every baby and idiot the world has ever produced. There is nothing sublime or instructive in making fun of other people, ridiculing them, deriding their belief and speaking contemptuously of their organizations. The true reformer builds far more than he pulls down; he knows that if the soil be rank, and he uproot weeds ever so often, they will grow again; he knows that there must be an improvement in the quality and condition of the soil, or no harvest of delicious fruit and nutritious grain will result from clearing earth. To improve the earth itself, to remove the means of growth from under the roots of weeds, to substitute a normal, healthy, vigorous constitution for an enfeebled one, to cast out the twin demons of vice and disease by introducing into the system a powerful active force which makes for health and righteousness, may not be a simple or an easy task; it may need much labor, strength,

patience and knowledge to perform it; the new seeds may take a long time in sprouting, the new temple may take many years in building, but good must ultimately triumph over evil, love must eventually conquer hate, truth at length must vanquish error, even as the power of sunshine alone can dissipate the darkness of night and the mists of early morning. Of what use would it be to fight the mists, or seek to drive them away unless something came with superior force ready to supplant them; nothing, no matter how unlovely or obnoxious it may be, will go away to make room for nothing. If you have darkness and wish to get rid of it, you must introduce light; and light being stronger than darkness, takes up the room the darkness formerly occupied. If you are stifling in a dense, oppressive atmosphere, how do you get rid of it? Surely, by admitting the fresh, pure air, which drives away the dense and obnoxious vapors from your room.

The strong man of sin, error, death, darkness, ignorance, misery or disease, will retain possession of all parts of the earth and man, until the stronger man of virtue, truth, life, light, knowledge, happiness and health, comes into the world and into man, to cast the evil genii out. Giant Despair will keep possession of his castle until an invader stronger than he comes to evict him; and were one giant turned out, and his castle demolished, others would soon arise, unless a new dynasty were established, and the land fell into the hands of other rulers and occupiers.

In so far as the Mosaic laws are simply prohibitions, in so far as men are simply told what not to do, the Christian has right to claim superiority for the affirmative commands of Christ. But where the Christian griev-

ously errs is in his statement, oft reiterated in Orthodox pulpits and through the press by men who ought to be better informed concerning the contents of the Bible, certainly, as many of them have graduated from colleges where it has been their daily study for years, that Christianity, or Christ, first brought before man's consideration the affirmatory command to love. All through the Old Testament, yea, and to be fair to other nations beside the Jewish, we are in honor bound to admit all through the sacred books of India, Persia, China, and many other lands, teachings identical with those of Jesus of Nazareth may be found.

He whose boast it was that he fulfilled the law, he who never claimed it in his mission to discard it, has been grossly insulted, shamelessly misrepresented, crucified afresh and put to an open shame by those who have taken his name as the label for a system which has persistently dishonored him by lip-service coupled with alienation. The name of Jesus has been associated with absurdities and immoralities so detestable that it is hateful in the ears of many modern reformers who endorse almost the whole of his teaching. To bring Christians into oneness with their own historic Christ would indeed be to accomplish a miracle of reformation, and for endeavoring to do this, hundreds of liberal and conscientious ministers and laymen have been branded infidels, and refused admission even into the pulpits of the avowed liberal and progressive Unitarian as well as Trinitarian churches of Christendom. Theodore Parker's crime was his imitation of Christ. In his life he illustrated the great and glorious precepts laid down in the Gospels of all climes and centuries. He was a man who knew he would never feel happy in heaven while

his brethren were suffering in hell. He was too broad, too lovable too loving himself, to worship a caricature of Diety which made Omnipotence a fiend, and substituted vengeance and tyranny for justice; and because of this, only two pulpits in Boston and its suburbs were open to him, and prayer-meetings were the scenes of blasphemous petitions that his lips might be closed and he never allowed to return to his place in that city. Boston today reveres Theodore Parker as one of the greatest of its teachers. His name is now heralded forth from East to West, and far o'er the seas, as one of the noble army of prophets, martyrs and confessors who have died in harness, and even cut short their earthly career by their intense devotion to the cause of truth and human liberation; while the churches that opposed him have either so far remodeled their theology that it almost resembles his, or have lived a cold, narrow, stinted life, regarding with chagrin the liberalization of thought around them, finding themselves growing weaker and smaller every year, until in the dim distance they see only annihilation staring them in the face, unless a miracle be worked to rekindle the dying embers of the old, awful faith in endless hell and relentless devils, which has now so nearly left all the cultured part of the earth that Calvin's and Edwards' theologies are little more than names for systems as practically defunct as the Ptolemaic theory of astronomy.

Religion, however, lives; no foolish tirades on the foolishness of prayer can destroy the practical life-giving power it wields today; no coupling of the terms religion and folly in an announcement of a meeting in a public newspaper can destroy the power of true relig-

ion to reform, uplift, console and bless mankind. Religion is as far removed from the puerilities of a blind Materialism as it is from the narrow dogmatism of those who consider a band concert on a Sunday a nuisance which the strong arm of the law should suppress. Infidelity is the natural outcome of superstition. Idolatry and bigotry have made infidels, and all the folly we perceive in rampant atheism is to us traceable to that unnatural, and certainly unbeautiful and ungodly slavishness, that blind devotion to a capricious letter, which makes the form of religion a matter of infinitely more concern than the power of godliness made manifest in whatsoever conduces most to the present and future welfare of the human race, individually and collectively. An old proverb says that none are so blind as those who will not see, and it seems to us pretty often as though some persons will not make a distinction which can be made most easily by any person of even ordinary intelligence who reflects at all upon the subject, between the unchanging intention and the constantly fluctuating application of wise and humane law.

Recently the Sabbath question has been agitated afresh here and elsewhere, and though quite a number of very liberal sermons have been preached, and articles written full of good sound sense, the voice of intolerance, more adapted to the days of Cromwell or the Puritan forefathers than to the closing years of this nineteenth century has not been silent. No enlightened physiologist will deny that one day out of seven is needed by man and beast alike for rest and recreation, and no one can fail to see physical degeneration among all who neglect to conform to salutary disci-

pline, and obey wise and loving laws formed for their guidance under the highest intelligence expressed on earth in this or a bygone age; but the very words of the fourth commandment show how utterly irreconcilable is its spirit with the narrow prejudice and interference with public liberty which often masquerade as concern for the religious welfare of the whole community. If Saturday or Sunday is to be a day devoted entirely to religious observances of the puritanic type, no provision would have been made securing rest to the ox and the ass, as well as to son and daughter, man-servant, maid-servant and stranger. Oxen and asses have no souls which puritanism recognizes. They are under no obligation of serving God on one day of each week in any especial manner, but their bodies, yea, and their minds also, for animals have minds, and are capable of intellectual exertion, need rest on the Sabbath as well as yourselves, and none of you are keeping holy the Sabbath day in the sense in which it needs to be kept holy, unless you so employ the day that when you rise on the following morning you feel refreshed and strengthened for all the duties that lie before you through the week.

We do not say that incessant attendance at balls and parties or constant frequenting of the theater is calculated to unfold the nature of man and qualify him for his daily work under ordinary circumstances. We do not believe that popular excursions on crowded boats or trains, where the day is often wearisomely spent in seeking pleasure and finding only fatigue, are adapted to the real needs of the populace, or that they tend in any considerable degree to point out the true and natural mode of Sabbath observance. We believe,

morever, in the need of satisfying the spiritual or religious side of nature, and regard that mind as dwarfed, and that life as crippled which has not fully unfolded the organs seated in the coronal region of the brain. The front brain and the top brain must be cultivated as well as the middle brain and the back brain; and the great defect in the present system of education, despite its many advantages, is, that the moral and spiritual organs have too little attention paid to them. We hear a great deal about morality, but in practice it is often reduced to mere conventionality. A simple outward respectability, which is aped by many because it admits them into society into which they could not go if they did not bear a good moral reputation, is too much sought after, while character is too little estimated and far too little stress laid upon real worth.

But, some will say, how utterly impossible it is for us to scrutinize each other's motives. How can we know when to excuse and when to condemn? The sermon on the Mount comes at once to the rescue and affords an answer to all such inquiries. Judge not. You cannot judge correctly oftentimes, and when you can you are not called upon to pass sentence upon another's life. Cast the beam out of thine own eye; make thine own life pure, and then shalt thou see clearly to cast the mote out of thy brother's eye. But does not this look as though we ought to take action in condemning others as soon as we are no longer flagrantly sinful ourselves? By no means; the conduct of Jesus with the woman taken in adultery forever decides the question of judgment for all true followers of the spirit of the Nazarene; and that spirit which we are told animated his breast is the identical spirit whose pres-

ence and constant activity made truly great all the really successful moral reformers the world has ever seen. To cast out the mote from your brother's eye after you have expelled the beam from your own, does not imply that a censorious, pharisaical or condemnatory impulse should actuate you.

How can you best reform another? How can you best help a fallen brother or sister to sin no more? "Go and sin no more," if said earnestly and practically, surely cannot mean simply that you utter a trite phrase and then dismiss a penitent without providing him or her with the means of subsistence or opening the doors of any home or workshop where the once culprit may retrieve his forfeited honor by works of usefulness henceforth. It is plainly the duty of all interested in the welfare of society to set their faces like flints against every form of crime and immoral practice, by making it as difficult as possible for people to do wrong, and as easy as it can be made for them to do right, but this does not in any sense or way necessitate your speaking, acting or thinking unkindly toward any one. No matter how lowly fallen a human being may be, he is a child of the Great Universal Parent and a brother of yourself; and as a brother it is for you, if you are wiser and stronger than he, to hedge in the road which is to him beset with so many difficulties and temptations. A weak and erring child should not be allowed full liberty if he uses that liberty, or, rather, misuses it so that it degenerates into unhallowed and dangerous license which imperils the safety of all around. Penalties must be administered; houses of correction must exist; administrators of justice must do their work until lawlessness is dead, and

every one so acts that he is a comfort and blessing, not a shame or terror to his fellows.

But we must learn to treat sin as an infirmity; crime must be regarded as a disease, an infectious ailment, a contagious blight; and hospitals be provided for criminals, as insane asylums are provided for those bereft of reason, and the best surgical and medical skill, accompanied by the best of nursing, is provided for those who are bodily diseased or ailing, even though the sufferer should have brought his ailments upon himself by his own sins, follies and indiscretions. If you find a poor, broken-down wreck, humanity prompts you to take him in and do for him. No matter though he has been a drunkard or a libertine, his case is urgent, his necessities pressing, and society is endangered if with an infectious malady he is allowed to roam at large; so you have fever hospitals and cancer hospitals, and institutions of every kind and name, for the cure of sufferers and as safeguards to society.

Now as we do not deprecate the hospital, but regard it as a necessity today, even though we may include it in a catalogue of necessary evils, we are no opponents of a prison system, provided it be a humane and enlightened one, and widely different from that now in vogue both in America and abroad. No doubt American prisons are almost palaces in comparison with some Siberian dungeons; no doubt the governments of Europe devise means of torture unheard of in the United States today, and you have much to congratulate yourselves upon in the humanity of your prison discipline compared with what it was a century ago, and what it still is in many parts of the world claiming to be civilized; but revelations made not long

since excuse the impetuous enthusiast for saying that all places where human beings are deprived of light and liberty are abominations. So they are in comparison with the institutions of a perfect world.

Sewers and heaps of rubbish; dust and dirt and poisonous insects; stagnant pools and slimy bogs are all abominations, and will eventually be swept away; huge cities with their hundreds of tenement houses, where human beings are crowded together without sufficient air and comfort to properly expand any side of their being, are abominable, and will give place to widely different centres of industry and dwellings ere long. But reform cannot be fully accomplished all at once. All nature's processes are gradual; it is ever here a little and there a little, line upon line and precept upon precept, that truth and right gain the victory over falsehood and wrong. A celestial condition on earth is not possible until the whole human race has fully outgrown every thought of evil, and each unclean, unkind and unwise disposition. But progress can never be made unless continuous effort is made to progress. Your best actions yesterday may be culpable mistakes today, because the discipline of yesterday should have prepared you to live a higher life today. So methods of correction, tolerable and possibly necessary in olden times to carry out the true spirit of legislation, may be iniquitous and utterly unjustifiable at present. There can be no excuse for punishment in any case until all mild measures have been tried and prove ineffectual. Then and only then are you morally justified in resorting to harsh treatment; and when you are obliged to resort to asperity and coercion, you should blame yourselves fully as much

as those to whom you have literally to administer the rod of correction; for not only their obtuseness and incorrigibility, but your own deficiency in the higher qualities of the spiritual nature, have compelled you to resort to a semi-brutal mode of correction.

Some people are great advocates of the whipping-post, and of the gallows even; they cannot understand any one being benefitted or society being protected by mild and persuasive measures; they take delight in shaming and humiliating others, and even in taking away life, as they say, for the good of the majority, whereas in a mode of castigation which only degrades the chastized one in the eyes of others, no appeal is generally made to the higher nature. We have known many brave, high-spirited boys who would have been noble, courageous, generous and just, had they been properly trained, almost transformed into brutes by the absurd and inhuman floggings to which they have been needlessly subjected. No parent, teacher or guardian of the young, and no custodian of public morals, will ever succeed in doing real good to those under his charge, unless he inspires their confidence; and when or how can brutality and fierce anger inspire confidence? No one ever has a right to strike a blow in anger, and this has even been recognized to some extent among duelists, who have usually fixed the hour of meeting early in the morning, and under the most dispiriting circumstances. Before you strike a blow you should remain by yourself long enough to carefully analyze your grievance; and when you rise the next morning to meet the one who has wronged you, the chances are that in nine cases out of ten you would feel it a degradation to yourself to deal the blow, as

the offence does not merit so deadly a means of expiation.

The law of love is based upon justice, and that strange command, strange at least in the ears of many, "Love your enemies," by no means implies that we are to associate on equally intimate terms with everybody, for natural preferences are not only legitimate, but positively of divine appointment. Neither does it signify that we should allow the burglar to escape only to commit depredations elsewhere, when he has been let off after having attempted theft, and possibly murder, on the premises of the man who has been weakly good-natured enough to throw him out upon society, chuckling over his easy escape from the clutches of the law. The law of love, however, enforces such action in all cases as will leave no reason for personal spite and angry retaliation. No law has ever been regarded as juster than that which ordains trial by jury, because twelve unprejudiced men are supposed to be found who have no personal feelings in the matter, and can feel no individual interest in the condemnation or acquittal of the prisoner at the bar, while the persons whom he has wronged directly can scarcely be expected to feel no resentment or bias against him.

The law of love does not command us to wink at calumny, slander and detraction; neither does it compel us to be silent in our defense when enemies are blackening our names and spreading reports damaging to our standing and usefulness in society; because, as no one can seek to injure another without really harming himself, and as no one can possibly indulge in habits of gossip without bringing himself into a state of mind in which he becomes the prey of evil-disposed men and

spirits, there can be no fulfillment of the law of kindness in allowing another to persist in a course of action which, while injurious to ourselves, is doubly harmful to the one who is indulging in it. It becomes, therefore, an imperative duty devolving upon the teacher of morals to show plainly the difference between an exhibition of hatred, revenge and spite, and a proper concern for the safety of society, by means of the just punishment of evil-doers.

But here comes in the most important question of all: what kinds of punishment are really just, and what measures can be wisely and safely adopted to elevate the sinner and protect society? In this connection allow us to express our unqualified disgust with the present system of prison discipline, both in America and elsewhere. Probably the prisons of America today are almost palaces compared with European dungeons in the middle ages. Even Newgate in London was, in the time of Elizabeth Fry, a reeking cesspool of the vilest abominations, black as the hole of Calcutta, a disgrace to civilization, and a blot on the escutcheon of Christianity, which it will take centuries to efface. Bastard systems of religion which have been fathered upon primitive Christianity are, however, in no sense attributable to the spirit of Christianity itself, as the horrors perpetrated avowedly in the honor of Allah are in no sense natural outgrowths of the religion of Islam. It is vain and foolish in the extreme for iconoclasts, in their rabid onslaughts upon systems of religion, to denounce the system for all the evils committed in its name, or presumably in defense of its honor, or to extend its conquests. If allegiance to any particular form of religion made people necessarily

good or bad, we should of course find good people all grouped together around one common standard of faith or profession, and evil-minded people gathered around an opposite centre. If Roman Catholicism or Church of Englandism made people of necessity bigoted and cruel, we should find bigotry and cruelty largely confined within the territory covered by those religious systems; but though both Catholic and Protestant have burned heretics, and the fires and dungeons of the inquisition have been apparently outgrowths of an aggressive ecclesiastical hierarchy, we cannot shut our eyes to the treatment accorded to Socrates by the Athenians, nor to the diabolical fanaticism of the French Communists, nor the atrocities of the modern Russian Nihilists, while highway robbers and scoundrels of every name are, in many instances, utter unbelievers. Still we should be most unjust in fathering upon modern skepticism, or an avowed system of intellectual infidelity, the crimes and misdemeanors of the present century.

The truth is, neither sacraments nor ordinances, neither faith in dogmas nor belief in "nature," can change the stony heart to one of flesh, or hold in rein the turbulent passions of undeveloped humanity. Spiritual growth, moral development alone can do this; and so we find in the same church the saint and the sinner, the one loving, humane, generous, self denying, just, the other proud, hard, lascivious, dishonest, dangerous. Often such contrasts have been baptized at the same font and received the eucharist together at the steps of the same altar; but the one receives from the sunshine what warms into life all that is beauteous, the other only an added incentive to evil. Religious cere-

monies and beliefs make some people better and others worse. Even a knowledge of spiritual truth itself, if unaccompanied by heart devotion to goodness, will but give added power to men to work mischief. So in this day we see illustrated all around us the four kinds of magic admitted by Orientals. Some attain to the red magician's supernal power of subordinating flesh utterly to spirit, and, being infilled with divine life, find in every outward faculty and grace a means for promoting the highest welfare of mankind. Some, as white magicians, though not as yet fully and finally victorious over sense, are on the road to complete and ultimate conquest over pride, passion and infirmity; and these employ every means of spiritual development as a stepping-stone to a higher life. Many there are who are quite contented with the gray magician's compound of good and evil; an admixture of purity and foulness seems best to suit their taste, and, while they use some gifts aright, they befoul their lives by the misuse of some portion of their power. Others again, as black magicians, prostitute, desecrate every pure, holy and useful thing to purposes of wrong and for the advancement of criminally selfish or malicious ends.

The same philosophy, the same science, the same outward knowledge, the same visible practices may lead these four classes of persons to such diametrically opposite results, and do we not see an analogy to all this in physical nature? Behold the sunshine streaming down in golden beauty upon a rose-bush and a neighboring dunghill. That light and warmth which makes the roses blossom and causes them to emit so sweet a fragrance on the surrounding air, makes the

dunghill hot and putrid, sending forth a poisonous stench all around. Without the heat and light of the sun, neither the rose-bush nor the dunghill would have displayed its latent possibilities. Spiritual influx, the light of knowledge, the means for arriving at the highest standard of moral excellence, by perverse and selfish persons can be so inverted that the very light is the cause of their deeds of darkness. See that the light within you be not darkness, or the greatness of that darkness will be such that, enveloping your soul in its plutonic shades, it will shut you out for ages from all sense of true happiness and all companionship with wisdom and its followers.

We have introduced these observations neither discursively nor irrelevantly, as they were needed to rebut an unjust attack which is often made upon whole societies and classes of men by those who attribute to belief or opinion that which springs from indwelling pride, lust and selfishness. Change the opinions and faiths of the world a million times, and with all your success in helping men to arrive at correct views of truth intellectually, you will fail utterly in reforming society unless you reach their inner being, and cause the spiritual nature to break its bonds, free itself from its entangling chains, and stand erect and liberated in the glory of a royal independence which only those can know who are honest not because a penalty is attached to stealing; who are pure not because external chastity may be advantageous in a worldly sense; who keep all the commandments not because the law will punish those who break them; but because the ways of virtue, of true wisdom, have been found to be indeed ways of pleasantness and paths of peace, and

the spirit that has yielded to the charms of virtue can see no longer a beauty or delight in vice.

We say, once for all, that in the dealing of Jesus with the woman taken in the act of adultery we have a setting forth of the highest of all examples of reformation. She out of whom the Christ cast seven devils, tradition says, was Mary Magdalene, the penitent, the faithful follower, who counted no sacrifice too costly for him she loved, and who stood last by the cross and first at the sepulchre. These stories of the overcoming of evil with good are no mythologic fables, or if they be such in the eyes of any, then to those we would point out the hidden teachings of mythology, and unveil the important truths the ancients hid in allegoric guise. "Go and sin no more," one short, simple sentence of only five words may do more today to render society safe, as well as to accomplish the restoration of the fallen, than all prisons and penitentiaries the world has ever seen.

But of what avail are words without action? Of what use is it to say to the hungry and the thirsty and the naked and the shivering, be warm and clothed and fed and thirst no more, when your coal-bins are full, your pantries crowded with food, your wells running over with water and your warehouses overstocked with apparel, if you hug these treasures to yourselves and do nothing to dispense them to the famishing? Of what use is it for you to pray verbally the *pater noster*, and then do nothing whatever to save others from temptation or deliver them from evil? Good resolutions may pave the infernel realms if not carried into effect in life. Prayers can be but mockeries in the sight of heaven if the spirit of every prayer be not a

desire to become yourselves instrumental in furnishing answers to the prayer you pray for others' welfare. The true life of a reformer is not one of indolent inaction, of prayer that is a substitute for work. His prayers are rather his soul's sincere desires, accompanied by his life's most earnest efforts to call out all that is divine and true in his own and every human breast.

In conclusion — and we must conclude this address, though we have but lightly touched the hem of our subject's garment — we would urge upon you to consider how more than necessary it is that you should let every weak and erring mortal know that you believe sincerely and devoutly in the latent goodness which smoulders within every life. No matter how depraved, let education, the unfoldment of the spiritual being, be your manifest object in every administration of reproof. We may safely have pictures, pianos, flowers and good living in our prisons, provided we teach every prisoner how to work, and see that he never eats the bread of idleness. The utter elimination of barbarity from modes of correction is the spiritual ideal, and as idleness is one of the most prolific parents of all evils, if we make our captives work for an honest living, and then reward them for their toil, we shall not only be rendering good for evil and overcoming evil with good in obedience to Gospel precepts, endorsed by seer on earth and angel in heaven, but we shall be effectually protecting society by cutting off the supply of marauders and disturbers of the peace, as, through our instrumentality, the once criminal becomes a useful being on the road to angelhood.

LECTURE VIII.

SPIRITUAL SCIENCE AS RELATED TO MESMERISM AND MAGNETISM.

NUMEROUS are the enquiries from all points of the compass as to the attitude to be assumed on the part of Spiritual Scientists toward Mesmerism and Magnetism, especially as to the use to which these systems are put in the relief of pain and alleged healing of the sick. To treat these systems fairly and intelligently it is necessary that we should know something of their origin and history; we shall, therefore, occupy a short portion of the time alloted to this discourse in tracing the sources whence these systems spring, and then dilate upon the work which their supporters and exponents are actually performing. The word Mesmerism, you scarcely need to be told, is sectarian, *i. e.*, the word is derived from the name of a man who was as much the founder of a sect as any man ever was. Anton Mesmer stands in logical and historical relation to a system properly called Mesmerism, as Luther stands to Lutheranism, Calvin to Calvinism, the Wesleys to Wesleyanism, Swedenborg to Swedenborgianism, Mohammed to Mohammedanism, and so on, *ad libitum*. Mesmer himself was a medical student at Vienna, where he took the degree of doctor of medicine, in 1766. A few years later he began to study the curative powers of the magnet, and was led to adopt the opinion that

there exists a power similar to magnetism which exercises an extraordinary influence on the human body. This power he designated Animal Magnetism; he soon began to publish accounts of his discoveries of the medicinal value of this newly found therapeutic agent. Honors were conferred on him in Germany, where his researches were warmly endorsed by many persons of influence in scientific circles. In Paris he also attracted much attention. His system commended itself to many distinguished lights in the medical profession and to intelligent and educated communities at large. He seems to have regarded his knowledge as a personal secret, as he refused a considerable sum of money which was offered him if he would reveal the secret; his refusal to accept about four thousand dollars as an annual pension for making the desired disclosure gave rise to suspicions and provoked much antagonism, which led to the appointment of a commission by the government composed of physicians and naturalists to investigate his claims as thoroughly as possible; as the report of the commission was unfavorable to Mesmer he soon began to lose his former popularity. Having fallen into disrepute he left France for England, where he made no great stir; he then retired into complete obscurity.

Such is in brief the history of the founder of the modern system called Mesmerism, or animal magnetism; let us now look at the system itself, and turn our glance toward some of the other notable characters who figured prominently in its history at the close of the last and during the present century.

Animal magnetism is always closely associated in theory with a subtle mental force, a power of thought

or will which, emanating from one person can strangely affect others. The claim is not made by magnetists of the mesmeric school that bodily emanations suffice to induce the magnetic or mesmeric sleep, or the somnambulic condition: on the contrary, all professors of the art or science claim that *will* is a powerful operative agent; thus mesmeric and magnetic treatments border upon mind cure, as they pre-suppose the exercise of a purely mental force in addition to all that proceeds from body to body in the act of manipulation. The theory of animal magnetism is not by any means ridiculous, and it is vain for metaphysicians to argue there is no efficacy whatever in magnetic treatments; simple animal magnetism exuding through the pores of the physical organism has properties and produces results on the plane of mortal sense, just as food nourishes the external body, and other outward agents play a part in sustaining the outward frame.

Animal magnetism is largely animal heat; heat is generated as we all know by friction; thus the rapid and sometimes violent movements of magnetizers serve to evolve a vast amount of animal energy, which by means of the respiratory system can be easily communicated from one body to another. A person taking a magnetic treatment believes and admits that somebody else's vitality enters his body through the pores; he therefore acknowledges dependence upon the physical force generated in another system than his own.

Mesmer supposed animal magnetism had some relation to the magnetism of the loadstone. The method of inducing the magnetic state employed by Mesmer involved the use of quite extensive apparatus; iron rods, etc., were employed, but the more popular phase

of treatment has always been the use of passes made by the hands of the magnetizer from the head of the subject or patient downward, sometimes to the feet; in many instances, however, passes have been dispensed with and the subject has been commanded to fix his eyes upon the operator, under which circumstance some of the most remarkable psychological or biological results have been obtained. When passing into the sleep, the subject usually feels a curious creeping sensation come over him, he seems to lose all power of voluntary thought or action, which sensation is occasioned by the will of the operator directing the patient's subjugated mind wheresoever he (the operator) desires. Various estimates are given by different authorities as to the average percentage of mesmeric sensitives in an average community; some fix the average at one in ten, others at one in seven, again others say that probably thirty-three and one-third per cent of the entire population are amenable to magnetic influence. It appears, however, on closer inspection that the average varies considerably in different countries; climate, personal temperament, education, average of intelligence and many other causes too numerous to mention, tend to immeasurably modify the susceptibility of persons to the will of others, and while, as said before, simply animal emanations have an effect on the animal plane, no Mesmerist is simply a Magnetist of the physical order.

Mesmer was no *rubber* of the illiterate type; he was a man of will, power, and decision, who when he set out to accomplish a result had great force of intellect and dominant purpose of mind to back him. According to the Mesmeric theory the nervous energy of

the operator has overpowered that of the subject, and while the word nervous may convey to some only a physical idea we think it would be difficult to find a sane individual anywhere who does not recognize to a greater or less degree the direct action of mind in all nervous conditions. Many of the best scientists, including members of the French government commission appointed to investigate the source and secret of Mesmer's power, or at least the efficacy of the system he originated, have arrived at the conclusion that it is a delusion to attribute the power which entrances the human subject to an influence emanating from any physical object. The effects, whatever they are, said these men of science, must have their origin elsewhere. As early as 1785, when the report of the commissioners was handed in (one of the commissioners was no less a man than Franklin, who was appointed by the king of France to investigate the subject), they had arrived at conclusions almost identical with those which find favor among mental scientists today, for though at that time the reflex action of the mind upon the body had not been studied as extensively as it has been since they pronounced the phenomena the result of imagination.

The word "imagination" needs careful and elaborate definition and explanation to render it a really appropriate one for use in such connection; but understanding imagination to be simply an image or reflection produced upon the mind by some thought or object influencing it in ways not ordinarily understood, imagination is a good and expressive word. Imagination is a power, gift or faculty natural to man; it needs proper cultivation, but should never be

decried as useless or injurious, as it only becomes a snare when allowed to run riot, as all faculties do when not properly disciplined. In many instances persons have been most powerfully affected when nothing whatever was done to them, but when they thought something was being done; there is such a thing as self-mesmerism, though what is usually called such is generally brought on in the first place by the operation of some outside influence. Among the early believers in the magnetic theory who had not extricated themselves from the meshes of too much dependence on assistance derived from inanimate things was the justly celebrated Baron von Reichenbach, a German naturalist, who in the earlier days of his manhood became involved in serious political struggles resulting in his imprisonment. On his release from prison he seems to have given up to a large extent his political ambitions, and devoted himself almost entirely to the natural sciences and their application to industrial arts. He was a man of great force of character and power of mind, capable of engineering vast undertakings and managing large estates. He was, therefore, of that peculiar temperament of mind necessary to success in all enterprises where the subjection of one will to another is involved. He it was who thought while studying animal magnetism he had discovered a new force in nature. This force soon took the name of Odyle or Odylic force, to the operation of which many of you may remember the spiritual manifestations of thirty-five or forty years ago were attributed by many. This Odyle, sometimes called Od (supposed to mean all-pervading), Reichenbach declared pervades all nature just as Vril does according to Bulwer Lytton. Vril in Lyt-

ton's mind was probably a higher manifestation of the Od conceived of by Reichenbach; it manifests itself, according to him, as a flickering flame or luminous appearance at the poles of magnets and crystals, and wherever chemical action is going on. This force was said to account for the luminous appearances sometimes seen at graves which have given rise to terrible frights and no end of weird superstitions.

Od force is said to have, like magnetism, its positive and negative poles. The human body, according to this theory, is positive on the left side, and negative on the right. Reichenbach claimed to have demonstrated as a positive fact in his own experience that sensitive people positively see the odic radiation like a luminous vapor in the dark, and can feel it by the touch like a breath. As the meeting of like odic poles causes an unpleasant sensation, while the pairing of opposite poles produces an agreeable result, a reason is assigned for those remarkable attractions and antipathies which can never be logically accounted for unless some such theory, or a still better and more explicit one, is given for their explanation.

You have probably all come in contact with some of those apparently fastidious persons, whose extreme sensitiveness makes them keenly and often painfully alive to influences unfelt by the majority, at least to any appreciable degree. We often come across persons who say they cannot sleep in certain positions, and according to Reichenbach and his theory of Od there is a scientific ground for their peculiarity. Some sensitive persons declare they cannot sleep when in the northern hemisphere on their left side, because the north pole of the earth, which is od — negative, affects

unpleasantly a person's right side which is also od — negative.

As all motion generates Od, this force is said to account for many singular phenomena usually attributed to a mysterious but unknown power, such as the use of a divining rod for the finding of water under the ground. Why, it is asked, may not a stream running underground affect a sensitive water-finder so that the divining rod in his hand shall move without any conscious effort of will?

Reichenbach ascribes all mesmeric phenomena to the working of this Od, but not being a sensitive himself, he never claimed to have had first-hand sensuous proof of its existence. His conclusions rest entirely upon the experiences of the many sensitives upon whom he operated and by means of whom he conducted his interesting experiments.

Comparatively few scientific men of renown have given much credence to this theory in its physical aspects, and it appears to us the time has now come for a reconsideration of its claims, rather with a view to discovering a mental cause for mesmeric phenomena than with the hope of establishing a physical basis on which they may scientifically repose.

Kindred phenomena to those attributed by Reichenbach to Od have been explained by the light of what is termed Hypnotism by Dr. Braid, of Manchester, England, who published some very interesting papers on the subject in an English journal of Medical Science in 1853. The word hypnotism, as some of you are doubtless aware, is derived from the Greek *hypnos*, signifying sleep. The hypnotic state, according to Dr. Braid, proceeded rather from the physical and psychical

condition of the patient himself than from any outside influence.

Directions given for inducing the hypnotic state which some persons have followed with considerable success are substantially as follows: Take a silver lancet-case or other bright object and hold it between the fingers of the left hand about a foot from the eyes of the person on whom you desire to experiment, in such a position above the forehead as to produce the greatest strain on the eyes compatible with a steady fixed stare at the bright object. The subject must be directed to rivet his mind on the object at which he is gazing. The symptoms are, first, a contraction of the pupils of the eye; then they will dilate considerably; then after they are widely dilated the operator should extend the first and second fingers of the left hand, keeping them slightly separated from the bright object, toward the subject's eyes. The eyelids will probably close with a vibratory motion. After ten or fifteen seconds have elapsed, the patient can be made to keep his arms or legs fixed in any position in which the operator places them.

It will usually be observed that all the senses except sight become highly exalted; the special senses are the first to exhibit this exaltation; the muscular sense and sensibility to temperature become remarkably keen; but this exaltation of function is followed by depression or torpor, placing the body in a condition far below the state of natural sleep. Only when in that torpid condition is a person thoroughly hypnotized.

This rigidity of the muscles and extreme torpidity of the nervous system can and ought to be instantly removed. An opposite condition can be induced by

directing a current of air against those limbs or muscles the operator wishes to render limber, or against an organ he wishes to excite to action; by mere repose the sensitive will return to his normal condition. If a current of air directed against the face is not enough to arouse the sleeper, pressure and friction should be applied to the eyelids and the arm or leg sharply struck with the palm of the operator's hand. Dr. Braid, after a careful analysis of a large number of experiments, came to the conclusion that by a continual fixation of the mental as well as of the bodily eye upon an object, with absolute repose of body and general quietude, a feeling of stupor supervenes which renders a subject liable to be affected in the manner recited above. Such experiments are found to succeed with blind persons, thereby proving the action of mental rather than visual action and concentration on the part of the one affected; the effects then cannot be produced through the agency of the optic nerve of the body, but must be rather due to impressions made upon the sentient, motor and sympathetic nerves, and above all upon the mind.

Many surgical operations have been performed painlessly upon hypnotized patients, and hypnotism has frequently been employed with much success in various forms of disease, especially in cases where nervous derangement was the explanation of the disorder concurred in by the faculty. Now that mind-reading and thought transference are agitating the popular mind so violently as to render mind-reading one of the most popular topics of the day, it behooves all students of Spiritual Science and all mental healers to address themselves to the task of finding the true explanation

of these phenomena in mind, not in matter, and from what has been quoted and advanced in this discourse you will see that the general drift of thought in the scientific world even among physicians and physicists has been to refer mesmeric, magnetic, biologic, and hyponotic phenomena to a mental and not to a physical cause.

We will now proceed to state as tersely as possible wherein metaphysics must of necessity be far in advance of mesmerism, animal magnetism, biology, hypnotism and all other phases of semi-mental phenomena which favor the employment of physical assistance, and start with the assumption that one human will is stronger than another, and then proceed to argue and act as though it were a divine appointment that stronger wills should control the weaker. Up to a certain point these quasi-mental systems are pure and lawful, but in no case are they the equals of the true metaphysical system we endeavor to advocate and explain. Now what is the essential contrast between Metaphysics and Mesmerism? Surely in this all-important fact that metaphysical treatment aims at liberating a patient's mind and will, and mesmerism aims at controlling or enthralling it. Disguise the fact as one may, mesmerism, according to its accepted exponents, is a system of mental bondage, a system which boasts of the ability of one mind to hold another in subjection; it is then a system which upholds mental slavery, and no slaveholding system can harmonize with the advanced views of liberty now everywhere proclaimed as essential to the highest civilization. Given all the credit it can possibly merit, mesmeric methods are only suited to the infancy of human development;

as children are held in obedience to the minds of others until they are able to walk alone and act independently, so persons who are in an extremely weak and suffering condition and also powerfully influenced by other minds in error, whose influence over them retains them in sickness, may be reached beneficially at first by the mesmeric power of a really well-disposed, healthier and more enlightened person than those whose mental outgoings exercise so baneful an influence on the invalid. In such a case as this we may compare the mesmeric treatment to the transfer of a slave from a bad master to a good.

In the days of negro slavery many of the negroes in the South fared so well with kind masters, they did not desire freedom. Many women today who have good husbands and happy homes, put the greatest obstacles in the way of the Woman Suffragists, by maintaining that women have all the rights they need to demand, citing themselves as examples of woman's happy lot, with which say they all women should be satisfied. No one denies that many negroes were well treated while yet they were slaves, and no one questions the fact that many women without the ballot are in a comfortable condition, but in discussing the question of slavery and the question of suffrage, principle must be taken into consideration, not immediate comfort or discomfort of certain individuals. Is the system right or wrong? not, are certain persons happy and contented under it? is the question of the hour whenever a reform is called for. In grave national contests the arena of battle is principle at stake; under a despotic sway people may live very happily and be very kindly treated, as they often are, by humane rulers.

A sultan, a czar or emperor may be an excellent, truly kind-hearted and justice-loving man, during his reign all may go well and the people have no cause for complaint; but rebellion against despotism in theory is imperatively called for by reason of the fact that at any moment the removal of a single individual from office may deprive a whole nation of all their rights and liberties and land the entire population in the arms of cruelty and all its hideous results. Now the case of a mesmerized sensitive is about parallel with the case of a slave dependent on the good nature of his master, a woman dependent on the caprice of her husband and a nation dependent on the personal character of a solitary head; at any moment the mesmeric influence may be withdrawn, at any moment the kind and wise mesmerist may remove his protecting arm; and as human nature is not yet infallible and unchangeable in all its operations on the external plane, a mesmerist formerly wise and kind, may, under the influence of some strong temptation or other powerful incentive, begin misusing his power so as to bring the sensitive under a most baneful sway.

To be the creature of another's will is to be in slavery, and even though the will may be kindly and mercifully directed we should all strive to obey the command, "Thou shalt worship the Eternal thy God, and him only shalt thou serve," which translated into plain, everyday language practically means no more and no less than that we should under no circumstances allow ourselves to be blindly led by any kind of influence, but in all our dealings with forces seen and unseen employ our conscience and our reason, and only yield to truth and goodness because our interior sense

points out to us that what we are asked to obey is a divine monition.

The writer of these pages has had personal experience in mesmerism, so far enlightening him as to its nature and effects as to impel him, in duty to those who may not have had the same experience, to speak decidedly on this matter. The writer will now devote a brief space to personal illustrative reminiscence, by way of enforcing the lesson here intended to be conveyed. When about sixteen years of age, and at that time very impressible to all such influence as that commonly called mesmeric, he made the acquaintance of a young man whose mesmeric ability was unusually great and who exerted over him the most complete sovereignty for more than twenty-seven months. During that period a great number of deeply interesting and at the same time highly instructive experiments were tried, proving conclusively the absolute surrender of the subject's to the operator's mind.. As the operator in this case did not abuse his power to any serious extent or in any important direction, no harm sprang from their association, but a sample of the experiments successfully conducted will convey to the mind of every reader a faint idea at least of the absolute sovereignty of the one mind over the other.

In the year 1876, in a London drawing-room, in the presence of a numerous company of distinguished and influential ladies and gentlemen, including doctors, lawyers, clergymen and others high in their respective professions, the subject was engaged in close conversation with one of the gentlemen, while the operator was taken by another into a room up-stairs and there shown some curious old prints at the bottom of a trunk; he

took a definite and complete mental photograph of them and then willed the subject down-stairs to tell the assembled company what he (the operator) was looking at overhead.

Instantly the subject commenced to describe the trunk, pictures, dates and other writing on them, the precise arrangement of a number of articles which had been removed from the trunk and lay in confusion on the floor, with all the exactitude of a closely observing eye-witness. Immediately the description had been given, most of the company hurried up-stairs, and there found everything precisely as the subject had described it.

In many instances he would be made to do the most extraordinary things without rhyme or reason, and that so suddenly and impetuously as to cause the greatest wonder and merriment among all his companions. Not only were similar phenomena of frequent occurrence, but so great was the influence upon him of this gentleman's mind that he liked everything and everybody his operator liked, and detested everything and everybody the operator disliked. He could, moreover, at any moment and at any distance from the operator be thrown into an unconscious state, and made to say and do whatever the operator desired.

This is no singular or isolated instance; it is a common experience wherever mesmerism is practiced. If Professors Carpenter, Cadwell and others about whom we hear so much in New England, and whose exhibitions are truly marvelous, can so influence their subjects as to make them think ice is hot, and burning coals are cold, if they can give to lemonade the flavor of brandy, and cause tea or coffee to taste like whisky

to the palate of the entranced or semi-entranced sensitives with whom they exhibit, and if this power is not confined to place or time, but can be exerted from any distance when once a subject is completely brought into subjection to the operator's will, in what danger are persons placed who yield blindly and unthinkingly to every influence which strives to excite or lull them to submission.

Eternal vigilance is indeed the price of individual mental liberty, and while we do not tell you to yield to no influence whatsoever and under no condition, we do tell you that state of mental passivity which makes you the mere creature of another's will is hazardous in the extreme, and ill befits any one who believes in human equality and in the right of individual human beings.

Mesmerism can be used to allay pain and also to impart vitality. Vital force can be, and often is conveyed from mind to mind while animal magnetism passes from body to body by the mesmeric process. But Spiritual Science, telling you to depend on God and draw your supplies of strength from universal mind, not from personal beings whose caprices may at any time land you in sickness, crime or disaster, urges you to so cultivate your own spiritual being that anywhere, at any time you can obtain from the fount of all life the health and aid of which you stand in need.

Mesmerism subjugates, it enforces submission, it controls; while metaphysics teaches, argues with the patient, and instead of endeavoring to reduce him to the level of another's creature, brings him to see his own true position as a child of God and invites him to listen to the voice of God in his own soul, not recogniz-

ing the intermediation of any priest or Mesmerist claiming authority to dominate the will of another being. In our next lecture, which will treat on Mediumship, we shall pursue this subject into the arena of Spiritualism, to which Mesmerism always serves as a gateway and introduction.

LECTURE IX.

METAPHYSICS AND ITS RELATION TO MEDIUMSHIP.

IN our last address we spoke very pointedly on the subject of Mesmerism, or animal magnetism, and took decisive ground against that blind submission to another's will which is the leading element of success in mesmeric operation. Some persons, indeed many, seem to be so unhappily constituted as to be unable to steer clear of extremes; either they must accept another mind as their superior and master, almost as their God, or else repudiate its influence altogether.

Though metaphysics is old enough in India, and lies at the very foundation of the ancient Brahmanical religion, which is a purely, indeed an abstractly metaphysical system, in this country and in Europe, metaphysical ideas are so comparatively new to the mass of mankind at least, that any amount of error and misconception prevails among the populace as to what is really taught by metaphysical science. Some metaphysicians, indeed many, claim that spiritualism is a gigantic delusion, and style all mediumship error of the mortal mind; others again endeavor to unite the two, and in some instances manage to employ both most advantageously. The oft-repeated quotations, "You cannot mix oil and water," "there can be no fellowship between truth and error, light and darkness, Christ and Belial," do not apply in this connection, for

mediumship rightly understood and intelligently employed is one of the greatest blessings which can possibly come to humanity.

If we are to consider this subject fairly we must first define what we consider to be the true metaphysical view of death. Poets affirm "there is no death." At the Spiritualists' Camp Meeting in Oakland, California, where our teachings were received with so much kindly favor during June, 1886, these words were inscribed over the platform. Such an inscription of course excited much attention and provoked much comment; people were for the most part familiar with the quotation; it is to be found in Tennyson's "In Memoriam," in some poem of Longfellow's, and doubtless in the compositions of other poets also, but no matter how familiar the ear may be with certain words, no matter how often they may be heard in poetical readings or recitations, poetical license is always allowed for, and it is only when they come to be written up in plain blank prose as though they were as self-evident as the favorite motto, "Honesty is the best policy," and other equally sober and well-worn proverbs, that the public mind begins to challenge their truthfulness or really bestow much if any serious thought upon their import. Many Spiritualists and many who are not Spiritualists also take these familiar words and accept them as conveying a great truth; they find no fault with the phraseology and yet they make all kinds of fun and ridicule out of the assertion of metaphysicians, "There is no disease," a kindred statement; if one can be supported the other can, if one falls to the ground the other falls with it. Do those people who write over their platform, "There is no death," mean that there

is no death in appearance? certainly they teach nothing of the kind, but very wisely draw a distinction between appearance and reality; while they affirm most positively there is no death, man never dies, they inter the body in the earth and acknowledge that it crumbles into dust, they are simply wise enough not to confound an appearance with a reality, they know the physical body is not man but only his fleeting garment.

When we affirm there is no disease we do not mean there is no appearance of disorder on the surface of the flesh, neither do we mean to deny that there may be disorders to clairvoyant vision in the interior of the physical frame, but we deny that man's body is himself just as we deny that man's clothing is his body. Science denies sunrise and sunset, but all experience acknowledges the rising and setting of the sun every day as appearances, nevertheless sunrise and sunset are illusions; the sun neither rises nor sets from the point of view of scientific vision, it only appears to; from the standpoint of science there is no sunrise, there is no sunset. Just as science disposes of appearances and illusions by revealing facts and truths otherwise unknown, concerning the constitution of the external universe, so spiritual science, which is the highest degree of all science, makes known the truth of Spiritual being in direct contradiction of every mortal and erring belief and appearance. Death is an appearance, an illusion, a belief of mortal mind and nothing more, and judging from the testimony of Swedenborg as well as from that of any number of modern seers and mediums, man does not know he has died unless he has himself passed through the belief of death in his own

mortal mind. Swedenborg tells us he encountered spirits who had left their bodies fully fifty years and still did not know they were separated from them; again and again are we told by persons who claim to be in daily communion with so-called departed spirits, that there are myriads of spirits who do not know they are out of their earthly bodies, they cannot realize death unless they pass through the belief of death, while they have died to the belief of their companions on earth who have laid away their bodies in the ground, satisfied their mortal minds and memories that such and such persons are dead and gone, therefore, they see and hear from them no more unless some extraordinary phenomena occur in their presence which lead them to create another belief stronger than the belief that they are dead; this other belief, the belief in spirit return or in clairvoyant vision, is in such cases the stronger man turning out the strong; a stronger belief always overcomes a weaker one, a belief in spirit communion or in clairvoyance often suffices to neutralize the effects of the previous belief that some friend is really dead, has actually perished, or else has gone far, far away to some mysterious bourne from which no traveler returns, and whither no message from earth can reach or from whence no answer can be returned even should the message reach its destination.

Mortal belief establishes the idea of death, it then requires physical phenomena, test mediumship, clairvoyance, clairaudiance, etc. to break down this misbelief. The greater part of the work done by many Spiritualists and in many circles is an iconoclastic work, a work of pulling down, rooting up, image breaking, etc.; this work is in many instances positively

necessary, and were it not done spiritual truth could not find an entrance to the mind of man on earth in its present average condition. Sites have to be cleared, rickety buildings must be torn down and carted away before new wholesome edifices can be erected on the land where once the shanties stood. The farmer knows well how necessary it is for some one to clear the ground of stones, kill the snakes and in various ways make ready for the sowing of the good seed which when planted in the cleared earth will in due time yield luxuriant harvests.

We must not condemn, neither must we undervalue, the hard iconoclastic exertions of the sturdy pioneers, who during the past nearly forty years have stampeded through this country proclaiming that man lives after the death of the physical body, and that those yet in mortal form can hold communion with those who have laid aside the mortal tenement. Many of these rugged teachers who have dealt sledge-hammer blows at error, may, like Cromwell's soldiers, when they entered the English cathedrals and parish churches, have broken down much that was beautiful and much that later on will be restored, but if like an army pursuing in hot haste the foe, trampling down gardens and cornfields on their way to victory over tyranny, injustice and oppression, these sturdy men and women, with little reverence for old beliefs, have overthrown some beautiful works of art in their endeavor to destroy only hideous idols, if they have sometimes been too reckless and have not fought with the most spiritual of weapons, we must remember that storms clear the air, and there is a perfect correspondence in the realm of mind to the facts of external nature, or rather, to state the idea the

other way and more correctly, as the spiritual realm is the seat of cause, the physical universe being only the region of effects, there is a perfect reflex action in the external sphere corresponding to the events transpiring in the unseen realm of mind; storms, hurricanes, earthquakes, volcanic eruptions, in a word every physical disturbance encountered by man on earth, corresponds to and results from some prior agitation in the kingdom of thought. We shall always observe, if we watch the signs of any times, that periods of great mental excitement and upheaval are marked physically as seasons of violent storms, and dread convulsions of external nature. It is now commonly admitted that the physical atmosphere of this globe is very considerably affected by human conduct, it being an almost undisputed fact that storms accompany and follow battles, and even large and brilliant pyrotechnic displays. If the inventions of man can create thunder and lightning and bring rain from the clouds, then surely as these inventions proceed from mind and are carried out by means of mind, no one need doubt that mind unassisted or rather unhampered by material things, can and does produce the greatest conceivable modifications in external temperature. The weather cannot be controlled by any one solitary mind, but when a concentrated mental effort is made, climate certainly is modified, storms are warded off, or rain is caused to descend.

In praying for rain two difficulties have to be met. First, all persons are not agreed as to the weather they desire, thus their power of will or influence of thought discords, one mind helping to bring about what another assists in warding off, and secondly many persons who employ a form of words have no real faith in

the efficacy of what they are doing. Union and faith are both necessary to a result; where one is absent, and more still where both are absent, prayer and work are rendered ineffectual as means toward the accomplishment of any desired object. All miracles and wonderful occurrences which have taken place since the world began are just so many demonstrations of the power of mind over matter, nothing more or less. They are not, strictly speaking, supernatural, and they will not always be styled miracles, as miraculous correctly speaking is wonderful, and things no longer inspire wonder when the law governing them is understood.

Spiritual manifestations, and those in whose presence and seemingly through whose instrumentality they were produced, were in olden days supposed to be the favored few, the specially chosen of heaven to demonstrate the being and will of God to men on earth. To-day, as phenomena multiply and all sorts of trivial things are attributed to the action of "departed spirits," it becomes highly necessary for some one to so deal with the marvels of the present day, nineteenth century miracles as they are sometimes called, as to make of them a means for enforcing great universal truths not very well apprehended by the majority of those who pay to witness them and enthusiastically uphold them.

Now once for all let it be stated that metaphysicians cannot afford to ignore or taboo spiritualism. It is for them to recognize its claims and throw light upon its phenomena; to attribute all phenomena to illusion or delusion will not do. It satisfies no profound thinker, and least of all will it weaken the hold Spiritualism has gained on the minds of the people.

We must all admit that, making all due allowance for imposture and exaggeration, alleged phenomena do occur, and these phenomena are indubitable demonstrations of the transcendent power of mind over matter in many instances. No matter what interpretations may be put upon old-time wonders; no matter by what processes of subtle reasoning and the invalidation of history and testimony Rationalists may seek to explain away the miracles of the old and new testament and those of the ancient books of India, China, Persia, Egypt and other distant climes, these "miracles" are being duplicated in our midst today; we see the cheap jugglery of the mendicant fakir of India imitated by many "mediums of the new dispensation," and however we may dislike so low a phase of mental action, it is vain and absurd to try and defend the hypothesis of fraud, which is no explanation whatever of either the oriental or the occidental medium's performances.

We have, however, ample evidences of far higher manifestations of spirit power than those which can possibly come under the head of jugglery, even when the word is used as applicable to much that is really genuine in India, though on a low intellectual and moral plane. Unmistakable evidences of a higher order of intelligence accompanying the phenomena are multiplying on every hand, and surely no one can read Crookes, Wallace, Zollner, and many another celebrated writer in defense of phenomenal Spiritualism without seeing that men of unquestioned scientific standing and ability are compelled to consider spiritualistic phenomena as worthy the closest scientific scrutiny and most persistent investigation. Professor Huxley and other learned men who have spoken derisively of Spirit-

ualism have by such actions done far more to demean themselves in the eyes of the fair-minded than they have injured the cause they have treated with disdain.

No subject bordering on the question of human immortality can ever be regarded by the really serious and studious as other than of the deepest interest and utmost importance. All attempts therefore to belittle so grave a theme can only expose the shallow-mindedness of those who treat it with flippant contempt. Unfortunately, many Spiritualists play into the hands of their detractors by approaching a subject of the most serious importance in a spirit of levity and idle curiosity. From the traitors within the camp far more than from avowed enemies on the outside Spiritualism receives its deadliest attacks. But the movement itself is vital and prolific enough to successfully resist all opposition both from within and without, and though many Spiritualists are nervously afraid lest the enemy should prevail when the phenomena are submitted to the searching analysis of reason, such apprehensions must, in the nature of things, be groundless unless those who entertain them have secret doubts of their own as to the real genuineness of what before others they enthusiastically maintain.

True metaphysicians, instead of denouncing Spiritualism and decrying mediumship, in order to be true to their own standards and to act in defense of their avowed principles, must be the interpreters and exponents of the truths of Spiritualism, though at all times and under all circumstances they must not be backward in exposing fallacies and correcting prevailing errors. To rightly understand the nature of men we must consider man not as a compound of matter and spirit,

but as spirit only. We have bodies as we own clothing and dwelling, but we *are* spirit. Man is altogether a spiritual being, and therefore the whole of man, not only a part of him, lives after the death of the body. The very first step in the direction of a right comprehension of spiritual science is for the mind to arrive at a point in its perception of truth where it can intelligently asseverate its full conviction that man is only and altogether spirit; man being entirely spiritual, not partly spiritual and partly material, it stands to reason that man's prerogatives and powers are not necessarily affected to any appreciable degree by his retaining or losing the outward structure called the body. If man is not wholly spiritual, if it takes spirit and matter, two opposite and distinct elements to make man, then throughout eternity you will all of you be something less than perfect human beings, unless you are reembodied in a physical structure lasting eternally.

No end of vagaries have arisen from a belief that the duality of human nature is a duality of spirit and matter, which it is not. The true duality of man is the duality of love and wisdom, of intellect and affection, of man and woman, but the masculine and feminine principles which constitute the perfect dual are equally and immortally spiritual and spiritual only. It certainly seems high time, after nearly forty years of spiritualistic advocacy in this country, that Spiritualists at least should have long since abandoned the false beliefs which have led to a carnal doctrine of the resurrection of the physical body on a future day of judgment, a doctrine indeed which Spiritualists most emphatically deny, but one which they must nevertheless ultimately accept if they share the radical error

which originally gave birth to it, viz., a belief that man is a compound of mind and matter.

Does it not appear evident to every one of you that if it takes mind and matter both to make man, that those who are minus matter, having left their material bodies in the ground, must either at some future time be rehabilitated in matter and have matter secured to them forever, or else be eternally minus something necessary to their completeness as human entities?

We know there are many of the school of Kardec who advocate what Kardec calls re-incarnation, and that the same doctrine in slightly altered form is now extensively advocated in Spiritualistic circles under the name of re-embodiment; we know also that Theosophists, as a rule, accept this doctrine in yet another modification, but the tendency of all re-incarnationist teaching is to the effect that the wearing of a mortal body indicates a somewhat imperfect and unprogressed condition of the spirit. All desire to see the time when they will be embodied in mortal forms no longer, while all who are to any extent familiar with Buddhistic teachings know that the Buddhists make many sacrifices of earthly pleasure that they may shorten the term and lessen the number of their earthly embodiments.

It will be seen then that not only is it not taught even by believers in the necessity of several successive earthly embodiments for the human spirit that the body is necessary to the existence of the spirit, but the case is put very much more strongly; the only logical inference from such teaching being that whenever the spirit arrives at a condition of maturity or perfection it will have done with matter forever. The reverse

doctrine, that matter is necessary to the perfect human being, is taught by orthodox Christians whose views on the resurrection and eternal duration of the physical body are borrowed from the crudest and most external views entertained long, long ago by the Egyptians, whose scriptures were evidently familiar to many of the Christian teachers of the first century. Paul in his epistle to the Corinthians had evidently been reading the Egyptian scriptures: he refers to them and not to the Hebrew writings, which contain no such doctrine, when he argues against the prevailing ideas concerning the resurrection entertained at Corinth in his day; he accuses those of folly who entertain the materialistic fallacy he undertakes to answer and demolish, and while he teaches of a body which is indestructible, and incorruptible, he vehemently protests against the belief that the resurrection-body is the physical frame.

Though a long chapter giving Paul's views on this subject in detail forms part of the burial service of the Episcopal church, that church, in common with the Roman and Greek Catholic churches and all orthodox Protestant sects, maintains the resurrection and deathlessness of the physical organism, and while no one can possibly reasonably accept such a dogma, it is accepted by all strictly orthodox Christians as a matter of faith, tacitly though blindly assented to and usually included in a catalogue of insoluble mysteries, which on closer investigation can never be vindicated when judged at the bar of reasonable religion.

The Christadelphians, Second Adventists and some other singular modern sects, have gone so far as to proclaim the inseparability of consciousness from the physical frame. Man, say they, is his body and his

body is himself. Man is mortal only according to their theory, he actually dies, he has no immortal soul, he goes down into the grave and knows not anything until the shrill blast of Gabriel's trumpet shall re-awaken him on the resurrection morn.

This latest expression of folly is the ligitimate offspring of a belief in the physical body of man as a necessary portion of himself. Endow matter with sensation, let yourself believe that the physical body can feel and suffer, admit the theory of a sensorium in the physical brain, and it is only a step to the *reductio ad absurdum* of the Christodelphians, for they, seeing the folly of believing that man is made up of two diametrically opposite elements, both of which are necessary to his real being, discard the idea of spirit altogether, and make the flesh everything.

Again and again have we said to our students and audiences, "Choose ye this day whom ye will serve. Matter or Spirit, which? Materialism or Spiritualism, which?" One or the other you may accept, but logically you cannot accept them both. They are like two horses hitched together in a team, when the one horse insists upon pulling in an opposite direction to the other. A comic picture full of the keenest and wittiest satire, published some years ago, exactly illustrates the "matter and spirit" theory of human nature advocated by so many. Two lawyers were pulling at a cow; they seemed both about equally strong men. The one tugged vigorously at the cow's head and tried to pull her forward; the other with equal force tugged at the tail with the intention of dragging her backwards. The result was, the animal remained stationary.

Progress in thought is impossible, it is hopeless to

arrive at any intelligent result in investigation, if we have one theory possessing our minds perpetually neutralizing the influence of an opposite; as you lean more to spirit than to matter, so far you succeed in demonstrating truth, and in reaping such advantages as accrue from faith in truth; but in so far as you lean to the idea of the reality of matter and regard your physical organism as a necessary part of yourself, the partner of your spiritual nature, as a kingdom divided against itself is brought to desolation and no man can serve two masters, so you fail utterly in arriving at any logical result in your reasonings, and continue impotent to conquer the ravages of disease because your mind is held in the thraldom of mortal misbelief in which you are children of darkness and slaves of error, not knowing the freedom of the spirit which alone is liberty.

But it may be asked, if the physical body is not even a part of a real human being, what is it then? is it a mere illusion of mortal sense, having no kind of real existence whatsoever? We know many metaphysicians take that extreme ground, and sometimes appear to render their position defensible by elaborate arguments; but for all practical purposes we do not need to go further than to deny to matter when organized into a physical body any more power than it possesses when in the form of an article of wearing apparal which we may wear and constantly be seen in, but which is in no sense a part of ourselves. A poet speaks the truth and nothing but the truth when he says of the discarded form lying on the bier about to be interred in the earth, "it was mine, it was not I."

When we speak of mortal bodies in the possessive case we can recognize their existence in the same man-

ner as that in which we recognize the existence of our clothing, and you none of you believe there is any sensation in your coats and dresses. You can witness the destruction of your wearing apparel on your person and yet feel no pain; the fabric cannot feel and you do not imagine that it can, but if the flame or rent passes from the clothing to the body, you then under ordinary circumstances, begin to suffer pain; metaphysics, however, takes you further than the outward shell, and tells you you feel no pain in the physical structure any more than in the dress, but in your mortal mind which is reached through your body just as your body is reached through your dress. When anæsthetics are given to dull pain, doses of mortal mind belief are administered, the mortal mind consciousness of the patient is benumbed; if completely so, then there is no pain whatever during the performance of the most difficult surgical operation of the longest duration. If the mortal mind is only confused or partially stupefied then the patient suffers from experiences which may be likened to bad dreams and distressing nightmare. When mesmeric treatment is given, if the operator be a person of intelligence and good-will, far less danger is incurred by the patient than by the use of ether, chloroform, nitrous oxide, gas, cocaine, or any of the other deadly drugs and gases usually resorted to by physicians and dentists. When a very mediumistic person comes under the influence of a spirit friend who entrances him, and thereby removes his thought entirely from the outer plane of consciousness, the mesmeric method is still employed, only in such cases the operator has passed through the change called death.

Dr. Baker Fahnestock in his work on Statuvolence, which is a species of self-mesmerism, relates many interesting anecdotes of persons who have thrown themselves into what he calls the statuvolic condition, and while in that state have remained quite impervious to sensations conveyed from without.

We do not wish in any degree to derogate from the purely metaphysical position we have taken in these lectures, and which we know is the only really logical and tenable one; still there is such a thing as "rendering to all their dues," "rendering to Cæsar the things which are Cæsar's," etc., and with a view to not neglecting this duty, we give all due credit to those lower agencies which, as secondary causes, necessarily operate on their own plane with outward and visible results, sufficient to lead to the avowedly scientific theory that material remedies have a power and virtue resident in them, whereas Mesmerism alone is adequate to demonstrate that mortal mind operating upon simple matter can apotheosise it to such an extent as to convert it into wine, beer, ardent spirit, tea, coffee, lemonade or anything else the operator may choose to will it to become to the perception of the sensitive who drinks it. Mesmerism deals in hallucinations, it purposely hallucinates, and by so doing demonstrates what we are teaching, that mortal mind endows matter with such properties as it may choose to impart to it.

Man's creations are unreal, God being the only true Creator; the witness of mortal sense is incoherent, so that when a question is raised as to what are the properties of a simple glass of water, one mesmerized sensitive describes brandy, another lager beer, another whiskey, another coffee; to the audience, which is

usually in a state of the utmost hilarity, all the subjects on the stage are acting most comically and unreasonably; the professor makes his living by repeating these experiments night after night before crowds of excited, often enthusiastic spectators; but what is the outcome of it all? Has the simple fact that mortal mind endows matter with such attributes as it evolves from itself been utilized as a rule among mesmerists and their followers in the elucidation of the greatest problem of the ages? Here and there there have been and there still are men who devote themselves to the practical and humanitarian work of making such experiments serve to teach the community many a useful lesson, but who can deny that in the majority of instances curiosity, sight-seeing, love of sensation and mystery constitute the stock in trade of those who throng the halls where mesmeric entertainments are given? Now how is it with Spiritualists and mediums? Is there on the whole a much higher tone in the spiritualistic than in the mesmeric community? Are spiritualist meetings and séances at large devoted to much more than the gratification of curiosity? If we utter something of a Jeremiad against the present widespread apathy among Spiritualists toward the higher phases of Spiritualism and the almost insane demand for tests everywhere, we shall only be echoing the voice of the spiritualistic press all over the country and abroad.

Take Boston as an example; Boston has long been celebrated as spiritualistic headquarters, the *Banner of Light*, the oldest newspaper in the world devoted to the advocacy of modern Spiritualism, has floated on the Boston breeze for many and many a year; public

meetings and private séances have been held continuously with many fluctuations in their number and importance for a period of well nigh forty years, and yet today a large percentage of the oldest spiritualists are crying as with the voice of the horse-leech, give us more, more. More what? science? philosophy? No, alas! no, tests. The same old, old tests over and over again, without even a break in their monotony; the same faces may be seen year in and year out at meetings and séances, demanding these everlasting tests which must long since have lost the least approach to novelties. This insatiable greed for tests is as bad as any other depraved appetite, it is like a taste for liquor, opium or tobacco, it grows upon the persons who indulge in it, and what under heaven can be more farcical than to see a company of people, many of them gray-haired grandsires and grandmothers, demanding the same old tests of every old and new medium, and then shrieking themselves hoarse whenever they platitudinize on "progress" and "advance." Such is of course not a faithful portrait of all Spiritualists by any means, but unfortunately it does no injustice to a numerically powerful section of them.

Now what influence do such people exert on mediums? How far do they influence the communications? We reply unhesitatingly that in the case of susceptible and partially developed sensitives it reacts upon their mental sphere like a fog to obscure the sunlight, it rears impassable barriers between them and the higher spheres of intelligence, it checks their aspirations and keeps them perpetually on the lowest round of the ladder of intellectual and spiritual culture. Mediums are constantly blamed for the delinquencies

of their clients; their over susceptibility is the cause of their reflecting to the extent they do the desires of those around them, and so depressing is this incessant demand for the most inferior kind of tests that many a medium confines himself or herself to this incessant ministration to the lowest condition of mortal mind curiosity, for the sake of a living for self and family. Demand regulates supply in every market; if articles are never called for tradespeople soon cease to keep them, but let an article be asked for with any degree of persistency and it is soon procurable almost everywhere.

We must in every particular strive to conform ourselves to the truth embodied in those often quoted words, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened, for every one who asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened." The paltry twaddle and the hateful recrimination continually passing from lip to lip, against mediums and mediumship, the sanctimonious attitude of the "unco guid," who stand aside with an air of "I am holier than thou," can no more raise the tone of mediumship and stem the torrent of misleading information conveyed through mediumistic channels, than streets can be cleaned by people exaggerating their foul condition, but never raising a hand or taking a single step in the direction of cleanliness. To remove evils, not to bemoan them, is the work of the true reformer; to stand still and rail at evils while all the while you accept them as inevitable, is the worst kind of folly; when we see an error we must set to work to overcome it. "You must take people as you find them," "You must

make the best of things as they are," and similar speeches so constantly heard are the most effectual barriers imaginable to true progress, and here we come to a point in our address where we must explain the difference between *clairvoyant* and *intuitive* diagnosis and prophecy.

Ordinary clairvoyance, which is rarely genuine clairvoyance (clear-seeing) at all, looks at disease, evil, misery, and after describing the condition of a patient at the time of examination as pitiable in the extreme, sometimes goes on to depict future hopelessness. Such delineations are vile and false in the extreme they are worse than useless; not only do they do no good, they lead to the most distressing results, as they fill the patient and his nearest friends with the gloomiest forebodings of impending disaster, thereby robbing the patient and his attendants and sympathizers of the bright rays of hope they might bask in, were it not for the influence exerted upon their minds by the prophetic utterances of one who by reason of some singular gift of thought-reading has impressed them as an almost infallible discerner of their actual condition and destiny. Astrology, clairvoyance and a whole batch of kindred mixtures of truth and error, science and superstition, need considerable revision, expurgation and elucidation before they can be of much real service and do no harm to communities at large. "A little learning is a dangerous thing," "A little knowledge inclineth man to atheism," no wiser sentences than these culled from the poet Pope and the philosopher Bacon, have ever fallen from human lips, but we know how studiously both those geniuses pursued the fair goddess

Knowledge into her secret hiding-place that they might wrest from her her most hidden secrets.

A superficial smattering of information on occult subjects is often dangerous and misleading; the student of the occult needs a well-disciplined mind and must be prepared to make some hard and consecutive effort to reach the deep still waters of safety beneath the rushing, treacherous breakers on the shore. An astrologer in Boston handed out some horoscopes the other day with this inscription: "The wise man rules his stars, the fool obeys them," and this audacious acknowledgement of human free agency he declared harmonized perfectly with the conclusions of the best astrologers of ancient time. If this be so, then astrology is no more objectionable and quite as serviceable as meteorology. If clairvoyants can take the stand and proclaim the wise man conquers fate, the foolish submit to it, clairvoyance may be utilized as a means for the prevention of catastrophes instead of, as it is too often, alas, misused as a means of fixing error ineradicably in the human mind. Clairvoyant delineations of disease may be and often are superficially true, but in many instances they are not even that; often a reputed clairvoyant becomes morbidly sensitive to the latent fears of a patient and to the fears of those who fear for him also, and in an abnormal condition proceeds to locate imaginary diseases in all parts of the body. The danger you incur if you permit such diagnosis to affect your belief, is that nervous affections, notably hysteria, which is the most extreme form of nervous excitement, in many instances lead to the creation and external manifestation of the very disorders which a person dreads and believes he already has or soon will have.

To see an evil is not necessarily to be able to cure it; genuine clairvoyance, or rather intuitive perception, finds the cause of the evil, discovers why you have anything the matter with you at all, and by ferreting out the primal cause of your being in any way disordered or diseased, sets to work to overcome the effect flowing from the first cause of the malady by meeting that cause courageously and helping you to vanquish its hold upon your mind. Jesus, we are told in his conversation with the woman of Samaria at Jacob's well, exercised what might now be called clairvoyance; he read her past life and told her all about her marital relations, past and present, but instead of giving her to understand that she must always remain burdened by her misdeeds and the consequences of them, he used his gift of seership only as a prelude to a glorious oration on the all-potency of the living water which every human spirit can find within itself, the panacea for every ill, the right divine which conquers every wrong.

Many mediumistic persons are really influenced by minds who have not yet outgrown their earthly errors; they are therefore led to prescribe the same abominable medicines they used on earth, and to predict the doom of patients after the method of ignorant medical prognosis. All such proffered information and advice should be attributed to the source whence it really emanates, viz, mortal mind in error, and as the dissolution of the outward frame does not guarantee such spiritual illumination as will enable one to become immediately infallible, as earthly errors are often slowly laid aside one by one, we must assume precisely the same attitude to "spirits" as to "mortals," knowing that error will continue to manifest until overcome

by spiritual growth, not by the dropping of the mortal robe of flesh which no more changes the condition of the spirit than the dress changes that of the body. Let mediumistic powers be estimated at their true worth, cultivated and utilized accordingly; but a blind idolatry which has for its watchword "Thus saith the spirits," is a return to the errors of barbaric ages, and accords only with a slavish subjection of one's own mentality diametrically opposed to every enlightened conception of individual liberty.

LECTURE X.

PRACTICAL SUGGESTIONS FOR STUDENTS COMMENCING PRACTICE.

THE preceding nine lectures in this course, as you must all have observed, have been devoted largely to laying a foundation on which to build a consistent method of practice in accordance with such new light as the world is now receiving on the science of life immortal. It is said of Jesus that his mission to the world was to bring life and immortality to light, in other words, to reveal to man the nature of his own being, to help the human race to discover and to recognize its own latent possibilities.

The new birth so constantly preached upon from Christian pulpits is nothing other in its esoteric sense than the unfolding of man's spiritual nature so that he discovers what he really is. "Man, know thyself," the celebrated motto written over the great Athenian Academy of old, is the command of Spiritual Science to all the world today. "The proper study of mankind is man," does not surely mean that anthropology must be confined to the study of man's outermost vesture, the mere shell which for a brief span apparently encircles and encloses the kernel of immortal man. Spiritual Science, or Theosophy, is, properly speaking, comprehensive anthropology, and it is at the same time pure theology, for theology is as much a science as

geology; but as we do not look down into the earth to find the stars, neither do we gaze toward the heavens to discover fossils, so we cannot investigate spiritual truths by means of simply physical research.

With what exists on the plane of mortal sense, and with all the bewildering and utterly discordant beliefs of mortal mind spiritual truth has no other dealing than the sun has with darkness, mist and fog, truth drives away error as light banishes darkness. What is error? what is darkness? nothing, a simple negation. It is, therefore, incontestable logic to affirm there is no disease as there is no darkness, which means that disease and darkness are both on a level, they are nothing, they are simple negations of the intellect, and as negations only must they be fought and overcome. Darkness occasions fear, it engenders every form of horrible dread; weird and awful superstitions are born and cradled in ignorance which is spiritual and mental darkness; dispel the illusion produced by ignorance or darkness and fear flies away with the approach of dawn. The first step for the healer to take is to affirm the nothingness of error; you must in your practice make it nothing to your own mind and nothing to your patient's thought also, for as long as either of you regard it as something you will fear it, and fearing it, it will have power over you as it will receive power from above, *i. e.*, from your mind endowing it with the semblance of reality.

Some practitioners fail to demonstrate truth in many instances because of their failure to comprehend the true principles of the science of which they are the professed exponents. Take the case of many well-meaning but poorly-informed aspirants to metaphysi-

cal knowledge; they evidently have no clear idea in their own minds, and therefore cannot impart any clear thought to their patients when they employ certain formulas which they suppose are endowed with some talismanic value; such Kabalistic incantations often mystify and mislead, as they savor far more of blind mysticism than of intelligent appreciation of truth. You have no cancer, no tumor, no fever, etc., etc., conveys to many a mind no truth whatever, but rather it instils error and fails to break the hold of mortal mischief upon the patient's mind, as the patient hearing such an utterance or receiving such an impression mentally, while understanding nothing of spiritual science, reasons thus with himself: Some people are afflicted thus with disorders it is true, but I am happily not one of that number. I have been misled by false diagnosis into a belief that I have a disease with which some of my fellow beings are afflicted but from which I am free. Such a conclusion is false in many cases, as the process of reasoning which leads to such a conclusion is utterly erroneous; that person has that disease whatever it may be, as much as it is possible for any one to have it. There has been no mistake whatever in diagnosis, the diagnosis has been absolutely correct on the plane of mortal sense; the condition and appearance of the flesh is just as the doctor stated, and it is not any part of the work of a metaphysician to deny that there is such an appearance in the flesh as the one indicated. The metaphysician must turn from flesh to spirit, transfer the glance of his mind from mortal error to immortal truth, look away from the outward garment, tattered and disfigured as it may be, to the perfect spiritual form in health and harmony. You

may be ill in body, you may suffer in mortal mind, but what matters it if you do? you must look away from sense to spirit and start right in your treatment or you can never hope to arrive at satisfactory results. Bad beginnings can never lead to good endings, for as surely as the flower and fruit will correspond in type and species to the nature of the sown seed from which it has sprung, so certainly will dire results of harm and failure follow upon all attempts at treating mentally, starting from false premises.

Every practitioner should regard himself or herself as a teacher rather than as a healer in the ordinary sense, for as spiritual science recognizes neither magnetism, Mesmerism nor any external force or aid whatsoever in method of treatment, the spiritual doctor (Latin equivalent of teacher) must never undertake to tolerate the assumption that he is to heal another by virtue of imparting his life-essence into another frame; vampirism is possible but detestable, and must be sternly discountenanced in all its phases. Likewise we must boldly denounce the hateful and obnoxious error that supposes it neccessary for a healer to take on a patient's disease in the process of removing such disorder. You surely do not consider it necessary to take on people's immoralities in order to cure them of theft, lying, or impurity; you cannot cleanse the moral atmosphere around you by becoming befouled by its corruptions, neither can you help to raise the sick to health any more than you can raise the fallen to virtue by descending onto the plane of error and becoming yourself a victim of disease.

We will here introduce a few remarks upon some of the most salient difficulties with which young stu-

dents have usually to contend. The first great obstacle in the way of accomplishing the healing of a patient is your own as well as other's belief in hereditary sin or transmitted disease. Now how are we to meet and vanquish the prevailing belief in heredity, apparently so well grounded in exact knowledge. The sins of the parents, we are told, are visited upon the children unto the third and fourth generations: daily experiences seem to prove the truth of these declarations of the Jewish scriptures. Adam's sin transmitted, even if not imputed, is said to be the fruitful source of human suffering, and in some form or other hereditary vice and suffering are acknowledged by all classes of thinkers. We freely admit the truth of the theory of heredity up to a certain point, but under no circumstances do we deem it advisable to dwell upon transmitted evil and let our belief in it tie our hands and cripple our confidence when we can all go back to the sublime opening words of the Pentateuch and exclaim, "In the beginning, God,"—God is the beginning of every life, the foundation principle of all being, and to God (infinite goodness) we must all trace our origin. If God be for us, who or what can prevail against us? if we are partakers of God's infinite nature, how can we be subject to any finite power? we must direct our thought immediately to the supreme fountain of all life and make God the all in all of being in our thought. We must look at each other in spirit as in God, as all alike partakers of the divine nature; we must forget all save the *atma*, the absolutely pure and only really immortal part of our being. Gazing at a patient in spirit and not in sense, with the clear vision of the soul, we see the soul in another, all phantasms

of mortal sense are blotted out, all the will-o'-the-wisps of earthly fancy and illusion fade away, and, standing face to face with man in truth, with man as Son of God in heaven, we see the Father in the Son, recognizing the Eternal Parent in his offspring.

The fourth gospel teaches this glorious truth esoterically; exoteric interpreters claim all the utterances ascribed to Jesus as pertaining to a solitary embodiment of divinity in Palestine nearly two thousand years ago, but spiritual discernment troubles not itself with history; it recognizes as ever present the life of God in man, and thus, overlooking all ancestral taint as derived from the first man, Adam, it acknowledges only the second Adam, the Christ, the Lord from heaven. Paul the Gnostic undoubtedly labored hard to impress these esoteric verities upon the minds of the Christians of the first century; he never talked to them of Christ as a personality but as a living principle of truth within them. Christ in them the hope of glory meant the soul, the discovery of which assured those who found it of endless and fadeless glory. Paul's attitude toward bodily dissolution appears to have been one of utter indifference coupled with perfect submission and resignation to Divine Will. He speaks at times as though debating the question with himself, as to whether it is more desirable to prolong existence on the mortal plane, or to quit the earthly tabernacle; but one way or the other, let God's will be done, says the devoted apostle.

A considerable amount of misapprehension seems to prevail among many as to what the mortal body really is and what earthly discipline is designed for; the strangest theories are promulgated in some quar-

ters which by reason of manifest inconsistency demand rebuke and refutation. A prevalent idea among some metaphysicians seems to be that the physical universe is an unreality, a dream, a phantom, a shadow; in one sense it is just that and nothing more, but shadows are cast by substances; if there be a subjective there must also be an objective state; reflections are produced by what is more than a reflection; so the physical universe is the reflection of the spiritual; matter is only a shadow, spirit is the only substance; everything is spiritual and indestructible, and being so is infinitely greater than mortal belief makes it

Diseases are inverted mental images, misapprehensions of the truth of being, the sorriest and most miserable illusions, unworthy of an instant's countenance. Spiritual man in health is God's reflection of himself, physical man in health is man's reflection of himself. A perfect reflection is neither an evil nor error, it occasions no pain, sorrow or distress, it is beautiful to gaze upon, lovely to the view. Physical man in health is truth's reflection, wisdom's mirror, not indeed a reality in the sense that spirit is reality, but the beautiful product of a beautiful reality, like unto a lovely landscape depicted in clear waters, or a charming picture depicted on a screen. Physical man is created perfect by spirit, and while not destined forever to remain as a separate and apparently self-existent entity, is nevertheless produced as mind appears to mind, seeking expression.

Generation is a spiritual, not a physical act; mind wishes to reflect its image, mind desires communion with mind, and in the attempt made by God's ideas to communicate and manifest themselves intelligently, the

one to the other, the physical universe, including physical man, is brought into existence. The mortal mind is thus created, it is man's creation, and originally imperfect though not sinful; sin commences when the creature turns away from the creator and desires a life apart from the fountain of all good.

A question constantly raised by students is, to what extent is faith necessary on the part of the patient? Some appear to teach the absolute necessity of faith prior to healing, in a manner calculated to render it impossible for a large percentage of earnest seekers after health to receive it. To assist such enquirers as far as possible has been one of our principal aims in preparing these addresses for the press. There are without doubt several kinds of faith mentioned in the Bible as there are several kinds of wine mentioned in its pages. True, vital, saving faith, faith necessary to salvation as it is often called, is not simple belief, it is a result of spiritual unfoldment, it is the natural and inevitable effect of the spiritualization of the believer. This faith James defines as inseparable from good works; in his epistle which Luthur did not understand and therefore rejected, he contrasts two opposite kinds of faith as unlike each other as are the two kinds of wine mentioned in different parts of the Bible, the one being held up to execration and the other cordially recommended to the attention of all who wished to preserve their health and vigor. As unlike as the pure, unfermented juice of the grape is to the abominable health and morality destroying stimulant, the sale and consumption of which is the deepest degradation of civilized communities and the blackest spot on America's as well as on England's escutcheon, so unlike are

false and true faith, the one like alcohol leads to bitter persecution, hatred, revenge and murder in the name of religion, while the other brings forth only the peaceable fruits of righteousness.

Faith rests on evidence, mortal belief too often relies solely on fanatical prejudice and superstition. True faith is only one degree less than absolute spiritual knowledge or divine understanding; mortal belief is founded in most instances on nothing more credible than idle tales invented by ignorance and malice to win the unwary into the embrace of a dominant autocracy in which the rights of the individual are crushed beneath the relentless wheels of a tyrant Juggernaut. Aristocracy engenders mortal belief, democracy encourages the individual to place himself on a level with all other human beings; and instead of telling him to bend in abject submission to another finite mind, fallible and liable to error as his own, it directs him to the central sun of being, to the immortal luminary, even his own immortal soul. God is in me and I am in God, says the one who has discovered his own soul; have you found your soul? not are you in danger of losing it? is the question asked by the true spiritual director, who is not a prelate or a master, but simply a guide to the less experienced along the lengthy journey which most at least must take from the city of destruction into which they were born to the celestial city whither the road of earthly discipline, no matter how long and weary it may be, is ever tending.

It is all in vain to teach a philosophy of negation and label it spiritual science; science is knowledge, not ignorance, neither nescience nor sciolism nor psuedo-science can heal the sick and cast out devils; only the

bright light of truth dawning upon the soul can melt the icy barriers of prejudice and error which hold it away from salvation, and what is salvation but extrication from mortal misbelief According to the theorizing of those who draw no clear line of distinction between saving faith and mere belief, theory and practice are so confounded that the former is supposed to include the latter. Salvation through belief in truth is impossible unless belief leads to action, and no further than belief does lead to action on the part of the believer.

What is sensible, rational belief? and remember there is such a thing as rational belief, and while belief is no substitute for knowledge it is the next thing to it; it is far less than knowledge oftentimes, it can never at its very best be quite equal to knowledge, but it may be on the road to knowledge, it may even be termed a lesser degree of knowledge, and is so accepted practically in every court of justice in the world, and in every daily transaction in business circles. Judge and jury sum up evidence and pronounce accordingly; they have not seen a crime committed, it is true, but they have examined and cross-examined evidence, witnesses have been called repeatedly to the stand and questioned with a view to extracting from them the utmost they know bearing on the case in hand. No sensible person could be guilty of the manifest absurdity of accepting testimony against his own positive knowledge as an eye-witness, but as decisions have to be arrived at in many instances where testimony is all that judge and jury have to go upon, so in almost every instance in daily life, faith, in its lower meaning of belief in the credibility of testimony which does not

fail when submitted to the closest reasoning, has to be relied on.

You may marvel at some people's obtuseness and incredulousness, but no honest skepticism can ever be sinful. The fact that it is honest is enough to prove it honorable and upright. Agnosticism, a merely negative condition of mind, may not be so conducive to a quick response to spiritual action as a more enlightened condition; but as an agnostic may be a thoroughly honest person and have the sincerest desire to learn, be in continual and aspiring readiness to accept truth immediately it appeals to him, agnosticism or skepticism, in other words ignorance and doubt, are no insurmountable barriers for either healer or patient to confront. Belief rests on evidence. How can I believe without evidence? and I have had no evidence sufficient to convince me. I would believe if I could, I don't want to be an unbeliever, but I cannot believe without more light than I ever expect to receive in this world at least. Such are the expressions we are constantly hearing from the lips of those invalids who cannot understand how they are going to reach the Jordan, or find the pool of Siloam, in whose healing tide they may lose their sickness and their pain.

The true spiritual scientist takes such people as he finds them and trusts to the active aggressive action of positive spiritual light to dispel the darkness of ignorance which yet enshrouds their minds.

Do I believe in sunshine? Is not the question rather, Do I feel the warm kisses of the sunbeams on my cheek? Do I believe the winds are blowing, the birds singing, the waters rushing, the insects humming, nay, do I realize these sights and sounds of nature? I

may indeed, if I am blind or deaf, accept the word of truthful witnesses and feel convinced they are not deceived when they tell me of what I cannot individually apprehend; but before I can enjoy any certainty on these matters I must come in relation with them for myself through the awakenment of powers heretofore dormant in my being.

To demand belief as a prerequisite to healing, without defining how faith comes about is unreasonable in the extreme. But it will be argued, does not the New Testament tell us that Jesus said to many whom he was instrumental in healing, "Thy faith hath made thee whole," and are we not told of many instances where he spoke approvingly of the great faith manifested by some who had not as yet been the recipients of any special blessing? The faith thus commended seems to have sprung from two sources, sometimes from one, sometimes from the other, and possibly in some cases from a combination of both. There can be no doubt that many in the surrounding country had heard the story of the wonderful cures performed by Jesus on those who were considered hopelessly sick, insane, or even dead, and having investigated some of the alleged cases of recovery and found them evidently genuine, they naturally were inclined to believe on the testimony of those whom they knew were relating positive fact when they described the manner in which they were healed.

Many of those whom Jesus helped appeared to be in some doubt as to the manner in which they were helped. In the case of a young man who received his sight the writer of the story implies that he knew little or nothing about his case except that he was formerly

blind, but after having received a treatment from Jesus his sight came to him.

Not in all instances, not in the majority even, does it appear that patients really knew how they were healed, but then how many people are there today who really know how the sunlight invigorates them, or how the air and food nourish and sustain their bodies? The great bulk of mankind stand in the relation of passive, unthinking, unknowing recipients of daily blessings. They have instinct or reason enough to place themselves within the reach of light and air; they know enough to eat food, and instinct, if not reason, teaches them how to select it; so is it in ninety-nine cases out of every hundred with those who place themselves in the hands of a doctor or healer. It should not be so; persons ought to be better informed, acting less in the dark than they usually do. Still so ready is God through Nature to bless us all that unless we actually turn away from what is needful for our sustenance we are sustained.

The understanding of truth is indeed necessary as a protection against the manifold errors and seductions with which all are constantly surrounded. Intelligent faith is a result of the partial understanding of truth at least; faith may be eventually lost in sight as the twilight of morning is lost in the fuller brightness of noonday; but to confound mere unsustained belief with any spiritual power capable of restoring the sick to health is to so confound truth and error as to make them almost synonymous. If you as a healer go to a patient suffering in darkness and foul air, and you open the windows and let in the sunbeams and fresh currents of wholesome atmosphere, you do not demand of the

sufferer that he shall believe in your power to do so before you have demonstrated your ability. The only attitude which places a barrier in the healer's way is a dominant, obstinate, aggressive error in a patient's mind, which causes him to wilfully spurn or reject the overtures of healing strength in a spirit of obstinate perversity, contempt and scorn. The proper attitude for a person to assume who knows nothing of spiritual science is a calm, quiet, negative attitude of receptivity to evidence if it be presented.

The truly scientific spirit is the only desirable one to cultivate. A scientist is supposed to have no opinion on a subject of which he knows nothing. He is, however, prepared to witness phenomena dispassionately and carefully and impartially weigh all evidence presented. Now let us see wherein faith, confidence, indeed absolute knowledge is required on the part of the healer, while the patient, on the occasion of a first introduction to metaphysics, should hold a calm position of agnosticism. If you advertise as a healer and undertake to treat the sick in mind and body, society has a right to expect that you have had some practical and indeed incontestable evidence of the value of a mode of treatment you eulogize and practice; you are expected not only to have some theoretical knowledge of metaphysics enabling you to talk well on the subject, you must ere you attempt to heal publicly or professionally have obtained some evidence not only that spiritual science is demonstrable somewhere and by some people, but that you yourself can demonstrate it, and indeed have done so.

Never rashly precipitate yourself into a position you may find through maturer experience you are unfit

to fill. The qualifications for teaching classes are distinct from those necessary for individual practice. In class teaching you only need to be able to argue the matter well, you have only to appeal to the intellect of your students, while in healing you have to individually apply your mind to the work of demonstrating what you teach by reducing theory to practice. A teacher does his work if he enlightens the minds of his students and aids them to reduce the theories into practice; but the healer, though it is well for him to be an eloquent speaker, one able to teach classes, or at least converse in private with ease and fluency, may, though he cannot talk well, heal wonderfully, while those who can teach admirably are not always in the right mental condition to heal. A public, busy life, crowded with miscellaneous cares, presses very hard upon a healer, while one who is simply a teacher can usually withstand the wear and tear of active life on the material plane very well. A healer ought to have many opportunities for privacy, should devote much time and thought in solitude to spiritual things, should live a contemplative, studious, secluded life as far as possible, and whenever practical should live in a quiet house in a not very noisy neighborhood. Teachers have to live more publicly, they must mingle with the outside world more extensively; but in the case of healers we would add, seclusion in the ordinary sense of the word, is not always necessary or even desirable. A quiet, contented, easy frame of mind, an unruffled disposition superior to the storms of prevailing misbelief, ability to defy the ordinary cares of the world and live unmoved by the worries and vexations which torment ordinary persons,—all this is imperatively

necessary, and apart from this mental serenity on the part of the healer we really do not see how under usual circumstances cases can be successfully conducted.

If your own mind is uneasy and perplexed, if you cannot rise above the breakers and bid the tempest of your own condition to be still, if you cannot quiet the heavings of your own agitated breast or keep your own passions and appetites in subjection, how is it likely you should be able to do all this for others? Physician, heal, tranquilize, compose thyself, and endeavor not to bid peace be still to the tumultuous waves of another's fears if your own feet are not firmly planted on the rock of ages. Living epistles are always more influential than written ones. Many an earnest seeker after truth has said he would gladly go many a mile to see a sermon put in practice, while he would scarcely cross the street to hear an excellent discourse delivered.

To practice upon one's self is the important part of all practice, for when a sufferer comes to you seeking relief he generally gets from you through some subtle psychical contact an impression from your sphere, a reflection of your condition. Thus some healers agitate and others quiet their patients, some make them worse while honestly desiring to better their condition; for to sit still and think towards any one a thought of trouble, disquietude or doubt is to think into them far more mental poison than healing truth. The patient, if he succeeds in feeling a treatment at all, always takes on the condition of the healer's mind to a greater or less degree. Thought is a substance; thoughts travel in the air and are carried by means

of atmospheric vibration from one mind to another; thoughts are the finer, words the coarser vibrations with which we all are constantly coming in collision. Frequently a patient entertains a belief that he is the victim of some deadly malady. Medical or clairvoyant examination has implanted in his mind a fixed conviction that he is seriously ill, possibly dying. This impression comes often to a healer, as thought can be heard often far more distinctly than words. If any of you when endeavoring to practice have such impressions enter your minds you may tell the sufferer that such thoughts have been suggested to you, but place no credence in their truthfulness. Never acknowledge they are correct; rather cast them forth as reflected errors of mortal mind, and explain to the patient that they are only floating mental impressions wafted from the sphere of his opinions or fears.

Jesus told the woman of Samaria that she had had five husbands and was then living with a man who was not her husband. In one sense then he appeared in the role of clairvoyant and test medium, but did he not at once proceed to tell her only of the living water, by means of which all impurities might be swept away.

Treat diseases and crimes as one and the same. Show no more sympathy for one set of errors than for another; give no more place in your thought to neuralgia, sciatica, or rheumatism than you would feel justified in giving to theft, drunkenness or bestiality. Take the bull by the horns, as the old proverb expresses it; deny what you see in the spirit of bidding it as an impious falsehood to depart and let your patient know instantly that you fear no disease, and do not recognize the possibility of any human being remaining a

moment longer the slave of error than the length of time it takes him to turn mentally from error to truth. No special number of treatments need be given, no specified length of time occupied in treating, and no arbitrarily prescribed formulas be used either mentally or verbally.

Spiritual Science is not Kabalism. Words, empty words have no saving power; stereotyped sentences are often but meaningless and valueless repetitions, and as no man or woman living has any right to legislate for others as to how they should heal, beyond discountenancing all methods opposed to a recognition of one sole Deity, and inconsistent with the rightful freedom of the individnal, it must always rest with the healer to use or not to use any stated words set down in any book of instructions.

Many Christians believe Jesus to have given his disciples the *pater noster* only as a model of prayer, and consequently they rarely if ever use it word for word; and if that almost matchless composition of Hillel's which Jesus extracted from the Jewish service of his day was only a model or plan, a guide as to the nature of true petitions, we must surely recognize in this day, when we have no one person so far above his or her fellows as Jesus was above his contemporaries if history be not false, the great necessity of granting the utmost latitude to individual workers in the spiritual vineyard at this hour. If you are to arouse faith in your patient you must carry with you a faith-arousing energy, you must be mentally brimming over with what inspires confidence or you cannot awaken it; and just as a flower makes every one who enters the garden or conservatory acknowledge its fragrance by

breathing sweetness on the air, so must you who aspire to awaken confidence in spiritual healing in others carry into their presence an odor of spiritual power which their spiritual nostrils cannot fail to detect.

When Jesus expressed surprise at the incredulity of some who could not or would not accept his offers of goodness he appears to have attributed their failure to derive assistance to an obstinate rejection of proffered aid, not to a simple inability to apply or to comprehend truth.

Such expressions as quenching or grieving the spirit, or blaspheming against the spirit of truth, cannot by any stretch of the imagination be applied to any state of mind other than a culpable one. To close the eye, to stop the ear, to resemble the deaf adder who will not hear is sinful and foolish in the extreme. To choose death and darkness when light and life are offered is the only sin of unbelief of which the Bible properly interpreted makes any mention; and as metaphysical healing must be taught on a purely theological basis, understanding theology to be as much the science of divine truth as geology is the science of the earth you must ever remember you are not responsible for failure resulting from the turpitude of those who want to be saved in their sins and not from them. Such a desire as the wish to have strength to do more evil can only bring disastrous failure to those who desire health and strength only that they may pervert these blessings to unholy ends.

Perfect health and happiness are rewards of virtue. They are never concomitants of crime. You cannot cure an ailment if sin is the cause of it unless you can succeed in inducing your patient to renounce iniquity.

Allow us here a case in point by way of illustration. A man is ill from the effects of debauchery, drunkenness and licentiousness have laid him low, doctors or magnetists may be able to tinker up his body sufficiently to enable him to go out on another drunken spree; they may help to raise him from his bed only to give him the license, misnamed liberty, he craves of again frequenting some abominable haunt of evil where he will spend the time and money he ought to devote to the proper maintenance of home and the payment of just debts; is that a cure which helps a man to commit more sin, to do more mischief? A thousand times, no! In that state of mind he is better ill, if illness incapacitates from further prodigality. As long as he only desires strength to pervert it, you can no more give him what he asks and treat in accordance with truth than you can give a person a draught of poison because he calls out for it and offers to compensate you handsomely if you become his abettor in doing wrong. Morality first, bodily health afterward. Spiritual miracles in the shape of moral transformations first, and then a sound healthy body, and the full enjoyment of all innocent earthly pleasures.

Metaphysicians must deal deadly blows at sin, they must be purifiers of society on a moral plane, not imitators of those quacks in theology or medicine who endeavor to save people, not from the love and practice of evil, but from the disagreeable consequences ensuing from its commission. As long as error is hugged to the mental bosom, as long as desires and thoughts are impure, so long must pain, the voice of the alarmist be heard. Pain calls attention to error; suffering is itself both the effect and remover of wrong.

Thus all endeavors to heal the body while the mind is yet in error and morals are depraved is not only foolish and impossible, but all such attempts are to be classed as malpractice; they are malpractitioners and nothing else who do not make bodily health subservient to morality.

Just as the world is safer when criminals and lunatics are confined and not allowed to roam at large, though no one is the safer for any criminal or insane person being punished instead of reformed or cured, so it is better for all concerned that those who are so fixed in the love of evil that they only crave strength and opportunity to misuse it should remain physically incapable until the angel of moral healing opens the prison doors of their captive minds, and setting them free from moral and intellectual darkness, invites them out into the green pastures and beside the still waters of outward health and comfort corresponding to and resulting from spiritual liberation.

LECTURE XI

HOW CAN WE TRACE DISEASES TO THEIR SOURCE, AND ERADICATE THEIR CAUSE, WHEN THEY ARE PRESUMABLY THE RESULT OF HEREDITARY INFLUENCE?

IN this the eleventh lecture in our present course we shall endeavor to give yet more explicit directions to our students and readers on the subject of hereditary influence than we have yet attempted, and we will here remark that we have chosen for the topic of our present lecture the question, "How can we trace diseases to their source, and eradicate their cause, when they are presumably the result of hereditary influence?" at the earnest request of many who in commencing practice or in the endeavor to comprehend metaphysical instructions have found themselves baffled at the outset by the thought that if diseases can be transmitted from parent to child, from one generation to another even through a succession of centuries, it must be a hopeless task to endeavor to eradicate by a few simple mental treatments what inheres in the very constitution and temperament of the individual we are endeavoring to treat. In our written instructions, originally intended for private reference only, but afterwards sold publicly at a nominal price, the words occur, "Deny hereditary disease." As those instructions are somewhat too condensed for those who

have not pretty thoroughly absorbed a general outline of metaphysical principles, we have found it necessary to explain on many occasions that these instructions were simply a condensed recapitulation in very concise form, introducing the fewest number of words possible, designed for the use of those who wanted to keep by them a general digest of the plan of action recommended by us in our classes. As such words as "deny" and "denial" in their metaphysical sense are interpreted and the interpretation elaborated by questions and answers in our classes, it may seem strange to those who are not familiar with the exact meaning of these words in their metaphysical significance to be told to deny hereditary disease. Let us explain something on this score in this lecture. We must admit certainly that in measure on the external plane of thought and feeling all children take after their parents, and often after remote ancestors, while in physical appearance and general outward bearing family as well as racial peculiarities are often distinctly marked; but as the immortal spirit of man, the essential soul or essence of life, is not begotten through proccesses of physical generation, in the highest sense of this most paradoxical phrase you never had a parent, and you were never born. Such an astounding declaration, unfamiliar though it be to ordinary ears, is as familiar to diligent students of Greek philosophy, to say nothing of those who have penetrated into the inner sense of the sacred literature of the East, the Jewish and Christian Scriptures included, as any words which can fall from the lips of the most commonplace conversationalist on every-day topics of interest related to the mundane sphere.

You were never born, but what are you? You in truth, you in reality, are an immortal spiritual entity, an outbirth from the Eternal Spirit. You are a spark of the infinite fire which burns at the heart of the universe, through the countless ages of eternity; you are not a creature of dust and clay, neither are you a creation of mortal mind; you had not your origin in protoplasm, you did not spring from animalcules and gradually wend your way up from matter to immortal spirit. You are an ultimate atom, an essential primary in the realm of immortal being, and what you are as a child of God, an immortal soul, is all we have to consider in the higher metaphysics.

Plato taught the Greek academicians centuries before the commencement of the Christian Era this great truth of man's eternal essence and absolutely immortal constitution. From whence did Plato gain such transcendent knowledge? how did such a thought ever enter the mind of man? from what supernal state of spiritual understanding did a knowledge of the essential ego descend onto the plane of man's outer consciousness so that it could be spoken and written about, discussed in the schools, accepted by the truly wise and laughed to scorn by the materialist? Did such a truth as this come from heaven, direct from the throne of the Almighty as a distinct and definite revelation of truth which God gave in the exercise of his right of simple sovereignty to his specially elect? No. No such view of revelation or spiritual discovery is necessary to account for man's comprehension of himself in truth. God is no more willing to reveal himself to one than to another; there are no special providences in the old orthodox sense. God has no favorites. He is

no respecter of persons, and therefore he is as willing one should know the truth as that it should be imparted to another; but a law inheres in the very nature of being that knowledge can be only attained through effort, and the requisite effort can only be made by the living of a specially pure and aspiring life. The entire thought must be directed to the spiritual truths of being; no desire which conflicts with the monitions of the highest principle within us or which appeals to us must be encouraged, the lower self must be forgotten in the higher. The old man of mortal mind and sense must be crucified with all its affections and lusts that the new man of truth and purity may be revealed to the outer understanding, over which it casts a halo of immortal glory and which it purifies and uses as a means for expressing on the external plane of mental demonstration the ever-living truth of absolute spiritual being.

The Gnostic author of the Fourth Gospel, commonly called John's, relating a conversation on the new birth between Jesus and Nicodemus, puts these words into the lips of the great enlightener: "Except a man be born again he cannot see the kingdom of God." Why does he not say, "You cannot *enter* the kingdom?" Surely because the notion of going to heaven is altogether erroneous; "the kingdom of heaven is within" you; it is already within you, but most of you fail to discern it. Can ye discern the signs of the times? some of you can more than others; signs there are in the heavens above and in the earth beneath, but can you interpret them? How much have you discovered concerning the nature which lies all around you? how much do you know of yourselves? These are the ques-

tions asked by a truly spiritual catechist. *Look within*, is the command of spiritual teachers, not to some external light. Hug not to yourselves the vain delusion that you can go to heaven after the death of your body, and on making a journey or taking an aerial flight through space reach some *other world* where you will know what you cannot discover here. Look within your own spirit and there discover the ever-burning light of the divine presence, the shekinah illumining the holy of holies, the ever-burning lamp revealing the altar of God in the soul of man.

"Blessed are the pure in heart, for they shall see God," can be interpreted in no anthropomorphic sense. God is everywhere, and superior to every outward form; with external sight no man has ever seen or will ever see the Eternal Being, but as man is not his external shell, but a kernel of immortality disguised rather than revealed by an outer covering, it becomes necessary to rend the veil in the midst of the human temple, and that is accomplished when the son of man dies in you individually, that the Son of God may rise triumphant from the tomb. The whole story of the life, death, resurrection and ascension of Jesus is a spiritual allegory, and has in its highest interpretation no reference to time and place; the events recorded in the Gospels are not in their inner meaning morsels of external history at all; they are spiritual truths concealed in the guise of historical incidents, and while the crude and sensuous view of the Gospels taken by those who consider them as portions of the literature of Solar Mythology can never be accepted as their final interpretation by the spiritually minded, even that view can be pressed into the service

of spiritual revelation, as solar myths themselves were not simply astronomical creations; they were figurative characters designed to express spiritual truths veiled pictorially in a fanciful history of the journeyings of the constellations.

In the ancient world, in very remote times, even in buried continents and islands, as we have endeavored to show in our historical and scientific lectures on the ante-diluvian world, there were not a few sages who were so highly illumined with interior knowledge that they discovered facts and solved problems with regard to man's spiritual constitution utterly insoluble in the light of ordinary scientific attainment.

All spiritual questions are the x in algebra to students of nature merely on its physical side. There is far more truth than poetry in the assertion, man has seven senses; five senses can never enable their possesor to penetrate into the spiritual arcana. A sixth sense is necessary to constitute one a clairvoyant, a clairaudiant, or a psychometer, while a seventh sense is required for one to discern the innermost truths of spiritual being. The French academicians, when they investigated what has been commonly called intuition, were many of them in favor of pronouncing it a sixth sense, and what they styled intuition can be thus correctly defined; but true intuition, which far surpasses all clairvoyant, clairaudiant, or psychometric ability is a seventh sense, and for that reason beyond even the scope of the researches of all who confine themselves to ordinary phases of mediumship, perception and occultism. The senses of mankind through long ages have gradually developed, not all at once, but one by one, and it is a noticeable fact that when one sense is

dormant or absent another sense is usually almost preternaturally keen. Blind people are often, on the whole, quite as intelligent as those who can see, for what they lack in one direction they more than make up in others; the blind frequently have unusually keen hearing, taste, smell and touch; their hearing and touch are apt to be phenomenally keen by reason of their depending on those senses to compensate them for lack of sight. Deaf and dumb persons are often possessed of unusually quick eyesight, and their senses of smell and touch are also in frequent instances of unusual power. Now why is this? What are senses from a metaphysical point of view, as there can be neither life, intelligence, nor sensation in matter? How can we talk of bodily senses? Senses are merely avenues of perception; they are the result of the endeavor of the spirit to express itself in definite directions.

Senses are in no sense products of the material organism; they are, on the contrary, what Bunyan called them in his "Holy War," "Gates of Mansoul." The spirit itself possesses power of vision; it creates by its own volition an outward frame through which to express itself, and, as it desires to exert its power of seeing through that form which it has fashioned, its action upon the embryo creates an eye, but in order to create a visual organ on the external plane it needs to coöperate with that radiation of spiritual force which in its expression we call light; thus the desire to express the power to see, through a fleshly organism, and the action of light upon the embryonic form in the maternal womb is necessary to the production of a perfect bodily eye.

It is the same with all the other functions of the

body; they are merely appliances in the organic structure which the spirit creates, created for the express purpose of giving expression to preëxistent powers in spirit which seek expression in external form; thus, the power to touch, to taste, to smell, and to hear, are all necessary to the formation of organs through which faculties can be manifested, and, as a power must have something to exert itself upon to make itself manifest, odors, flavors, sounds and substances are necessary to the development of the four above-mentioned organs of appreciation. When the child is in its mother's womb, it receives every impression through her consciousness; whatever affects a pregnant woman affects her offspring, and we do not believe any child was ever born whose condition did not register and reflect that of the maternal parent during the term of her pregnancy.

Life is present at the moment of conception; if life did not inhere in the original form there could be no life manifested afterward, for evolution can only unroll what involution has previously rolled up. In the essential germ of life every potency exists which can by any possible contingency be expanded during the period of gestation. There is no such thing as spontaneous generation, all life proceeds from prior life, and the supposition that intelligence commences at a certain stage of embryonic development is a self-evident fallacy in the eyes of all who have conquered the first principles of true science; a reverse view of the matter is not only scientifically absurd, but encourages abortion and other disgraceful crimes too infamous to mention; judged by its fruits of flagrant immorality, materialistic sciolism stands judged, convicted and condemned.

Truth never countenances immoral conduct; error, on the contrary, always palliates and makes excuse for crime. Materialistic views of ante-natal life have done more to sanction and encourage abortion than all other causes put together. Remember, oh, all ye women everywhere, that you are parents from the moment of conception, you are mothers of living children directly impregnation has taken place, and you can no more destroy the life in your womb before its birth than you can commit infanticide without being guilty of murder. Whenever a woman knows she has conceived a child let her take upon herself courageously a mother's duties, and no matter what her earthly lot may be, trust in God to give her strength to bear a mother's part in truth and purity. From the first instant of ante-natal life, the forming mind of the child (for remember the mind is formed from the spirit during its efforts to express itself outwardly) derives all its impressions from the mind of the mother; whatever she desires creates a desire in her child; whatever she loves creates an affection in her offspring; whatever she hates produces an aversion, and so on through the whole catalogue of human desires, attractions and dislikes.

The father's mind influences the child but very slightly in any direct sense, but as in many instances a wife is under the mental jurisdiction of her husband to a very great extent, his thoughts are communicated to the children in a very pronounced degree. It is observed on all hands by those who make a study of heredity, that when a woman is very much under the influence of her husband's mind, her children are liable to take strongly after their father, while, when a mother

has been in a self-poised attitude during the gestative period, and her husband has had little control over her thoughts and feelings, the children resemble their mother in the most pronounced manner.

As every influence which tends to fashion temperament and disposition proceeds from mind and appeals to mind, close physical contact with any person does not itself affect offspring to any considerable degree. A woman may live with her child's father on the most intimate terms and scarcely spend an hour day or night away from him during the whole nine months, and yet her child may be as unlike him as possible. She may on the other hand be thousands of miles removed from him in body, yet if her thought continually goes out to him, earthly distance being no barrier to the flight of mind, the child may be what people would call the very image of an absent father.

This conclusion, which we have seen verified in numberless instances, leads us to pursue the thought still further and see how easy it is for children to grow up like people who have gained an ascendancy in thought over a mother's mind, while physically they have never had the slightest connection even to a hand-shake.

Sometimes a woman will feel herself strongly drawn to some man or woman with whom she is not acquainted; they are never introduced, they never pass a word with each other; the one who unconsciously affects the other has no notion that the one whom he is influencing exists; although the other party has been strongly drawn to him, he has never even noticed her so far as to bestow a passing glance upon her in a crowd; still having been powerfully attracted to him, she by means of the law of elective affinity,

and that strange and subtle power of selection which all creatures and even inanimate things seem to possess, she perpetually absorbs the emanations with which he charges universal mental atmosphere, and we must not allow ourselves to forget that spiritual science demonstrates the substantial nature of thought; thoughts are things, they vibrate upon the unseen atmosphere and can be attracted by mental volition or unwillingly absorbed through fear. We have hinted at this fact in our lecture on *Mind-Reading, Thought Transference and Kindred Phenomena*, but it would take many a bulky volume were we to pursue this subject to any depth or at any length; we must leave you to amplify our meagre suggestions through your own study and at your private leisure; all we can now do is to emphasize a law generally unrecognized except by special students of spiritual and occult science. The law is that every human mind gives off vital emanations with which the atmosphere of the globe is perpetually filled; these emanations are spirits or powers of the air, they have form and can be seen by those endowed with clairvoyant vision; "mind readers" are more sensitive to them than other people, but all persons are subject to their influence unless they have risen so high in spirituality that they are proof against all mortal mind exhalations, for these forces in the atmosphere are just as real and influential in the realm of thought as are sounds and odors on the plane of sense.

We must here endeavor to clear up a difficulty which often arises with reference to *unconscious mind;* strictly speaking, all mind is conscious, all mind has the attribute of consciousness, but all human minds are not so fully conscious of their relations to their entire

surroundings as to be able to determine what it is that affects them when they feel affected by something. Science alone can enable you to trace effects back to causes. On the material plane you are often affected powerfully by you know not what; you enter a room and feel exhilarated or depressed, an agreeable or a nauseating sensation comes over you and no matter whether you are improved in health or made unwell by this something which influences you, what it is that influences you remains a mystery until perchance some day you recollect your sensations at a given time, and while reading a scientific work receive light on the reason of such (at the time) incomprehensible sensations, or in talking with a friend you may relate a strange experience, whereupon he informs you of a similar one of his own and proceeds forthwith to enlighten you as to some experiments which have thrown light upon the cause of it. Your sensations, you may discover, were due to the presence of some flower you did not notice or to which you attached no importance, or to some condition of atmosphere or degree of temperature, and as you have all doubtless had many such experiences and can readily follow us thus far, we must now ask your most thoughtful attention as we cross the border and invite your attention to similar experiences on a less external plane.

Just as you experience physical sensations involuntarily, and these reach you from inanimate life, such as flowers, etc., there can be no doubt but the majority of persons suffer excessively from the influence of mental causes entirely unknown to them and purposely directed to them. Thus the unconscious mind of one person influences the unconscious mind of another.

To illustrate still further and break down all difficulty in the way of comprehending this subject, we will ask you to note your sensations on first entering a room or taking up a letter; you may be a perfect stranger in some hotel or restaurant, no one has observed your entrance or bestowed the least thought upon you, but you are conscious immediately of agreeable or disagreeable sensations overtaking you, and these certainly do not arise from visible causes, for often you feel happiest in the crudest surroundings, and most uncomfortable in the most luxurious; not only do places affect you, but you are also conscious of a strange influence either attractive or repellant brought to bear upon you from persons who bestow no thought on you and have not even noticed your presence. Human minds exhale such psychic influence just as flowers emit perfume; the scent of a flower is a result of its organization and condition, its odor may be pleasant to one person and disagreeable to another; take lilacs as an example — the perfume of lilac is most grateful to some nostrils, other persons feel sick if there is a bunch of lilacs in their room.

Our psychic emanations are always true to our condition; they are usually quite involuntary, as comparatively few people deliberately set to work to psychologize others, but so susceptible to involuntary psychology are most persons, that unless they have made especial effort to rise above the ordinary level of mankind they are subject to everything, good, bad, or indifferent, they are like barometers and thermometers affected by every change in the atmosphere which approaches them. Deliberate psychologizing takes place undoubtedly in many instances, and whenever

one person *wills* another to do anything or even strongly desires it, he is seeking to psychologize that other, no matter how little he may know of the art of psychology; but man's usual impressibility is the result of his negative condition to psychic forces as his physically negative state makes him amenable to the influence of all physical exhalations, and we may rest assured, both the outer and inner atmosphere of this planet are crowded with exhalations from every sort of mind and from every sort of body.

Psychometry reveals a great fact when it teaches you by means of exact experiments to read character and incidents in the life of persons with whom you are brought *en rapport*, by touching some article they have worn or a piece of paper on which they may have written something. Ordinary psychometric experiments, however, often fail because of their not being properly conducted; if a crowd of handkerchiefs, gloves and other articles are forced upon a person of unusual sensibilities on a public platform, definiteness is rendered extremely improbable, as when a crowd of minds are pressing upon you all at once and you are trying to satisfy a mixed multitude, you are in great danger of satisfying no one and greatly injuring yourself, as when you deliberately render yourself negative to everybody's emanations, you are liable at any moment to take on both their vices and their diseases.

Spiritual science teaches you to read psychometrically from a height of superior vision; it teaches you to throw yourself into a superior condition in which you can see what there is round about you without being influenced by it; you are never safe as long as you strive to get down on a patient's or sitter's plane

and merge your own identity in his aura, for by so doing you become immersed in the waves of his mental and physical emanations which in the present average state of society are too often disgustingly impure. Diseases are contracted far less by physical contact than most people imagine, though on a low plane of human development diseases are thus taken on; but as close physical proximity usually induces a less earnest and active desire for another's sympathy and co-operation than ensues when friends are separated unwillingly in body by physical distance, we are all the recipients and also the givers of *absent treatments* to a far greater extent than perhaps any imagine.

The nine months before birth are more important in shaping the disposition of a child than the seven years immediately following birth, which are usually acknowledged as those in which the most permanent impressions are received. Unborn children respond to every impulse of the mother's mind far more than they ever can after birth, as no association can ever be so intimate as that which precedes birth.

Next to ante-natal influence, the influence exerted before the child is weaned is, of course, the most powerful and protracted in its results; and here let us say that those mothers who can nurse their children and do not are guilty of a shameful neglect of duty, as no mother has a right to shirk her natural responsibilities by paying another woman to give her life to her offspring. However, if a mother is very ill or in a frightfully disturbed condition, most of all if she be a woman of immoral habits, the services of a conscientious, healthy wet nurse may advantageously be secured, for remember, it is not the milk which nourishes the

body half so much as the psychic force which builds the mind which is of consequence in shaping character; however, it is impossible for any true spiritual scientist to so far disconnect bodily conditions from mental states as to venture the assertion that by any possibility any physical condition can exist which is not a correspondence to a similar state previously attained in mind.

Woman suffrage, though not apparently a distinctly metaphysical question, bears so closely upon our subject that we must say in passing that all true metaphysicians must be woman suffragists, they must be on the side of that movement which acknowledges the equality in truth of man and woman, and though we make no distinction between the two, and do not try to institute invidious comparisons between men and women, we must take the side of those who claim that woman's freedom is more important than man's, and if one sex must rule the other, woman had better rule man than man govern woman; not only because woman is usually more intuitive than man, but because if a man is not free his influence upon the rising generation can never be so powerful for evil as that of a woman who is held in slavery, for the simple reason that man cannot be a mother and therefore can only indirectly through his influence with woman affect the rising generation to any very great extent. Women, love, cherish and honor your husbands, but do not attempt to obey them any further than mutual obedience is desirable and consistent with equality and true spiritual harmony.

No metaphysician can be married at any altar where a vow of obedience is required of her which is not asked of her husband. In the first chapter of

Genesis, where an account is given of the creation of mankind in truth, we read, God created males and females in his own image, he created them together, not one after the other; in the beginning they were divinely equal, and so they must be regarded the world over in every state of life if truth is to triumph over error. Man in truth may excel in reason, woman in intuitive perception; man may be adapted to the rougher work of life oftentimes, while the tenderer and more sacred functions of maternity are reserved for woman only; but as today women are as a rule purer than men, as they usually are less addicted to vice and have fewer bad habits, as society demands of them more spirituality than it asks for in the male sex, women must never for a single instant allow their better natures to be crushed beneath the iron heel of man's alleged superiority. All vaunted power and dignity on the part of man claiming to control woman, and all namby pamby sentiment expressing itself in caresses such as a child bestows upon a doll or a pet animal, all prattle about woman as a tender plant to be nurtured and loved but never to be taken into partnership as man's companion in the sober, earnest work of life, is just so much maudlin sentiment invented to cover tyranny in roses and drape manacles in silk.

Let every woman rise to her true dignity as wife and mother if she be a married woman, and if she remain single let her support herself by fruitful and practical industry. Let every married woman regard marriage as a partnership of interests. Let woman's work be regarded as in all things the equal of man's; husband and wife are joint bread-winners when properly united; no honorable, self-respecting man will

talk of supporting a woman as the creature of his bounty, and we are sure no right-minded woman will tolerate the thought of marriage as a stepping-stone to a home where she may eat the bread of idleness earned by the sweat of her husband's brow. Marriage in truth is the condition of angelic life reflected on earth, and those women only can be true to their divine mission who resemble the sun-crowned woman in the twelfth chapter of the Book of Revelation, whose head is adorned with twelve bright stars, and whose foot rests upon the changing moon. When the true principles of heredity are understood, it will be easy to see how directly a child is influenced by every thought which passes through the father's mind if the mother is either subjected in will to him, or if through fear or apprehension or aversion she holds him continually before her in the thought of error.

Kleptomania is a disease of frequent occurrence even in the children of the wealthy. The most influential and wealthy persons have often been its victims. Why should ladies of position, possessed of ample means, steal from the counters of the shops at which they deal? why should they take what does not belong to them clandestinely when they have ample means to purchase all they require, and are so shocked at their own dishonesty afterwards that they almost immediately return the purloined articles to their rightful owners? An explanation can be found in ante-natal influence only. A wealthy mother is often denied what she most craves, some secret desire and longing in her breast remains unsatisfied to such an extent that her offspring is imbued with a desire to grasp at any hazard and in any manner what cannot be obtained by

lawful purchase, and in cases of kleptomania such as those just alluded to, we can trace the working out of tendencies created by mothers using artifice and deceit to accomplish ends they are afraid of venturing to bring about openly. Pregnant women who frequent honorable places of instruction during their husband's absence from home, because they are afraid he should know of their going to places of which he ignorantly and bigotedly disapproves, are sowing seeds of dissension, dishonesty and misery untold in future generations. From the fear of man which bringeth a snare you may all well pray to be delivered; as long as you let your husbands frighten you into unwilling submission to their tyranny, or into clandestine rebellion against it, you are on perilous ground; you may at any moment succumb or see your children succumb to the most terrible vices and diseases. If men can go to their clubs without their wives' approval, surely women can go to respectable meetings where they meet refined and honorable women without standing in jeopardy of a husband's anger.

Let all girls be educated from their tenderest years to shun tyrannical men as husbands. Before marriage a young woman should prove herself so rightfully independent, so loyally principle-asserting, that her intended husband will know he can never intimidate her into making unwarrantable concessions to his arbitrary dictation after marriage.

Women's Rights and female education are at the very foundation of all reform; woman in bondage enslaves man, woman in freedom is his only elevator.

When you are called upon to treat hereditary ailments, weaknesses, or tendences, to speak more cor-

rectly, call upon the immortal spirit of your patient to arise and assert its true power, place before a victim of dishonor a picture of himself in moral health, make him regard himself in the light of a conqueror, strong to resist and vanquish error, and never consider your work accomplished until you have convinced him that all error is of the earth, earthy, a false creation of mortal mind, a reflection of error, the likeness of a lie, no more real than any phantom, no more to be dreaded than the hobgoblins of childish fancy.

All theories of hereditary evil and of obsession have to be boldly met by the affirmation of the absolute power of truth and good. Mortal mind creations are unreal as mortal mind itself. Children of unreality are unreal, like their progenitors. Jesus called disease an error collectively and inclusively a liar from the beginning; when truth was demonstrated in the healing of the sick he saw Satan like lightning fall from heaven.

Mortal error strives to usurp the throne of immortal truth. It vaunts its own empty nothingness into the throne of God, and there as Beast and False Prophet it demands the worship of mankind. It claims to be God and exacts homage under the name of Nature, Natural Law, Necessity, or something else which tickles the perverted understanding of the worldly wise. How can error prevail? How can inherited evil triumph when God is the sole Creator and every soul is God's offspring? Truth says to the foul brood of the serpent error, You are nothing, you are shadows, you are mists, you are shadows flung against the light, and as rapidly as daylight dismisses and annihilates the darkling shades of night, truth crushes error, effect-

ually, once for all, by virtue of its own positive and active moral strength. Darkness and disease are alike appearances, illusions, negations. Thus inherited evil in its last analysis is inherited darkness, inherited negation. Can darkness contend successively with light? Can negation contend successfully with industructible reality? You cannot destroy a reality; you cannot annihilate an atom, or extinguish that which rests on a fundamental principle of being. To say disease is something, a real condition, as much so as health, as ignorant pathologists declare, is to announce in so many words the utter impossibility of its destruction; if disease were a reality as health is a reality, no one could ever cure it or destroy it; all remedies would be useless, as it is impossible to destroy a single particle of the substance of the universe; but if disease is only a phantasm, an unreal state, no more real than the *ignis fatuus* which lures a traveler to destruction, and yet apparent to sense just as the *ignis fatuus* appears real, we can then see clearly that truth and understanding, virtue in its own almightiness, can bid disease and devils alike to fly, for both are errors of mortal imagination, lies and the children of lies, and thus the only devil in the universe.

In all your practice you must insist upon the phantasmagoric character of all disorders. You must never for a solitary instant allow yourselves to believe in disease as anything more than the fabulous creation of mortal mind, for if it once gains possession of your thought and you fear it either for yourself or for another, you descend onto the level of weekness and susceptibility which causes illness to appear in you, who when acting on false premises become the victim

of a patient's disorder instead of its overcomer. Hereditary ailments are no more difficult to reach than those recently acquired. Chronic cases are no harder than acute ones to deal with except by reason of the greater tenacity with which mortal mind clings to errors of long standing than to those of recent date. There is but one infallible rule which works in every case, and is as undeviating as the rule in mathematics. Pronounce all disease a myth, a phantasy. Trust only in God, and fear no evil.

LECTURE XII.

HOW TO APPLY THE PRINCIPLES OF SPIRITUAL SCIENCE IN PRACTICAL TREATMENT.

MANY persons are heard to exclaim after listening to lectures and reading books on Metaphysics that while everything sounds reasonable enough and the arguments appear plausible there seems no way to reduce the theory to practice, except perhaps in the case of a very few specially qualified individuals. All students of theosophy must have been struck by the statement constantly reiterated in theosophical publications that only in two possible ways can the wonderful works be done which the neophyte desires to accomplish. One must either be a "natural born magician," the equivalent of what Spiritualists call a "good natural medium," or he must have labored, studied, and practiced the most rigorous self-denial, eventuating in that absolute control of mind over sense whereby alone an adept can perform what are termed by the world at large "stupendous miracles." As the word "miracle" is derived from the Latin verb *mirari*, which signifies to be astonished or to marvel, marvelous works, as we have often informed you, are no more supernatural than the germination of a seed.

Nothing is given by nature to those who do not work for it; nature has her rewards for all toilers, but she sends away empty-handed those who put forward

no energy to attain to honor. In every department of science, indefatigable ardor, unflagging industry is demanded of all aspirants either to fame or knowledge; and is it reasonable to infer that when the geologist, the chemist, the astronomer, the mathematician, yea, and the musician, the sculptor and the painter, have all to work long and earnestly ere they can rise to heights of attainment in their respective fields of operation, that by payment of a little money and the taking of a short course of metaphysical instructions, anybody and everybody can become qualified in a month or so to "heal the sick and cast out devils"? We have no intention of entering into a controversial argument on the authenticity of the Gospels, nor do we care to enquire how much or how little probability there is of Jesus ever having uttered the sentence, but the words themselves, "this kind cometh not forth but by prayer and fasting," embody the whole essence of necessary teaching for those who aspire to heal the sick and dispossess the minds of men of disturbing passions, evil tempers, unclean spirits. What is prayer but aspiration? what is fasting but abstinence from self-indulgence? To alter the phraseology somewhat, no one can ever be a qualified healer of others unless he has first cured himself of worldly ambitions and carnal lusts.

The highest achievements in spiritual science are only possible to those who have successfully resisted every lower impulse; we do not mean to say the lower impulses must necessarily be annihilated, but they certainly must be held in absolute subjection. Rigid asceticism recommended by many schools is valuable only as means to an end; if the end can be reached

without asceticism it may well be dispensed with. As questions are constantly recurring with regard to animal food and other hygienic and dietetic matters, it may be well for us to offer a word or two on these matters, although in the opinion of some they relate only to unimportant material conditions. Some metaphysicians affirm they can eat anything, as nothing hurts them; they are therefore totally regardless of all the laws of health, to use a common expression; these laws of health are said to be nothing but laws of mortal mind from which we need to be free, but we think a little closer inspection of the matter will point to a somewhat different conclusion. Mrs. Eddy says the desire for all stimulants and narcotics, including tea and coffee, should be regarded as a depraved taste, and that remark of hers opens up a wide and fertile field of thought and inquiry. Now, if it is of no moment whatever, as some say, whether we eat fish, flesh or fowl, or subsist entirely upon a vegetarian diet, why lay stress, as Mrs. Eddy does in many portions of her book, *Science and Health*, on the simple table metaphysicians usually sit at; why make any distinction whatever between water and whiskey, lemonade and brandy, or sugar and opium? If all material things are simply nothing, why make any fuss about them? The answer to such questions seems inevitably to be that even though we accept the statement, "all is mind, there is no matter," we are bound to consider things as mental if not physical, and that is all the difference between the position of a metaphysician and a physicist with regard to the external universe.

If everything is mind, as all our perceptions are mental then all we eat and drink and wear is in mind;

all our habits then are mental, our tastes and proclivities, our likes and dislikes are mental states, and our outward behavior is therefore due to a pre-existing mental condition. Being asked constantly for our opinion on outward modes of life and ever-recurring practices, we have perpetually insisted upon the paramount importance of cultivating such thoughts and inducing such mental states as lead to purity of conduct. Kind words naturally flow from kind thoughts, as unkind thoughts inevitably result in a soured visage. Mental changes regulate the appearance of the head and face, not only of human beings but of animals. Thus we can learn the disposition of persons and animals by examining their crania, not because the cranial evidences are the causes of mental conditions, but because these indications are brought about by mental conditions. A person or an animal does not appear kind or cruel, loveable or hateful because of some accident of physical organization, but the organization does most decidedly indicate the temperament and temper of the being who owns it.

You cannot take advantage of phrenology and physiognomy by endeavoring to change externals. You can only bring about external modifications by appealing to the mind of the person or animal whom you are endeavoring to improve. The marked improvements constantly appearing in animals are due to their constant association with enlightened men and women; psychically far more than physically does man rule the lower creation and lift it nearer and ever nearer to his own higher level. There can be no abiding health, happiness, beauty or symmetry of any

kind where beautiful thoughts do not precede outward expression.

There will never be any marked improvement in human manners and customs until a spiritual influence works at the centre of man's being to set outward things straight; from within to without, not from without to within, is nature's order of development. You cannot improve the centre by decorating the circumference; all attempts at making the exterior fair while the interior is sterile is no more genuine healing or reformation than it would be a genuine improvement in the actual condition of a tree for some one to fasten fruit onto barren boughs; though you might possibly deceive some ignorant spectators by attaching fruit by means of wire to barren boughs while the root was still, withered and the branches unprolific.

Under no circumstances should a healer endeavor to change outward appearances as such. What would a physician say of some one who tried to check the manifestation of humor on the surface of the skin by thrusting it back into the blood through denying it outward expression? Quackery often seems to cure because it represses, but instead of benefitting the patient it makes him suffer far more in future; a momentary relief may be gained, and doubtless often is, at the expense of years of anguish. The blood is poisoned, the vitals diseased, as the pimples and blotches are removed from the surface of the body. Proper medical treatment, electric or magnetic treatment if judiciously administered, would assist in bringing the humors to the front and then getting rid of them, which can only be done by strengthening the system and giving general tone to the constitution.

All matters of speech and etiquette must follow upon purer modes of thinking, as a man thinketh so he invariably becomes, outwardly. We have never met a solitary individual whose thoughts were refined whose conduct was vulgar; vulgarity is not due to outward circumstances; it is not brought on by surroundings; many persons are so naturally refined, nothing vulgarizes them, they manifest their innate gentility, as some would call it, wherever they go, no matter what company they may be forced to keep; this gentility is not an assumed mask like the good behavior people put on in company to attract others and belie their real state of feeling. Real refinement is impossible of acquirement through simple attendance at polished seminaries or through reading fashionable treatises on the manners of well-bred people. Only when the mind is free from evil, impure, or vulgar thoughts, will conduct be really polite; only when ill tempers are banished from thought, will pleasant words flow naturally from the tongue, and kindly actions characterize the individual.

Superficial treatment for all manner of ailments has prevailed far too long; we must change the base of operations if we are really to succeed in banishing suffering and distress from the midst of humanity. In treating a case, then, say of the opium habit, of tobacco chewing, of drinking, of frequenting some evil haunt, or any other vicious desire displayed in conduct, place no thought, lay no stress upon the action, endeavor by every means in your power to disgust your patient with wrong by cultivating within him the love of right. Do not take away medicine, tobacco, wine, or anything else a patient craves, but treat mentally, arguing with

your patient the utter undesirability of relying on such material props for strength or comfort. Divert your patient's thought from all such means of sensuous gratification by creating a taste for other and purer enjoyments. Give your patient no books to read treating upon vice, and enter into no conversation on topics which are always avoided in decent society.

Truth compels us to say that a vast amount of mischief is done by writing and discoursing on social vices; boys and girls do not require to be instructed in bad habits, nor to have their attention called to their lower propensities, and all reading and conversation which makes the lower passions a subject of consideration tends to inflame them. Children who are brought up to take a constant and active interest in useful pursuits with which their minds are filled to the exclusion of objectionable ideas, have very little trouble in mastering their lower desires, while those who have no useful and interesting work to engage their minds easily fall victims to every lust. The most virtuous lives are lived by those actively employed in something of sufficient importance and interest to keep their minds active in the coronal region of the brain. So work as to direct the bulk of your energy to the front of your head and you will have little difficulty with back-brain propensities. The true spiritual healer so works upon the mind as to divert the thought and resultantly the vital fluids from the base to the front of the head and thereby diminishes the pressure upon the lower organs by stimulating the higher.

You only think about and desire to gratify certain propensities when your thought, not being centered where it should be is free to roam into forbidden chan-

nels. Under no circumstances paint pictures of disease, conjure up no horrible pictures of despair and death; do nothing to arouse fear, on the contrary work to quell it if aroused already; for remember, those who abstain from evil courses outwardly through fear of consequences are not reformed, but continuing to love evil are still under its dominion in thought and, being so, may at any moment break out into some ebulition on the surface. If you are called upon to treat a young man for such habits as drinking, smoking, or gambling, if he is causing distress to his parents by riotous living, and you are anxious of inducing him to reform, commence right by setting an excellent example in your own conduct; your own life must be inviolate; you must make no concession to error by allowing yourself even for an instant to take a single glass of wine or even one cigar or cigarette; no end of harm is done by patronizing evil on a small scale and then condemning it wholesale. Life is made up of little things, and you can never afford to do a little harm and excuse yourself because it is a little, for that little is not only enough to prevent you from rescuing its victim, it is also sufficient to drag you down to a lower level. Having set your example of righteousness and continuing to set it, you may, if questioned on the matter of drinking or any other vice, express your own views very decisively; let there be no mistake as to the attitude taken by yourself on such matters, but if you are not questioned work in silent thought to convince your patient that his conduct is erroneous; think toward him what you could not say without being thought unpleasant or fanatical; many persons will not hear a truth in so many words without

defying it, while if you convey a thought to them they are at once conscious of an impression conveyed to their mind, and the thought coming to them in such a form that they cannot distinguish it from an impression or suggestion of their own; they are ready to think about it, submit it to reason and often will embrace it, as it satisfies them when submitted to their judgment that it is worthy to be followed.

We have known many instances where silent mental treatment has cured intemperance and many another vile and disgusting habit; one case which came prominently before us a short time ago we will here introduce as a typical instance. A young man a little over twenty years of age had fallen in with bad companions, and being easily led was soon made a victim of drink and other vices, occasioning much pain to his mother, who unfortunately bemoaned his vices without being able to help him to abandon them. A happy thought struck her; a gentleman about forty years of age, of the most exemplary habits, a handsome man, of pleasing manners and generally a favorite with younger people, was coming to the city where she and her son were living, and as he was seeking accommodations in a private family where he might have privacy and quiet for important studies and literary work, she invited him to her home and made a special request to him to accept her hospitality, telling him her painful situation and expressing both a hope and a conviction that he would help her son to give up his evil courses and begin a new life. The gentleman accepted the invitation, but very decidedly declined to say anything to his hostess' son on the subject of intemperance or any form of dissipation; his own conduct

at the table and everywhere else on all occasions was of course exemplary in the highest degree; but the young man's mother was afraid mere example would not convert her son, and after two or three days, when she had had, as she thought, time to observe that no change for the better was taking place in his habits, she communicated her feelings very plainly in a private conversation with her guest; to her disappointment all the answer he made to her heart-rending entreaties that he would step in and save her boy, was an offer to take the culprit to the theater or any other respectable place of amusement whenever the young gentleman felt disposed to accept his company. From that day forth, however, matters began to take a decided turn; the young man accompanied his older friend to the theater one night, to a concert another, and so on, returning every evening at a respectable hour, having had nothing stronger than water or a cup of chocolate to drink; he began to appear regularly at breakfast, with no unhealthy flush or pallor on his countenance, no suspicious redness about the eyes, and no distracted manner of any kind. So far his mind and time had been pleasantly occupied in business during the day and innocent amusement at night.

After about a week of this better mode of living the crisis arrived; one evening the gentleman with whom he had been passing his evenings so respectably was unable to accompany him anywhere, as very important business of a peremptory and private nature commanded his attention; with many misgivings the mother saw her son prepare to go out alone, as he had done for so long previous to the preceding week and usually with such disastrous consequences. During the

whole of the evening up till midnight, the anxious mother worried over her son and conjured up the most distressful mental visions of his probable whereabouts. Just as she was on the point of retiring to her room for the night, her guest returned and astonished her by uttering in an abrupt and almost domineering tone the following sentence: "Duty compels me to inform you, madam, that if you persist in holding your son in error, he can never be reformed; go to bed and leave him in charge of the Almighty." Without another word except a courteous "good night," her visitor left her to her somewhat startled meditations, and retired to his own chamber. The lady could not sleep; she partly undressed, and then feeling terribly uneasy, attired herself in a thick wrapper and tried to read. Either the book was dull or her nerves too unsteady to permit of reading; the words addressed to her by her guest continued to ring in her ears. But what does he mean by "holding my son in error?" if he were in my place, if he had an only son of his own, ruining himself by evil courses, I venture to assume he would be almost as distressed as I am, unless beneath all his religious and moral exterior he has a heart of stone, callously indifferent to the welfare of all beside himself, ruminated the unhappy woman.

Presently a singular feeling of mingled hope and calm stole over her, she went to bed and soon fell asleep, and throughout her slumbers a vision seemed ever before her of an unseen hand supporting her son in some dangerous place, and at last causing him to dash a glass of liquor untasted from his lips. At breakfast next morning, her son met her with a smiling countenance and gave her indeed a joyful piece of

news. "Mother," he said, "last night about twelve o'clock, after visiting a theater with one of my old companions, he urged me as he always does to take a drink; we went into a fashionable saloon and called for iced champagne; he drank freely of it and seemed to think it excellent; what I tasted I thought was bad, whereupon I drank a sip from my friend's glass and he took a sip from mine; strange to say, both tasted equally good to him and equally bad to me; thinking my stomach might be a little out of order I let it go, and not feeling particularly well I refused his invitation to go elsewhere with him and wended my way homeward. On my way home, just for the sake of experiment, I went into another saloon and called for a glass of ale; that tasted even worse than the champagne, and as I asked myself whatever could be the matter with me, I heard a voice, whether in my ear or only in my fancy, I could not make out, saying distinctly, 'You never liked liquor, you never will, you never can; be a man and never degrade yourself by pretending you like what you hate anymore.' Just about that time I thought of you, mother, you came up vividly before me, I seemed to hear and see you and Mr. —— together, you were talking excitedly and I caught the sentence, 'You must not hold your son in error'; directly I got home, I went to bed and to sleep; this morning I woke up feeling completely cured of all my taste for liquor, and do you know, mother, with God's help I feel certain I shall never drink again."

The young man began at once to live up to his good resolution, and there is no need to suppose that he has had any return to his old evil habits.

We have given this little anecdote a place in this lecture, not on account of its singularity, for many and many a similar instance might be quoted, but because it seems to us to embody the entire principle of spiritual healing, and to arouse the very questions we need to answer before we take our leave of each other. Please to observe the method of silent treatment adopted by the metaphysician; he studiously refrained from all allusion in conversation to the silent work he was doing so effectually, and here we have a lesson for all teachers which most of them sadly need to learn; you cannot always tell persons of their faults or remonstrate with them on their doings without being noted as a bore and a nuisance; you arouse hostility immediately you assume the role of censor, but what you cannot say you can assuredly *think*; the great advantage of thinking good advice instead of speaking it is that by the former course you appeal direct to your pupil's sense of right, and by the latter you awaken opposition, and encourage or at least challenge controversy

Metaphysical treatments are not mesmeric for they are not subjugatory; you do not WILL another person to do as you desire, you do not tell him to obey you, neither do you seek to influence him to follow a blind instinct or impression; you acknowledge in him a reasoning principle, a faculty of understanding, a moral principle to which truth can appeal, and in addressing that principle you do not ask him to agree with you, to take you as an authority; you succeed in showing him the error of his ways by holding up a mirror to him in mind in which he can see the image of truth reflected; he instantly contrasts this picture of truth

with his usual course of error, to the advantage of the former and the disadvantage of the latter.

Every one has enough moral principle and enough good judgment to guide him if it is only appealed to, just as the occupants of a theater gallery can always be touched by the portrayal of noble sentiment on the stage; and all good actors know how powerfully they can appeal to the noblest sentiments of humanity by letting goodness make its own way to the hearts of the "*rabble.*" So every true healer who is a sound teacher of morals must understand how to reach the inmost convictions of his pupil and lead him thereby to desist from evil courses, as his own inmost self tells him to sin no more, and shows him how to live righteously in future.

Observe the simplicity in mode of treatment adopted by the hero of our anecdote,—he was on no occasion anything other than an agreeable friend; his influence was exerted entirely in silence; and in these days of mind-reading experiments it should not seem incredible to an enlightened public that a strong, decisive, persistent thought is far more potent and eloquent than any words. Words are addressed to the outermost degree of human consciousness, and therefore appeal directly to the mortal mind which at once raises objections to the truth; this mortal mind is carnal and at enmity with God, it is the serpent of temptation with which all have to contend. Mortal mind uses words and brings forth sophistry wherewith to confound truth; it is the adversary within, the foe in the household, the traitor in the camp with which perpetual warfare must be waged.

To conquer this mortal mind immortal spirit must

be appealed to, and this can be far more readily done in silence than by conversation, as talking gives opportunity for mortal mind to assert its claims in a dusty cloud of words which it raises to obscure truth and befog the mind of the one who is proclaiming it. As the cuttle-fish throws around it a stream of ink, blackening the waters all about, and in that inky torrent conceals itself and its own designs, so does the sophistical intellect of man endeavor to hide its fallacies and gloss over its false reasonings by specious sophistry in word. To answer back in thought is far more difficult, as thought without a conversational envelope has to make an impression, if it be a thought of truth, upon a purer and more abiding principle in man than the shifting mortal intellect. Whenever a person like the gentleman we have introduced to your notice as our illustration desires earnestly to reform an erring intellect and lead one who is hastening to ruin back from the brink of destruction to paths of safety and honor, he necessarily feels his only way is to appeal to that side of his companion's nature which can and will respond to the call of truth and genuine reason.

While it is true enough that the carnal appetite of man craves sensuous indulgence, it is far more true, as it will remain true in the case of every human soul forever, that the immortal spirit of man loves righteousness and hates iniquity; to appeal to that within man himself which loves goodness is the only successful plan of reformation. The reason why so many well-written works on physiology, hygiene, etc., often fail to accomplish the good designed by their authors is because of their absolute externalism; they appeal to human selfishness, and selfishness is in and of itself

an error of mortal mind, one indeed of the first magnitude. No creature wants to suffer; rats always leave a sinking vessel; but where is the nobility, where the high moral purpose in a mere animal instinct of self-preservation, from which proceeds such maxims as "every one for himself," and "look out for number one"? Such aphorisms are the inevitable outgrowth of self-love; they spring from a development of the instinct of self-preservation without any corresponding development of the moral faculties, and as the moral faculties are the only ones whose development can give to their possessor power to effectually resist and overcome temptation, "hell is paved with good resolutions" arising out of a selfish desire to live purely for no other reason than because a penalty attaches to immorality and folly. To resist the encroachments of the sensual nature, to be strong to resist temptation, comes from an unfoldment of the inner principle of virtue within the life of man; and we care not who differs from us or what opposition our statement may provoke from materialistic minds, we affirm unequivocally, without fear of successful reply from any quarter, no one can live an outwardly virtuous life in all particulars unless guided by some strong moral impulse.

As long as evil desires are allowed to remain in mind, so long will they struggle to express themselves outwardly in word and deed; but reach the seat of the malady, destroy the root of the poisonous plant, and then, without taking the trouble to interfere with the leaves and branches, they will one by one dry up and drop away; as long as there is vigor in the root of a tree it will press its way up and out spite of all obstacles, as trees have been known after they were cut

down to force their way through floors and ceilings and destroy property built over their supposed dead roots. Let any evil propensity remain unchecked in thought, let any carnal desire linger in the mind, let the affections continue to cling ever so slightly to an olden error, and you are never safe from yielding to any temptation which may present itself from without.

It is not the saloon but the love of strong drink in man which occasions intemperance. We hate saloons, and are in favor of prohibitory legislation. We look with disgust upon any law which sanctions and legalizes vice, still most certain are we that outward legislation can never abolish an evil. We rely solely on intellectual and moral suasion as our weapons of defense against legalized iniquity. How come the infamous laws to be laws? How come those men into power who can be bought and sold by saloonkeepers? how comes it that the saloon can buy up the votes of loafers? How comes it that the ballot in many a hand is a curse rather than a blessing? Surely the answer is plain. There is a devil in man, or an outside tempter would have no power at all. To fear the devil is to acknowledge the devil within you. Cast out the unclean spirit, the evil tempter within, and we care not how strong nor how numerous the hosts of darkness may be, when any tempter approaches you from without, if there is nothing in you to respond to his appeal he has to retire balked and discomfited.

Demoniacal possession in olden times and obsession in the present day must be exploded as a fallacy in all other senses than the one just indicated. Why should you be subject to the dominion of "evil spirits"? is there not an Infinite Deity? are there not legions of

angels perpetually encompassing us? is not evil merely a transitory shadow, while good is an eternal reality? If everything that has ever been said by theologians and magicians concerning evil spirits is less than the truth, if the hosts of darkness are more numerous than the stars in the firmament or the sand grains on the seashore, even then we need not fear, for greater, infinitely greater, must be the power of light than that of darkness, infinitely more numerous the hosts of good than those of evil.

In its old esoteric sense the Garden of Eden legend, introducing the talking serpent as the tempter and seducer of Eve and Adam, only tells the tale of how man is by his own desires enticed. The serpent at Corinth in the days of Paul was the same old wily snake which first led man to transgress the commands of the Most High; nothing in either case but man's lower nature struggling for ascendency over the higher, nothing but inverted love and then perverted intellect led woman and man from pure happiness to misery, from the tranquil joys and restful work of Paradise to the thorny, barrier-bestrewn earth where through constant conflict alone they can reach the haven of safety and repose.

Nirvana, the kingdom of heaven, and all other names and titles signifying a realm of perfect bliss, apply to states rather than to places; we must conquer the desire for sin and then no enemy can hurt us; we must thrust from our affections anger, jealousy and all impurity, and then with nothing to attract whatever evil there may be around us, we shall be untouched by harm in the midst of a million pestilences, and like the three holy children of old, or Daniel in the den of

lions, remain secure, no matter how the beasts may rage or the flames mount high around us. As a life-boat breasts the ocean storm, while vessels sink around it, as a cork floats peacefully on the bosom of troubled waters while lead immediately sinks to the bottom of the ocean, so does a soul emancipated from the heavy alloy of mortal passion pass safely through every form of tribulation and disease, fearing neither bacteria nor moral evil. Metaphysicians are often grossly misrepresented by those who have never taken the trouble to study metaphysics, because the mortal mind in error cannot comprehend the truth of spirit. The principles of spiritual science are pearls which neither dogs nor swine can appreciate, and to such creatures they should not be offered. The "dog" is the mortal mind of man, not necessarily evil, but spiritually unenlightened, that state of human consciousness which apprehends sensuous things only, and can form no thought of spirit. The "dog" element in man is materialistic, agnostic, unspiritual, and therefore it is but waste of time to present spiritual ideas to that aspect of human nature; argument is often utterly unavailing because addressed to the mortal mind only; however sound it may be, it is like the sun beating against the solid walls of a building, while the spiritual perception is the only window through which it can be admitted. The "swine" represent a much lower condition still, even a state of deliberate opposition to the truth, a hatred of righteousness, and whenever a healer comes across the "swine" in his patients he can do nothing for them unless he can oust them from their sanctuary and drown them in the waters of endless oblivion.

To drop metaphors and speak so plainly that no

child need misunderstand or fail to comprehend our meaning, we forcibly insist upon this one fact as essential to all comprehension of spiritual science, viz., the utter impossibility of healing any in truth, unless you can so touch the divine within them that they themselves arise out of their graves of error, and casting away the love of evil, work out their own salvation.

God is man's ever-present Savior, but God is not confined to any portion of the universe; you come to God when you find your own soul, for the *logos* within you, the divine nature which you all possess, is the medium of communication between man and the Infinite Spirit. We are often asked if we should advise our patients to discontinue the use of medicines stimulants, crutches, and other foibles resorted to when mortal mind, turning away from spirit to sense, endeavors to find in matter the life which dwells only in spirit. Our reply is, you can only err if you forcibly remove from your patients a prop or leading string before he is ready to walk without it. If you feel your patients are doing wrong in resorting to material assistance, and you wish to break them off entirely from material aids, you must work in mind to induce them to see a just reason for giving up the props on which they have been accustomed to lean. Very often persons return to old errors, taking up again with material remedies because never having lost their faith in their efficacy, though temporarily they discontinued their use to please the healer, they still feel they would be better off with than without them. Never take away liquor, tobacco, bromides, chloral, or any detestable weed, drug, or medicine, but work rather to convince your patient its employment is a degradation. In treat-

ing for the belief in the stimulating virtues of alcohol, you must argue down the theory that alcohol is a tonic; give your patients to understand that the exhilarating influence he feels is due to mental excitation and not to the liquor. This exhilarated feeling you can mentally produce; you may give him colored water and let him think it is a powerful medicine just once, but no more, for the sake of a demonstration. When once he perceives that mind, not alcohol, revived him and gave him a feeling of renewed health and youthful buoyancy, the belief in ardent spirit as a builder-up of wasted nerve force is crushed forever.

In treating for the love of tobacco and for belief in its narcotic virtues, let your patient see that when you exert your mind upon him you can produce in him all the feelings he formerly attributed to the weed. This demonstration ought to suffice to prove that virtue lies in mind, and not in a plant. When anæsthetics are in constant use to provoke sleep, when hyperdermic injections are resorted to to relieve pain, you may administer simple water, and the effect will be the same. The hold of morphine, laudanum, or any other drug over the mind will thus be broken and the truth be vindicated that belief, mental action, not matter occasioned the results desired.

When a surgical operation is performed, the metaphysician should be in close attendance to direct the thought of the patient to immortal spirit away from mortal flesh; if ether, cocaine, or nitrous oxide gas can deaden sensibility and thus release from pain, mind can do vastly more than any drug, and if at first you resort to what may seem the subterfuge of presenting a counterfeit anæsthetic to the patient, it will

be only for the sake of demonstrating truth that you ever condescended to simulate the practices of mortal error. Bread pills are not honest if constantly sold at an apothecary's, for the only use they are in any case is to prove that when taken in the belief that they are strongly medicated, they produce medical results.

Having once proved the truth that mind alone produces sensation and gives fancied potency to matter, you should never condescend to play tricks with your patient in the futile endeavor to demonstrate truth by acting a lie. If a person gives medicine conscientiously in the belief that it will do good, he is no imposter, and throws out no bad influence. Honest doctors of all schools do some good, but the cunning trickster, who gives his patient bread pills and colored water year in and year out, keeping him always on his hands, instead of being an approximation to a true metaphysician, is a mental malpractitioner, using so-called remedies to gull others, while he knows himself that mind, not matter, is the source whence their reputed efficacy proceeds. If you reveal to your patient the *truth of being* gradually, as he is able to bear it, making no rash disclosures, shocking no prejudices violently, but working constantly to undermine the foundations of error, you will find that he begins to ask you questions, evidently prompted by the silent treatment you have given. Argue all cases silently at first, and then converse as soon as your patient's mind shows a disposition to talk on spiritual science.

In treating a child or any one who is under strong mesmeric influence, you must treat the mother, or whoever is the keeper of the child's mind, at the same time, working earnestly to unfold the child's individual

intelligence; in the case of one who is mesmerized, if you can reach the operator, command him to deliver up his prey; if one is injuring another, hold before them the truth that liberty is the prerogative of all God's children, so as to shame them out of practicing the infamy of mental slaveholding.

In the case of an idiot, idiocy being only arrested mental development, work to dispel fear and belief in mental unsoundness in the minds of all who surround the idiot. Idiots, no matter how many years they may have lived, are only grown-up children, like a character in Dickens, who, though twenty-eight years of age, imagining herself only ten, acted as though she were no older. Begin with an idiot or imbecile person as though you were instructing a child; forget the age of your patient altogether and conscientiously impart instruction as to an infant. With one violently mad, remember violent insanity is brought on by indulgence of the passions, furious temper, and perhaps most of all by the perpetual belief of those around, holding the sufferer in fear and dread.

Whenever you are asked to take a case in any hospital or lunatic asylum, make friends with the officials if you possibly can, do your utmost to secure a bright, hopeful attendant for your patient, and wherever circumstances permit, have the sufferer removed to quiet quarters. Change of air and scene, so constantly recommended by physicians, means only change of mental atmosphere, for if travel produces no distraction for the mind, no benefit can be derived from circumnavigating the globe. When a metaphysician is so situated as to be able to do so, let him take one or two patients in his own house, that they may enjoy the

benefits to be derived from living in a sphere of thought which is not loaded with fears and beliefs of disease. When you go out to treat, it is well to treat in your patient's own room, which should always be a quiet, though a cheerful one, not necessarily pervaded by a death-like stillness, which is often anything but beneficial, but removed as far as possible from all discordant noises. Cheerful conversation, agreeable occupation, anything to divert the mind from disease, is good, and everyone who carries brightness into a sick chamber helps to make it well. Nervous people who sympathize with error must never be admited to a patient's room, and nurses above all people must be chosen on account of their cheerful disposition and good moral character. Hospital training is no qualification, for in many instances it either produces careless indifference or else a spirit of predicting evil.

As life is now and ever, in spirit, and as we must all of us wake up some day from our dream of mortal illusions and acknowledge understandingly the simple truth of spirit, death should never be feared or recognized, for we must all drop the mortal body sooner or later, and whenever its work is done let it go painlessly, while the immortal spirit is freed from limitation. God is well and so are we, is an ever-present truth. Truth prophecies no recovery, it deals in no futures, it proclaims to all mankind, You are well, even if you do not know it. The soul is never sick, never sins and never suffers, and we shall be all spiritual throughout eternity, having dropped the mortal mind with all its painful memories.

Whatever is truly good and enjoyable is eternal, whatever conduces to real happiness lives forever. All

true unselfish affection is immortal, but whatever is of the shadow and darkness of mortal misjudgment can endure no longer than till the light of truth illumines the understanding, and forever puts to flight the shades of error. Truth is mighty and MUST prevail. Be this our motto; no perhaps about it, absolute certainty of victory, unswerving confidence in the almightiness of truth is the only armor which can protect us in our encounters with evil. If the battle seems long and patience is sorely tried, if relapses occur and the good work seems to make but little progress, we should attribute seeming failure only to our own weakness, and with redoubled energy press on to certain victory. With malice toward none and good will to all mankind, as champions of truth equipped in the love and understanding of it, we may all treat successfully first ourselves and then others; but self-treatment when successful is never selfish, so we must seek first to bless others, and in blessing them we shall assuredly be blest ourselves.

INVOCATION.

ETERNAL and Infinite Spirit, Life, Light, Wisdom, Love, Truth, Justice! Thou Soul of the Universe, Creator, Sustainer, and Enlightener of Mankind, we do not pray to thee because we think that our petitions can improve thy laws or alter thy designs; we do not ask thee to ward off from us any trial, suffering or temptation which in thy wisdom thou seest to be best for us. We would not ask thee to exalt us above our fellows, or make the lands we love the best, the fairest and most prosperous beneath the sun. But we will implore thee to stir up within us all generous resolves and virtuous inclinations; we will unfold the petals of our souls to catch the sunshine, and open the windows of our minds as best we may to let in those airs from heaven which stir us sometimes like mighty hurricanes, and again like gentle zephyrs woo us into newness of life and fuller conformity with thy divine behest. We would welcome the storm clouds of adversity equally with the soft rains of summer days and the gentle dews of summer nights; we would praise thee for the lightning and the thunder, the roar of the ocean and the strife which causes men's hearts to quake with fear, as well as for the sweet singing of the nightingales and the loveliness and perfume of the choicest flowers; for we can trace thee in fire and flood as well as in prosperity and calm, and rejoice to confine ourselves and all whom we love unreservedly into thine all-gracious

keeping, feeling sure that in birth or death, in joy or sorrow, in commotion or repose, thou art working for the best good of all thy creatures, and cans't leave one to perish or mourn eternally, away from the knowledge of thy truth and the realization of thy love. We are but frail and erring, and thou art infinitely just and pure. Our perfection can never be like thine, an infinite perfection, but as each separate blossom in the garden or the field may be perfect after its kind and yet resemble nothing but its own species, so may we, each and all, learn so to live that in our spheres and degrees we may be as perfect as all our strength and all our opportunity will permit. May we ever keep before us the noblest models, cherish the loftiest ideas, pursue the heavenliest goals; and may we be content with nothing short of that justice which is as wise as it is loving, and compassionate as it is wise; may we learn to reconcile mercy with justice to our own understandings, and know that to thee they are in eternal agreement. So may our influence upon all with whom we mingle, and whose lives we in any way effect, be an influence for good only, in this and in every stage of our existence, now and in eternity. We ask for every blessing for the sake of that humanity in whose welfare we would find the highest glory.

THE MORNING NOON AND EVENING OF LIFE.

IMPROMPTU POEM.

SUBJECT CHOSEN BY AUDIENCE IN OAKLAND, CAL.

MORNING, when the day grows bright,
When awakes the glorious light,
When the shadows pass away,
When the world awakes to day.

Morning, beautiful and fair,
Your sweet splendors everywhere
Fill us with ecstatic hope ;
Thou the chain of night hast broke.

Thou art sweet and passing fair,
Morning beam and frosty air,
Thou dost drive the darksome night
Far away by thy bright light.

Morning, o'er the distant hill,
We behold thy waking rill,
And we know that noon will come,
But thou first must win thy home.

On the mountain top so high,
Morning breaks o'er all the sky,
And the prophets standing there,
Gazing through the cold, clear air,
See the rising of the sun,—
Day already hath begun.

Those who early wake and toil
Up the mountain, on that soil
Far above the valleys low,
See the day begin to glow.

While those in a lower place
Turn their eyes toward the face
Of the east where day is born,
But see not the breaking morn.

So those holy souls aflame
With the light of love — who claim
To be pioneers of right,
Who stand foremost in the fight,
Those can tell of coming day,
Rolling night's dark cloud away.

They upon the mountain stand,
And across a darkened land
They behold in purple east
Morning's rich and glorious feast.

So, if any soul shall say,
I behold the breaking day,
The glad morning of the truth,
The new coming of love's youth,—

Those who see it first must be
Up, alive, and actively
Climb where'er the truth doth lead,
To the point where o'er the mead
They can see the coming day
Break in glory o'er the way.

Lovely morning all so bright!
Breezes soft and day's young light!
Morn is childhood, passing dear,
Morn is youth, exempt from fear.

Morn brings hope, a sweet young grace;
Knowledge comes — it then gives place
To a brighter, nobler hour —
Noonday shines in fuller power.

Come to morning's hill apace, —
Day grows brighter, new-born grace,
Added light and added love,
Stream from fount of truth above.

Noonday splendor, when thou'rt here
All the shadows disappear;
Noonday splendor, thou art love,
Truth divine from spheres above.

Thou fruition's glorious hour,
Thou midsummer with thy bower
Filled with flowers and beauteous things,
With the stir of radiant wings.

But in distant sky, behold,
After all the glorious gold,
After all the many flowers,
After all the charméd bowers,
After all the light of day,
Evening follows, cold and gray.

For the night again must come,
All the birds be gathered home,
All the flowers must shut their eyes—
Night again with dull surprise
Follows with a sleep profound,
Hushing Nature's loveliest sound.

Has the daylight been in vain?
Has the turmoil and the pain,
Has the light and heat been naught?
Has the sun its battle fought,
Only to retire at length,
Shorn of all its heat and strength?

Night has come indeed; but we
In the night-time clearly see
Million worlds in yonder sky,
Beaming bright, benign, and high.

If the evening ne'er should come,
If the day should ne'er go home,
And the sun retire to rest;
Sinking in the purple west,
Then you would not see the stars
Shining through the empyrean bars.

So when night falls over man,
So when God's mysterious plan
Doth ordain that flowers shall fade,
And your lives in darksome shade
Of bereavement for a while
Rest where day no more doth smile,—

Then the many stars in heaven
For the night-time all are given ;
And the sorrow and the shade
Show the heavens with light arrayed.

And the many stars of love,
In their glorious home above,
Shine upon you through the night,
Turning darkness into light.

Then when you've the lesson learned
Which so many hearts have spurned,
When the night-time all is o'er,
Then the morning breaks once more.

You have seen the stars at night,
Then when shines the new-born light,
'Tis the new light far above
Earthly death, and therein love,
Glad new morning, bright new day,
Breaks in light across your way.
Lo ! th' experience of the night
Doth prepare for morning light.

So 'twill ever be on earth,
Alternating death and birth.
So with morning, noon and eve,
Songs of pleasure we will weave.
Treasured wheresoe'er they go,
Life's deep river thus must flow.
Onward, forward to the sea,
To the great Eternity.

Morning, noon and night will lead
Over briars and flowery mead
To the glorious land at last
Where the day is never past ;
Where the sun and all the stars
You can see ; where all the bars
Of your senses, darkness here,
For all ages disappear.

Glorious morning ne'er to die !
Glorious fount of ecstacy !
Beatific vision blest
In that world of perfect rest
And divinest work — where man
At the last, by God's good plan,
Shall be perfect ; unto thee
All our eyes turn lovingly.
With the red of love divine,
Wisdom's golden light shall shine
And the blue of truth will blend
With the white, which ne'er can end.
Purity, this is the whole,
This reveals th' eternal soul.

Blue of truth, upon life's flag,
Red of love must never lag ;
But one color yet you need, —
Wisdom's golden light to lead
To the perfect white divine
Of pure light ; in deepest mine
Of affection for the truth.
Wisdom, love with ageless youth,
All our souls must turn to thee,
Eternal One, eternally.

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REGENERATION *VS.* DEGENERATION.

CHAPTER I.

AMONG the varied signs of the day may be noted a tendency on the part of some writers of ability to enlarge on the most depressing aspects of our *fin de siècle* civilization. Granting that it is perhaps too artificial to be really healthy, and that certain evils undoubtedly exist, still it is not thereby proved that we are actually retrograding.

Popular literature is frequently morbid, and many declare that, though sad indeed, even the darkest pictures are all too true. But are these views correct? To be true to life a picture must be many-sided, embracing features which frequently seem paradoxical. Do the pessimists and deteriorationists ever present other than the darkest side of life's picture? The expression, "a fool's paradise," is constantly on the derisive lips of those who seem determined to see nothing but the plague-spots of society; but may there not be "a fool's *inferno*" more foolish than any highly-colored *Paradiso*, which is at least a beautiful folly?

In this objective state, no observing person can truthfully say that all is fair, and sweet, and honorable; therefore no faithful artist can paint all things as they actually exist *couleur de rose*. But if art in all its forms be rightfully an incentive and aid to progress, then it is the duty of the true artist—painter, sculptor, musician, poet, littérateur, or dramatist—to select healthy and ennobling subjects in preference to those which tend to increase sorrow by turning hope into despair.

The chief object of this article is to counteract in some measure the baneful effects produced by a too vivid and incessant

contemplation of disfigurements and grievances, a practice which has unhappily become prevalent in many quarters. Some writers of decided talent (though probably of little *genius*) untiringly depict the woes and sins of humanity, as if the world were rapidly going to destruction and they were specially commissioned to advise us of the fact.

Plays, novels, and magazine articles teem with direful proofs of certain and rapid deterioration, and we seem to be regarded as participants in a mad race toward death, or as mere puppets of a fate designed by a blind and vague monstrosity known as the "Law of Necessity." Heredity and environment are the catchwords of this pessimistic cult. By means of a fatal heredity we are forced downward, it is said, and a diabolical environment only accelerates our fall. If science, instead of nescience and sciolism, were brought into court to testify to the true nature of heredity and environment, we should be told that both are largely under our own control, and that nothing is too strong for the all-powerful spirit of man when once he recognizes his innate potency and determines with all the energy of his essentially god-like nature to compel fate to serve him as he wills. Hereditary tendencies undoubtedly influence us at the outset of life, and no kindly person thinks reproachfully of those victims of an unhappy physical origin who, being as yet unaware of their own spiritual possessions and capabilities, are held in the vice of inherited proclivity to abnormality. But no fate is hopeless; no human existence is so fettered by infirmity or hedged in with error that it cannot extricate itself, though possibly not without assistance from more "fortunate" neighbors.

There are two kinds of optimism—one totally *laissez faire*, and the other practically stirring and vigorous. The doctrine of regeneration—the new and second birth of humanity—as understood by science, is by no means synonymous with the religious tenet that man at his birth is totally sinful and depraved, and can only become a child of God by a complete change of nature. There is doubtless a great esoteric verity underneath that dogma, but the truth is so obscured by assumptions that it

is difficult to find. The New Testament, however, is quite clear in its teachings, notably the third chapter of the Gospel of St. John. The new birth is but an introduction to a higher realm of consciousness. "Except a man be born again, he cannot see the kingdom of God." The word *see* is highly suggestive here, as it unmistakably refers to spiritual vision, or interior apprehension of reality.

The true optimist, working for the regeneration of humanity, acknowledges that the present state of society is imperfect; but he denies that it is rotten at the core and is constantly drifting from bad to worse, as the opposite school asserts. It can surely never be otherwise than healthful and of use to search for the finest passages in literature, the grandest and sweetest strains in music, the most symmetrical figures in sculpture, and the most harmonious blending of form and color in the painter's art. The critical spirit of the times is responsible for many of the very tendencies which are brought so prominently to the front in the painful scenes depicted in the literature of to-day. Is it healthful to be forever contemplating empty skulls, while so many active minds await examination? Need we perpetually interrogate closet skeletons and force open private cupboards to prove the unwelcome ghosts of the dead, while the fields of the living are filled with summer blossoms and the air redolent with their sweetness?

The vice of criticism is the bane of modern civilization; and the sensational interviewers and reviewers of the period seem to close their ears against harmonies, so intent are they on listening to discords; and to shut their eyes to purity and honor, so eager are they to retail the latest scandal to the highest bidder. Newspapers certainly do good, but they might do more good and inflict less pain on their readers were they to devote paragraphs to vice and crime and double-leaded columns to virtue. "But," say the alarmists, "were you to make less of evil, people would soon indulge in it even more unblushingly than at present; and were you to lessen in any degree the condemnation meted out to the guilty offender you would loosen moral restraints already lax, and in consequence assist the wicked

world in its downward course!" In reply to these arguments, the thorough-going optimist may simply say: You are leaving completely out of account the immense force which proceeds from real virtue.

It is the growing conviction of workers in reformatory causes that there are two sets of foes to be encountered, and that the most difficult to cope with are those who consider themselves pre-eminently the friends and promoters of "righteousness." It may safely be said that the best minds—the soundest, cleanest, and healthiest, the world over—rejoice in manifest progress; but there are depressing features, discouraging to all save a few interpreters of the signs of the times who feel sure that the present days are mentioned and foretold in the Great Pyramid, and that we are now in a narrow passage leading into a King's Chamber, where all is light and liberty.

If we are at this moment in a specially transitional state, then many signs which would otherwise be depressing may be positively encouraging. Swedenborg has much to say of *vastation*, which is only purification by means of an outlet for whatever is distorted or inverted and has therefore become infernal. Swedenborg, with characteristic realism, teaches that the heavens and hells in the universe stand feet to feet—the heavens erect, the hells inverted heavens—so that the soles of the feet of the heavens meet those of the feet of the hells. This curious imagery, which is, however, quite in accordance with the Hermetic doctrine of the Great Man, serves as a vivid picture of what evil really is. When we recognize it as simply an inversion of good, we shall speedily learn how to cure the otherwise incurable. Were there in the universe a devil from the beginning—an eternal spirit of evil, co-equal of God, who is Goodness Absolute—then the everlasting reign of evil would be a certainty; but even Milton's tremendous Satan and Dante's legions of the *Inferno* lend no countenance to such a supposition. A fallen angel who was once upright, and therefore in the nature of things capable of recovering from the deepest fall, is the worst conception of either of the great dramatic poets who gave to Europe its Satanic Majesty.

A mediæval legend concerning the devil shows how keenly alive were the thinkers of even that darkened period, and how truly and practically metaphysical were their ideas concerning the regenerative influence of elevating suggestions and the deteriorative trend of pessimistic inculcations. The story runs that during the Middle Ages the devil frequently donned the habit of a preaching friar; and when officiating as a zealous monk in a church pulpit, the arch-enemy of souls (or one of his emissaries) had but one theme of discourse—the horrors of hell and the tortures of the damned. So fiery were the words and so declamatory the style of the intrepid exhorter that the listeners imagined they could see the flames and hear the shrieks and groans of their fellow-sinners; but tradition says most truly that by depicting such nameless horrors no one was led to live a worthier life. To adapt a phrase from a poet's version of St. Anthony's sermon to fishes, "Much *frightened* [not delighted] were they, but each went his own way."

But there is quite another side to these tales of the Middle Ages, for the same tradition says that sometimes a bright and glorious angel disguised himself as a preaching friar; but when he ascended the pulpit, his heart being full of the love of God and the raptures of saints in heaven, he could discourse upon no other theme, and as the sermon proceeded hard hearts melted, sinners were converted, and souls were saved from error and its consequences—all through the agency of an appeal from first to last to that pure love of godliness which, though it slumber profoundly or be deeply concealed, is never absent from a single member of the human race.

It is to be regretted that many gifted writers, some of them women of genius, should lessen their own glory and trail the garments of literary art in the mire in order to paint in glowing colors (and not with evil intent) the most flagrant short-comings and perversions of the least sanctified elements of society. The plea is often made, as was done in many stirring temperance lectures by John B. Gough, that the wretched spectacle of the inebriate served to deter youth from taking the first plunge into the sea of drunkenness; but would the effect upon

boys be good were their preceptors constantly to assail them with graphic, portrayals of such degradation as the confirmed toper exhibits? Surely the constant companionship of high ideals, noble examples, and virtuous suggestions is worth infinitely more in building up stalwart, unimpeachable manhood than all the vice exhibits which could possibly be concocted.

Whatever is pure is purifying, and whatever is depraved is corrupting—so far as the influence of either can extend. It is on this declaration that metaphysical activity in a regenerative direction is based. The subsistent idea is that human nature is surely rising, even though its upward career be by way of a spiral pathway rather than up an inclined plane. We apparently retrograde, while actually advancing. We fall in rising, and rise after repeated falls to heights we could never have attained had it not been for the experiences gained while travelling from the primitive Eden of nude *innocence* to the sun-clothed state of knowledge which goes hand in hand with *purity*. It is but rarely that we find moralists discriminating as they should between innocence and purity. Virgin innocence may be likened to a pearl, white but lustreless, while purity is like the dazzling diamond, which flashes forth a thousand scintillations from its facets' radiating surface.

The two sons in that sweetest of all anecdotes, the parable of the "Prodigal Son," distinctly represent two conditions of humanity — the one remaining in its original, undisciplined, inexperienced self-complacency; the other displaying the ultimate result of conquest over every temptation. The battle of life is a struggle for higher existence. Mere perpetuation of race by multiplication of species could never fulfil the end of evolution. We are indeed potentially all that we ever shall become; but our gifts lie dormant, and we are satisfied to doze before awakening to the glorious realities of living, by the wand of all that trying experience which is only a testing and educating process.

CHAPTER II.

STUDENTS of Oriental philosophies state that a *Kali Yug*, or great year, covering about five thousand years of earthly time, will come to an end about the close of the present century, and every reader of the mystic Hindu books knows that abundant predictions have been made by Oriental sages that when this cycle shall end great disturbances will be followed by an era of peace and enlightenment—to the astonished delight of those who, unaware of the sure predictions, imagined the world was rushing to destruction at a constantly increasing rate of speed.

From this stand-point the phrase *fin de siècle* becomes intelligible as signifying but the end of an age. Objection is frequently made to the use of this phrase, it being contended that there is no warrant for dealing with the age of a century as with that of a man. Centuries, it is said, are not born in helpless infancy, to pass through an adolescent period before they reach maturity, at length to descend into the valley of doting old age. Though there is apparently much reason in this contention, it can scarcely be forgotten by any student of history that the last twenty-five years of every century are invariably its most remarkable period. The results of seventy-five years seem to culminate in the concluding twenty-five. It was at the very close of the eighteenth century that the French Revolution occurred, and what was the spirit of that uprising but a violent protest against superstition and tyranny? Piously brought-up people, who from childhood have been taught to look upon Voltaire, Robespierre, and other heroes of the revolutionary

epoch as fiends in human disguise, are wonder-stricken when they discover accurate excerpts from their writings breathing the kindest and gentlest spirit of love to man, and even professing devout faith in a Supreme Intelligence which is essential virtue and goodness—the very opposite of the tyrant of Bourbon theology whom the people naturally sought to dethrone.

Revolutionists are doubtless mistaken in many of their methods, but their motives are not necessarily evil. Difficult though it doubtless is for the dispossessed nobility of Europe and the millionaires of England and America to see the hand of Divine Goodness in what denudes them of their earthly possessions, and equally hard though it may be for the rank and file of the law-abiding citizens of any republic to see aught but iniquity in anarchy, yet the true philosopher is he who looks deeper than the surface of events and studies their inherent and essential cause. All peace-loving people are agreed that anarchistic methods are false; but blind condemnation of actions, without seeking to know the source whence they proceed, is equally erroneous. Fruit ripens in due season, appearing as a completed product; tares grow slowly in the field, and as they reach maturity the wise student of agriculture seeks to know how they grow, and from what they spring, in order that orchard, field, and garden may henceforth be kept free from noxious products.

A period of revelation may appear like one of unmitigated calamity; natural results may seem almost like visitations of evil; and some are always quick to decide that every expulsion of disease from the body which is accompanied by frenzied symptoms is an unfailing sign that a new devil is entering, while in truth an old one is being cast out. The wealth of meaning contained in many biblical similitudes is so great that even should the "higher criticism" completely undermine the merely historic elements in the sacred canon, the Bible would be more useful than ever as a symbolic portrayal of the perpetual connections between causes and effects. We are living in a law-governed universe, not in a domain given over to the

caprice of chance; therefore we must seek to become philosophers—*lovers of wisdom*, as the word signifies.

The puerilities of pessimism are due to its shallowness. On all sides it is utterly superficial, impatient, and circumscribed. Pretending to be scientific, it is nescient; assuming to trace everything to the action of immutable law, it takes but a hurried glance at appearances and thereby ignores law. All the sciences symphonize. Astronomy, geology, botany, anthropology, etc., prove the leisurely processes of Nature, and all indicate that there is a place for seeming retrogression coincident with progress. Instead of looking upon the dark side and preparing for the worst, it behooves us to see the bright side and anticipate the best, for only thus are we capable of taking active part in the working of regenerative order.

What is regeneration, but a higher and better truth? What is a birth, but an epiphany or manifestation? If all blind eulogy and harsh condemnation were set aside, and the facts of nature laid bare before our vision, we should understand many things which now seem obscure. Society is a Prodigal who is fast nearing the limit of his resources; but when he reaches poverty he will arise and return home a better, braver, wiser fellow than when at the earliest dawn of manhood he strayed from his Father's House.

Many people have been determined to see what they call "the world." "One world at a time," they say, is all they can pay attention to. And this may fully absorb our practical interest; but if we are investigating *one* world we are surely entitled to see all there is to be seen from the stand-point of that world. Two men pass down a country lane arm-in-arm. They are not blind and their feet do not stumble. One says to the other: "How brilliant are the stars; how beautiful the fleecy clouds hanging like soft drapery about the moon! I wonder if we shall ever visit those distant orbs?" His companion replies: "I was just thinking how many worms there are in this neighborhood. I have counted over two hundred during the last five minutes." The first speaker then remarks: "And while you, my friend, have been counting the worms which

crawl on the earth, I have been counting the stars which shine in the heavens, and during the same space of time I have counted more than five hundred." Verily there are worms and there are stars. If our glance is directed downward, our world is peopled with the former; but if our heads are erect and our eyes turned skyward, the same earth is an observatory for higher things.

Are we retrograding? Yes, from the point of view of the worm-hunter. Are we progressing? Yes, to the vision of the star-gazer. Everything depends upon the point of view and condition of the beholder. The cynic—whose painful attacks of indigestion aggravate the mental distemper which gave them birth—sees with jaundiced eyes, as through a thick black veil; to him, consequently, the earth is black. Pessimism is a disease. It is also the child as well as the parent of disease. Because it is fatalistic and hopeless it cannot be prophetic, for prophets are invariably exhorters to righteousness, and to exhort to impossible righteousness were a sheer waste of energy. Christ condemns and destroys iniquity; and there is in every one an *essential* Christ. Self-accusation traced to its origin is self-glorification. Contrition for sin—a painful sense of weakness and unworthiness—comes from a glimpse of the indwelling Divine Spirit, who seems to upbraid for lowness by telling of possible highness. As with individual, so with collective, human experience. The race is engulfed in error, and weighed down more or less with a sense of its shortcomings; yet this load of humiliation is not a crushing burden, but a removable incubus which no one would attempt to lift unless he realized the power within him. Hydraulic pressure in the moral world is supplied both from without and within. We cannot lift ourselves unaided, but all the beneficent agencies of the Infinite are at our call if we but make use of our prerogatives.

Now that the degenerationists have a literature and a propaganda, it is time that their philosophical opponents, the regenerationists, should assert themselves. Assertions are too often permitted to go unchallenged; gauntlets are thrown down and no one picks them up. A challenge is offered by the ne-

gationist school, and it behooves affirmationists to embrace the auspicious moment to demonstrate the fallacies of pessimism. There is work to be done; divine science is demonstrable; the power of thought exerted for good can be displayed. Despite the current fad for depressing plays and literature, the great heart of humanity hopes for the best. It would rather believe that all things are working together for good than for evil.

Heredity and environment are thrust forward as the all in all. Let us, then, accept the challenge, and show how the very action of hereditary transmission can be exerted solely and powerfully in the direction of a higher generation; for if bad traits can be transmitted to offspring, so also may good ones. Moreover, if surroundings are of such importance, are we to understand that influence must be evil in order to be effective? that environments must be vile if they are to produce results? Through the avenues of the pessimistic school regenerative influences must show that good, not evil, is supreme in the universe. There is an exaggerated sentiment of kindliness which causes much saddening error. Many kind-hearted people spend their lives in over-rating the misery in the world, and such perpetual harping upon woe only depresses the singers of lachrymose songs, and often increases callousness in the very people against whose cruelties the sentimentalists protest.

The very names of well-meaning institutions might be altered with exceeding profit. Instead of societies for the "prevention of cruelty," let us have organizations for the *promotion of kindness* to animals and children. There is much in a name, for it offers suggestion of no mean value. A "home for incurables" cannot be expected to cure any one, for the title seals the doom of the inmates as they enter. A "home for inebriates" cannot cure a drunkard, for he is labelled *inebriate*, and expected to remain below the reach of moral suasion. A school for ragged children forbids their appearance in decent clothing, for were they properly attired they would be trespassers upon the name; and so, through an interminable list of misguided titles, the world's progress is often hindered by its would-be helpers.

The lesson for reformers of every sort is hard to learn, but if truly sincere they can soon compel themselves to learn it. Logic is relentless. If your neighbor is to control his *passions*, you must control your *feelings;* if your patient is to grow amiable, you must not see his irritability. To see the kingdom of God is to become regenerate. The good which lurks in all awaits the sunshine of a smile of recognition to call it forth. Away, then, with the self-righteous methods of those who wail over degenerate tendencies, and on with the new metaphysical methods of reform which shall render sin impossible through the establishment of righteousness!

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in Seven Lectures by

W. J. COLVILLE

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First Edition, 1909

Published by
Macoy Publishing and Masonic Supply Co.
New York City, U. S. A.

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Macoy Pub. & Masonic Sup. Co.
45-7-9 JOHN ST.
NEW YORK, U. S. A.

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CONTENTS

		PAGE
	Introduction	7
I.	The Law of Correspondences. — The Problem Stated	11
II.	Specific Correspondences. — Practical Suggestions for Healing . .	27
III.	Astrology and Mental Healing.— Twelve Manners of People.—Their Peculiarities and Liabilities . .	47
IV.	Healing of the Nations and Redemption of the Twelve Distinctive Tribes	66
V.	Enigmas Confronted in Healing .	87
VI.	Our Bodies, What Are They? How Shall We Deal With Them? . .	108
VII.	The Spiritual Man.—His Powers and Privileges	127

HEALTH FROM KNOWLEDGE,

OR,

THE LAW OF CORRESPONDENCES AS RELATED TO PSYCHO-THERAPY.

INTRODUCTION.

The following course of Lessons has been prepared in response to the urgent request of many students in various parts of the world, who, having read with interest and profit many works on Spiritual and Mental Healing, have expressed a fervent desire for some added statements concerning the most effectual way of making the general theory practical in special instances.

The subject of Correspondences is now attracting great attention in many circles, and as we are thoroughly convinced that it is a very rich mine of wealth for all who are willing to diligently explore it, we have set ourselves the task of attempting to reason

out, in as simple and logical a way as possible, some of those obvious correspondences between inward and outward states which only need to be impartially investigated to be rendered plain to the general perception of humanity.

The days of willing ignorance and of blind devotion to ancient renderings and established precendents are happily fast drawing to a close, so that now, instead of submission to accepted limitations, the human family is clearly bent on acquiring mastery over all those conditions which are ignorantly denominated Fate.

Science is proclaiming through its votaries everywhere, the immutability of Order, therefore Scientists of every ilk are growing daily more and more prepared to welcome any system of teaching which is founded upon the rock of unmistakable sequence, while they are properly distrustful of whatever is even partially based on the sand of partiality or favoritism.

The Oriental word Karma has now become a recognized addition to the English language, and we have occasionally employed it in our lessons because it conveys such an abundant wealth of meaning in the space occupied by only five letters. The definition herewith given (viz., sequence,) is the chief meaning the present author attaches to it. We therefore request the reader, before going further, to fully master

this definition. Karma signifies the unvarying, unalterable relation, perpetually existing between Cause and Effect, consequently our Karma can never be anything other than what we have brought and are bringing upon ourselves through our own action on one or more of the various planes of our existence.

There is no such thing as good and evil Karma. But we must not fail to live up to the essentially sound doctrine that it is just as legitimate that we should pay the penalty of error as that we should reap the blissful results of righteous conduct.

Deliverance from error there is, but escape from penalty there is not; however, the first step has not been taken along the path of genuine spiritual progress until the student of Truth has fully grasped the blissful assurance that every result of every action is the best possible result that could proceed from that particular act.

The system of healing elaborated in the following pages is strictly based upon the axiom *whatsoever a man sows that shall he individually reap.*

Sympathy with effort is praiseworthy, but to sympathize with distress is unscientific. As ignorance of universal law excuses no one from penalty, sufferers need not be *sinners,* and as penalties are invariably educational and essential to progress they cannot be remitted because they are necessities.

The aim of this text-book is to help people to help themselves and others, not to evade consequences or shirk responsibilities, but to so govern their thinking, speaking and acting, that through constant sowing of good seed, and naught other, harvests of good and pleasant fruit may be inevitably secured through conscious, intelligent co-operation with universal order.

W. J. COLVILLE.

New York, September, 1909.

THE LAW OF CORRESPONDENCES APPLIED TO HEALING.

Lesson I.

THE LAW OF CORRESPONDENCES.—THE PROBLEM STATED.

The word Correspondence is one which must not be confounded with such a term as allegory, or interchanged with any expression which denotes something arbitrary or fanciful. Correspondences are exact; they are true to nature at every turn, and can be exactly interpreted by a study of the unalterable relations between the seen and the unseen, or the subjective and the objective, which inhere in the changeless constitution of the universe.

No student of the Bible, and no careful reader of any section of Oriental literature, can fail to remark how very frequently natural illustrations are employed by the wisest of teachers in their method of setting forth spiritual truth in human language.

To follow out all the obvious correspondences in a single book in the Bible would be a lengthy task, while the attempt to explain every natural similitude would necessitate years of work and the publication of numerous bulky volumes.

There are four distinct groups of correspondences to which we desire to call especial attention, as we shall need to refer to them frequently in this series of Lessons:

First; The various parts of the human body;
Second: Sun, moon and stars;
Third: Animals, vegetables and minerals;
Fourth: Utensils manufactured by man for his own use.

The first and second of these four groups are universal. The third is less than universal, though wholly natural. The fourth is artificial.

The first and second divisions of correspondences are so closely allied that the ancients were accustomed to class them together, and the tendency to do so still is obvious in the writings of many modern Mystics, Theosophists, and others who speak of the human Zodiac with its twelve manners of people, and who teach Astrology from an Esoteric standpoint. No matter where we live, or to what nation we belong, as members of the human family we are all possessed of human bodies, which are alike in structure the world over.

The unity of the race is nowhere so clearly proved as in structural anatomy and physiology; for when the human shape is once comprehended, its parts

known, and their functions described correctly, the student of the human organism has grasped information of universal import and value.

Ascending in thought from a contemplation of the single human person till we take in the idea of the Social Organism, we are never called upon to change our anatomy, physiology, or psychology, only to enlarge the field of their application.

When we contemplate the wonders revealed through Astronomy it is the same; the order is threefold in both instances. Spiritual, intellectual and personal in the one case; solar, planetary and lunar in the other. Stars are grouped in galaxies; worlds are constellated in systems. Everywhere there is plan or order, and this is threefold. Wise philosophers, including Ralph Waldo Emerson, have exclaimed, "Man is his own star," and profound students of stellar science, who have favored any astrological theory, have boldly pronounced the thrilling words, "The wise man rules his stars, the foolish man obeys them."

The whole difference between the wise and the foolish on earth is that the former are governors of the world around them, while the latter are governed by it. Self-government is the first step; government of exterior conditions is the second, on the road to abiding victory. A careful analytical study of the human shape reveals the fact that it contains an exact corres-

pondence with everything existent in the ample domain of nature external to a human personality.

Sun, moon and stars are all *within* as well as *without* us, and the same is true of all varieties of minerals, vegetables and animals.

Students of Esoteric philosophy, whose desire it is to make practical use of Esoteric verities in Exoteric relations, soon come to clearly perceive that there is nothing outside of a man which can affect him, either for weal or woe, except through the outworking of the law of correspondence. There are absolutely no limits to the truth of this statement, but, because of its axiomatic character and far-reaching significance, it is repudiated by many, because its very accuracy renders impossible the magical phenomena which many superficial inquirers into Occultism desire instantaneously to produce. So many treatises upon the Occult are written in the hieroglyphical style of Paracelsus and other distinguished alchemists, that the general reader is bewildered rather than enlightened when he endeavors to make practical use of the "jargon of the initiated."

Whatever may have been the reason, in centuries gone by, for purposed concealment and predetermined mystification, or for the employment of a terminology translatable only by members of secret fraternities, the time has now come for rending the veil

and putting forward the deepest truths of mystical philosophy in the clearest possible language. But, though clarity of expression is a desideratum, the fact remains immovable as ever, that no one can initiate his neighbor; though anyone who is already in the possession of knowledge can impart it to all who are willing to apply themselves faithfully to the learner's task, which is to appropriate information and demonstrate its usefulness by actual employment thereof.

Once let an individual soul, here embodied for terrestrial expression, grasp the truth that soul is master and flesh is servant, that individual has found the mystic key which can unlock every door in the universe which needs unlocking before the embodied entity can stand forth in that sovereignty of dominion which rightly pertains to divine offspring. The 8th psalm is one of the finest lessons in Divine Science or Universal Theosophy to be encountered anywhere, but even that majestic shout of exultation has been perverted by false theology, and pressed into the service of a contemptible view of human nature. The greatness of humankind is emphatically declared in words which can be correctly rendered. "How great is man that Thou art mindful of him, and the son of man that Thou visitest him; for Thou hast made him but little lower than Elohim, and hast crowned him with glory and honor. Thou makest him to exercise do-

minion over the works of Thy hands; Thou hast put all things under his feet."

The lower or earthborn man, the result of fleshly generation, contains all the animals, birds, fishes, reptiles and other creatures which are mentioned in this psalm, and only as the higher, spiritual, God-derived nature dominates this inferior sense-creation, can any human being really know what it means to be truly human. We are not animals, but we contain all animals. The human shape is integral, embodying the whole, while all animal and other fractional shapes express less than the unit, albeit, whatever they express is contained within the unit, the fullness of which is expressible only in a human body.

All attempts at fighting fate or struggling against surroundings are worse than useless, for such pugilism only brings a sense of weakness, defeat and disappointment in its train. But some are sure to ask, "Do you mean to tell us that we are to make no efforts to reach the goal or win the prize? You surely cannot mean that victory is gained without conflict! Are there no foes to fight, no enemies to subdue. ere we can reach perfection?

As such questions are very common, and not at all unnatural, we seek to reply to them in an unmistakable manner.

Victory or triumph is gained by encountering nec-

essary material which is far from being inimical, as it is truly that out of which our highest artistic product is to be fashioned. The potter and the clay, or the sculptor and the marble, will suffice at this point as an adequate illustration.

The statue is made out of marble, and the various vessels which pay tribute to the potter's skill are fashioned out of clay. No marble, no bust in the sculptor's studio; no clay, no beautiful vessels in the potter's workshop. Can the marble in the one place, or the clay in the other, be bad, evil, wicked, or anything to be fought against, when those very materials are necessary to the work which the artist is determined to accomplish? "No cross, no crown" is exactly in line with what we are teaching. The cross may be composed of iron and be hard to carry; the crown is made of gold and is worn as a symbol of victory. The one grows out of the other, therefore the latter could not be if the former had not been.

Viewed from this standpoint there are no crosses which we are justified in rebelling against or calling evil, for the very idea of a cross is the blending of two lines of equal length, one perpendicular, the other horizontal. There are two forms of a cross true to nature. The one (anatomical) is the Christian theological cross; the other (astronomical) is common to all arts and to all sciences. The Christian cross is the

human cross, and as such, needs to be interpreted entirely apart from those special meanings which have been assigned to it by dogmatic theologians. The human body can be perfectly measured only by a scale of twelve, and the twelve distinct portions of the human anatomy correspond to the twelve signs of the Zodiac, therefore it is quite easy to strip many ancient mysteries of their profound occultism and talk in plain language of the smaller individual body and the larger Social Organism. The twelve tribes of Israel, twelve apostles of the Lamb, twelve manners of fruit growing on the tree of life, twelve gates to the Holy City,—New Jerusalem, twelve foundations, etc., etc., all refer to the perfect structural organism of humanity, an organization which when perfect is exactly the same on the largest as on the smallest scale.

In further pursuance of the study of anatomy we discover that the height, length and breadth of the human figure are equal, as a perfectly symmetrical human body measures exactly the same from the crown of the head to the ball of a heel, as it measures, when both arms are extended, from the point of the middle finger of the right hand to the extremity of the middle finger of the left hand. The measure of the perfect man, or angel, is the sign of the cross. *In hoc signo vinces* is therefore susceptible of an expressly anatomical interpretation. Instead of denouncing or

deriding the cross as many shallow would-be "liberalists" are accustomed to do, it is highly important that sincere students, imbued with the spirit of scientific scrutiny, should give to the world a truly irrefutable answer to the question, What do you mean when you say the Master bids us take up our cross (each one his own cross) and follow him?

The Master, or Messiah, is whosoever has taken up perfectly his own cross and is therefore capable of making a perfect demonstration in the eyes of others of the way of so doing. Readers of the Gospel narratives would do well to bear in mind that in many places we are informed by the Evangelists that the teacher told his students or disciples that they must take up their cross, before he intimated to them the slightest probability of his literal submission to the Roman mode of punishment meted out to capital offenders, and as no explanation is vouchsafed in any one of the evangels, it is but reasonable to decide that the writers took it for granted that the expression needed no interpretation, it being self-explanatory.

As a cross can only be perfectly made of two beams of equal length pointing in opposite directions and collectively to the four points of the compass, the symbol of the square is also suggested, and the perfect circle encloses the figure when the diagram is made complete.

As these correspondences are completely true to nature, and are absolutely universal, they rank first in the order of importance, and ought to be carefully studied and well comprehended by every student seeking to become proficient in the theory of Divine Science, a theory, by the way, which is absolutely practical as it can be perfectly demonstrated to human understanding, and made the all-efficient basis of a system of healing which, as the word implies, is *making whole.*

The more deeply we study into the beauties of pure anatomy and physiology the more do we see how very helpful it is to have a clear idea of the human structure in health and perfection. The study of disease or the so-called science of pathology is a drawback instead of an advantage to a Metaphysical practitioner, because it tends to corrupt the visionary faculty, and scientific mental healing includes the presentation of mental pictures of the right sort to the sub-self of the patient. Of course it follows that outward representations of like character greeting the physical eye can be of great service, especially in cases where oral suggestion is found to be a valuable adjunct to silent treatment.

As there are very many garbled notions afloat as to the mental attitude which a healer should sustain to a patient, and further, as denials are often nauseating

and tend to spread the very maladies they are intended to destroy, we deem it imperatively necessary to formulate for the widest possible circulation a brief catechism which, though by no means exhaustive or complete in detail, is, we are convinced, not only correct in outline, but highly suggestive of a great deal more than could possibly be condensed into a few paragraphs of ordinary essay writing.

Our catechist is a typical new student who has no very clear idea of the Science of Healing, but wishes to faithfully study the matter, though suffering somewhat from confusion of thought engendered by hearing and reading indistinct and incoherent references to the *modus operandi* of mental therapeutic practice.

Querist: What is your first object in the study of correspondences as applied to practical healing; how do you discover the disease from which the patient is suffering, then having discovered it, how do you treat it?

Teacher: Pardon me, my friend, for telling you plainly at the outset that you are laboring under a total misapprehension of the theme. Doubless you will be surprised to hear me say that I never look for a disease and never treat a disease; on the contrary, I do my best, quickest, and most enduring work when I am in total ignorance of the malady which is being

destroyed through the action of regenerative thought within, as well as upon, the patient.

Querist: What then do you treat if you do not treat maladies, and how can you remove effects unless you know the causes whence they spring?

Teacher: I treat men, women, and children. My aim is to help them to self-knowledge. Those who come to me laden with disorder are ignorant of the true way of life; they need instruction and I seek to give it them. But mark well these words, I seek to discover the *special need* of whoever seeks my assistance, and to that need I minister to the best of my ability.

Querist: But have I not read in various books on Mental, Spiritual or Divine healing that you must name a disease in the act of denying it away? Suppose now, a person is suffering from Asthma, and you are totally ignorant of his complaint, how can you treat him?

Teacher: I do not presume to deny what you may have read in certain books. All I undertake to do is to elucidate, as far as I can, the system which I uphold and practice, and which I find to be the best in its results. Were you suffering from any such disorder as the ailment you have mentioned, I should treat you for perfectly free, easy, copious breathing. While I do not wish to know from what complaint

you are suffering, I sit silently with my visitor and quietly affirm that I shall discover his special necessity and intelligently minister to it. Had you told me that you were afflicted with Asthma and requested me to treat you for it, I should quietly have reasoned with you, and asked you to so far change your language as to put the request for treatment into a logical, concise and affirmative sentence. Had you permitted yourself to think the subject out, you would readily have complied with my request and told me that you wished to breathe freely and easily.

I should then have treated you with the intention and expectation of your doing so, and had you responded to the treatment, you would very quickly have begun to breathe more easily.

Querist: What do you think of denying the existence of the body and of the material world in order to detach one's thoughts from sublunar vanities, that they may be fixed on the realities of Spirit?

Teacher: As I teach the exact, orderly and necessary correspondence between the outer and the inner, I could not be guilty of any such folly, which amounts to intellectual stultification, and which, instead of forming the basis of rational healing, involves the most bewildering mysticism and the wildest contradiction in terms. To deny disease is plausible because we wish to be rid of it, and we all seek to fight it until we learn a better way of conquering it.

But to first deny the existence of the body and then point to an improvement in that body's condition as a result of a denial of its existence is self-evidently absurd.

It is wise and well to affirm the real existence of the spiritual body and then declare that the physical shape corresponds perfectly to this ideal form. My eyes are perfect; my ears are perfect; and many sentences of similar import, are legitimate affirmations, because the ideal organ must be pronounced perfect in order that its exterior correspondence may become perfect. Affirmative statements can be made from the standpoint of interior realization, will, and expectation.

The mental picture of a perfect organ, and then the outwardly spoken word declaring such to be a true picture, is an effective mode of healing, and includes useful auto-suggestion when it is a self-declaration.

Querist: I begin to comprehend, I think, that your system of healing is something like this: you make a mental picture of health and suggest it to your patient either silently or aloud; or first silently and then aloud, or *vice versa;* you then expect that in consequence of a decided change in the object of mental contemplation a corresponding change will be naturally induced in the flesh?

Teacher: Precisely so; and we go so far as to apply this mode of practice to vanquishing all obnoxious habits, even to the regeneration of society at large, on the basis of the ideal being the essential real, the so-called real being merely a correspondence to the ideal. We look upon the relation between outer and inner, or subject and object, as between form and shape, number and figure, image and likeness. The form, number, and image are spiritual or ideal; the shape, the figure, and the likeness are external or physical. Both are good, but one must precede the other in the logical sequence of the evolution of what is involved.

Suggestive methods of healing, no matter how materialistic or agnostic may be the theories of some doctors who practice them, are efficacious in the degree that they consist of reasonable appeals to the individuals treated; and they prove ineffectual to the extent that they are based on some other conception of humanity than that human nature is good at root and core.

The essential cross is the blending of love and wisdom, which are truly one in real being as light and heat are one in fire. Fire is revealed in light and in heat, so is divinity revealed in affection and in intellect.

To be a genuine healer one must be lovingly wise and wisely loving, justly merciful and mercifully

just. Equity, equipoise, and equilibrium are three kindred words, finally expressive of health, harmony, and order. Seek harmony and persist in seeing it as already consummated within; by so doing you will soon learn the law whereby its outpicturing is rendered certain. Healing and harmonizing are one, therefore to the extent that you succeed in producing states of harmony you are a successful healer, but never any further.

LESSON II.

SPECIFIC CORRESPONDENCES. — PRACTICAL SUGGESTIONS FOR HEALING.

It is never easy to enter deeply into the subject of this essay, except we undertake to trace our theme far back beyond those obvious appearances which—because they are intensely real to mortal sense—are looked upon as genuine realities by multitudes who have not yet grown to peer beyond effects into the deeper realm of causes. The reason for the difficulty mentioned is that so many people are afflicted with ailments for which their personal errors seem to offer no sort of explanation, and we naturally rebel against any interpretation which enthrones injustice, while it dethrones every noble attribute of Deity in our philosophy.

If people suffer, but do not bring sufferings upon themselves by positive sins or palpable faults, to what shall we turn for a solution of this very perplexing problem, if not to the teaching conveyed in the gospel words concerning the man who, though born blind, received sight as a result of the healer's word and touch. We are all born blind, and in our blindness we make mistakes and suffer for every one of them at some time and in some manner. This suffering, though it

is *penalty* is not *punishment,* for it proceeds not from divine anger or human displeasure as such, but arises of necessity in the course of our scholastic career as an educational chastisement or discipline; words which mean nothing harsher than cleansing and teaching when traced to their origin.

We are, it must be remembered, traveling toward the goal of perfect self-conscious individuality, and on the road thereto we have much to experiment with, and many of our experiments are conducted ignorantly. We must have the experience of the penalty which grows out of all imperfect or mistaken acts, or we should not attain self-conscious growth (in the attainment of which, racial or general, as well as individual, private and particular conditions must be taken fully into account) before we shall have reached a position where we are sufficiently lifted up on the heights of understanding, to be able to look down and over the field occupied by mortal sense so as to account for all that occurs in that lower and less enlightened region.

It is never easy to isolate or separate one person's life wholly from that of others, because we are in family clusters and communal societies, sowing and reaping, jointly and collectively as well as privately and particularly. When people are afflicted with disorders which appear foreign to their own state, they are

frequently reflecting in the precisest possible manner, the errors of those about them; people in whom they are greatly interested, whom they intensely love or fear and upon whom they in many ways depend; while in the case of young children and extremely sensitive people of both sexes and all ages, the source of a malady is clearly traceable to the influence, consciously or unconsciously exerted by a parent, teacher, or intimate friend. With many persons who are not palpably sensitive in so pronounced a degree, we are compelled to look further and deeper into occult influences, or we fail entirely to account for what we actually behold.

Among those interested in Astrology or Solar Biology, it is well to point to the obvious fact that the twelve manners of people sometimes classified according to the Zodiac and sometimes according to the Tribes of Israel, are respectively liable (until they have overcome their specific liabilities) to succumb to the disorders which particularly belong to the domains they occupy in the Grand Man. Where we *can* be strongest, there we are apt to manifest our most pronounced weakness, because the seat of greatest susceptibility is the zone of temptation with every individual.

Aries, which is the head of the Grand Man and the first of the fiery signs, gives to its natives tendencies,

which if rightly used evince great strength in the region of the head. Such people are pre-eminently adapted to do what we agree to call "head work," but we all discover that these are the very people who often suffer most with headache, and when intensely excited are liable to brain fever. It is useless to ignore natural differences or seek to treat everyone alike in a blind sort of manner. These heady, headstrong people are often found in a singularly headweak condition, out of which they can only be brought as their qualifications and temperament are recognized, and dealt with by an orderly method.

Brain workers, usually highly intellectual people, find everything flying to their heads, so that bad news or any disturbance in their surroundings quickly makes itself felt in head distemper of some sort. We find many of this type suffering from dry, hot heads, their eyes wild looking and abnormally protruberant, with every indication of incipient insanity, though the actual annoyance which they have suffered and which serves to bring about so frantic a condition may seem to persons of widely different temperament utterly inadequate to produce such direful results.

Such people are generally talkative in the extreme, and though it would be the height of unwisdom to increase fever by still further exciting them by argument, they need to be quietly and patiently reasoned

with. They are impatient and acting unreasonably, for that reason we must, if we are to serve as true healers, or even temporary relievers of their distress, go to them and reason with them in an imperturbable spirit of calm. We make a mistake if we abruptly contradict them or appear to make light of their afflictions which, though often very light in our eyes, are very great in theirs. We must be prepared in such cases to listen as well as talk, and even should there be a tendency to incoherency or raving, it will not do to try and prevent it by a command; it must be reasoned away in the calm presence, and through the firm quiet agency of one whose own state is unruffled, and whose normal pulse and unfevered temples give evidence that peace reigns within on a stable throne.

These head troubles, as they are often called, lead at first to seeming and then to actual insanity—a state which can be brought about by unintentional mental malpractice. All head difficulties are greatly relieved by marked decision in statement coupled with sincere demonstration of interest in a patient's welfare. Whenever there is a belief that any occupation which employs the mental facualties unduly taxes them, it is wise to suggest, both orally and silently, that mental employment is the natural work of such an individual, and that in the doing of it, not in its avoidance or relinquishment, may health be expected. This is where

the extreme practicality of mental treatment is made manifest; it does literally "take the bull by the horns" and makes the bull a servant; it does "agree with the adversary quickly," and it does follow out the precept "love your enemies." But all this it accomplishes in a manner far removed from the way suggested by conventional misapplications of such divine precepts.

The so-called "adversary" or "enemy" is not such in reality, but only appears to be such until its real nature is understood; then, when it is seen to be not adverse or inimical but friendly, having agreed with it, it can no longer disagree with the individual to whom it really stands in a truly friendly, though hitherto misconceived and consequently apparently unfriendly attitude.

Nothing is unfriendly after one has made friends with it. *"Blessed are the peacemakers"* is a saying far too seldom expounded in the light of its luminous significance. Peace cannot be kept or maintained unbroken save in places where it already exists, but where it is now absent it can become present, it can be induced, created, and so firmly established on the basis of a right understanding of mutual relationships that the elements which formerly yielded chaos, can be henceforward welded into cosmos.

We may readily understand the position taken by the practitioner of Spiritual or Divine Science who,

going into the midst of strife, breathes forth the spirit of peace. Well-balanced intellectual people are needed to reach ill-balanced intellectual people, because harmony needs to reign in the teacher in the special domain where discord prevails in the scholar. To evade a fact through ignorance of its nature and existence, is not to heal; healing being a result of deliberate, enlightened grappling with a trying situation to the end that discord is vanquished because harmony is induced—we cannot always say *restored*—because there are many places wherein disorders have prevailed from before the birth of the sufferers we are called upon to relieve.

Hereditary discords can and must be mastered in the same way that such discords as have been acquired after birth are overcome. There is no truer statement than "every limitation can be cast aside," but errors are vanquished only by applying to their destruction the truths to which they are exactly opposed. Here comes in the law of correspondences in the killing out of error. If falsehoods have been told only the tongue can be the fitting instrument of restitution, therefore true words must be spoken to destroy the influence of false; kind words must be spoken to nullify the effect of cruel. The same members must be employed which have been misemployed; for on the plane where wrong has prevailed, there must the contrary right much more

prevail. This doctrine of correspondences is not unfathomable, but it is profound; though deep it is not obscure; for it teaches us to look for the remedy in the use of what has been perverted and thus diverted from use to misuse.

Conversion or turning around, is re-directing a stream into its proper channel; introducing a river to its native bed from which it has been turned away by some crooked device. We cannot rationally explain wrongs, for they are unreasonable; but the right, which is to destroy wrong is clearly explicable, and we are not concerned so much with the cause of the malady as with the method of release therefrom.

Here is one of the most vital points in all truly practical metaphysical teaching! Intelligent practitioners do not think it necessary to flounder about in the mud or wallow in the mire of sensual causation to apply the only true and lasting antidote to sensuality, which is to strengthen innate love of purity. It seems scarcely credible that any one should be qualified to do this who has not felt within himself the thrill of an awakening consciousness that a virtuous life is not only possible and right, but much more than this—the only really satisfactory and truly enjoyable life.

When we have to deal with high-strung and overstrung natures, we need to be cautious, lest we present truth in a way calculated to antagonize rather than at-

tract. But this caution differs widely from nervous carefulness. When this is made clear, many difficulties of long standing vanish. Caution is the accompaniment not only of discretion, but of kindly solicitude in place of rash thoughtlessness. A cautious, discriminating temper is never one that coldly calculates after it is warmed with love, though without affection it is indeed pure and cold like ice or marble. We need fire as well as ice, and though the cool hand is very welcome at times, oftener the warm, glowing heart of love must be behind it, or its touch will chill but cannot heal.

Very many elements go to make up a perfect character, and we see these varied elements so wondrously combined in the portrait of the manifested Christ, that we can scarcely fail to see why and how it is that Jesus healed *all manners* of sickness and disorder, and assured his disciples that they should do the same proportionately as they ate and drank of that interior nature which should eventually shine forth in them as it already shone forth in him.

If we look upon the head as the seat of authority and say that those individuals who are in the province of the head are the chief thinkers and intellectual leaders of the world, and that these are more likely than any others to suffer from head troubles, we shall have struck a keynote which will enable us, as we follow its suggestions, to reach a conclusion

applicable to all other parts of the human anatomy; for no sooner does anyone gain real insight into the nature and working of the law of correspondence at one point, than he finds himself able, by a little study, to apply it at any other point in the entire organism; the rule of application being the same fundamentally in all instances.

Headaches proceed from intellectual difficulties, mental embarrassments; to conquer these, we see at once that denials alone are useless. Affirmations only are conclusive. Take as a sample illustration, the following common case likely to crop up anywhere at any time, and witness the application of the theory of correspondences we are seeking to elucidate.

A patient comes to a healer with the complaint that everything is going wrong in his affairs and he is feeling so bewildered, he knows not which way to turn. *Everything is going right with you concerning all your affairs,* is a good, concise, comprehensive statement to make by way of rightful suggestion. Such a sentence is a pure affirmation, the suggestive value of which is exceedingly great, because it diverts thought immediately into an entirely new and highly profitable channel; it cannot therefore encourage confusion; if it works at all it must aid in the evolution of harmony.

If the patient is of a very questioning turn and wishes to clearly apprehend the truth of what you de-

clare in an intellectual manner, you should be prepared to say to him, "I wish you from this moment forward to realize that a decided alteration has taken place in the current of your affairs. From the instant you came to me and requested me to give you a treatment, you put yourself in a receptive attitude toward a new line of mental influence, and this new thought must ultimate itself progressively in a corresponding change in both departments of your affairs—the inner and the outer. Your trouble has been twofold; you have suffered in your own person and also in your business or domestic environment; do not blindly expect the change to begin in things outside your personality; changes begin within and proceed in orderly sequence to without. You are within yourself feeling brighter, better, cheerier, and in consequence of your having absorbed and assimilated the healing thought offered you, which you voluntarily came to seek, you are henceforward in a healthier attitude toward all about you than before."

We have no intention of formulating a series of stereotyped sentences and urging that they should be used *verbatim et literatim* on every available occasion, but only seeking to suggest the kind of statement which is generally wise to make when explanations are sought by persons who do not immediately understand what you are saying to them. Remem-

ber when you are dealing with that section of humanity which seems to occupy the province of the head, you must be particularly ready with definitions and explanations, for they demand them and will not be satisfied without them.

The head has its rights as well as the heart, and where doubts and difficulties are pressing and intellectual satisfaction is required no treatment suffices to heal which fails to supply the needed mental pabulum. We know there is a side to the doctrine of the utility of denials which deserves respectful consideration, but as we proceed to explain this as we understand it, we shall clearly see that the chief difference between the two modes of statement is technical rather than intentional, though the distinction is nevertheless important.

Miss Charlotte Hawes, a well known American teacher of music, and composer of many stirring melodies, has given us a beautiful song opening with these words:

"Set the world to music,
Haunt it with a song;
Hide this wisdom in it,
Nothing can go wrong."

If everything goes right, nothing goes wrong, but though the latter declaration is legitimate and helpful, is not the former the stronger of the two?

Specific Correspondences

We are simply calling attention to major and minor benefits likely to accrue from differing phraseology. Let the tired, worried woman, who has been incessantly fretting and fuming over trials and discords, take up her parable in the words of the song and sing during her work "Nothing can go wrong," and she has taken a great step forward and will soon prove the relative wisdom of her course by seeing difficulties vanish and weariness depart, but when she goes much further in the correct use of language and exultingly exclaims, *Everything goes right,"* she will be a far greater power in her household, for her diction will be confined to the vocabulary of heaven.

Take these two mottoes, *"Nothing can go wrong"* and *"Everything goes right"* and place them on our walls. We must be careful in the one case, lest we let some one sit where he will see the word *wrong* staring him in the face, but with the other we need exercise no caution, for there is not a word in the sentence which can possibly exert a baneful influence as it appeals to consciousness through eye or ear. Sit where you will in the class-room, let any pillar hide a portion of the text from your vision, and the purely affirmative motto can exercise no pernicious influence; while the other, good though it is as a whole, may inadvertently suggest nothing but *wrong,*

while the former in the same position could suggest nothing but *right* to those who were so seated that they beheld only the terminal word.

Discretion is often the better part of valor, and nowhere do we need to be more discreet than in the presence of sensitve, nervously active, ill-balanced persons, who are among the first to apply for mental treatment; because in their cases more frequently than in any others, regular physicians and everybody else are apt to declare that mental treatment may prove effective.

The orderly work of mental healing carried on in accordance with an understanding and application of the law of correspondences is a beautiful, healthful undertaking—a work in which the most delicately organized maiden can well engage, but when the questionable method of denying disease, after having ferreted it out and called it by name, is introduced, we will not answer for the effect produced by such a course upon highly sensitive and intensely imaginative temperaments. St. Paul said, all things may be *lawful,* but all things are not *expedient."* There are *questionable* and *unquestionable* modes of mental practice; without condemning the former we confine ourselves to positive advocacy of the latter only. Affirmations are useful at all times, in all places, and on behalf of all people. As we grow more and more

into an understanding of this, we shall see our way to a plain, logical, and effectual settlement of many a mooted question which comes up again and again as a vexed problem in the path of the mental practitioner.

There is a correct answer to every conceivable question, and that answer agrees always with the Golden Rule, which we have no right to twist and travesty until it appears to mean one thing for us and something altogether different for our nieghbors. We never really offend people by appealing to their highest and best, but we often give needless offense to others by dwelling in our own thoughts upon their supposed delinquencies. One of the most pitiful blunders ever made is setting up hideous scarecrows, veritable "men of straw," between ourselves and those about us, and then practicing and advocating an elaborately impertinent system of mental treatment, justified only on the pretext that our effigies are real flesh and blood humanity. We know of so many cases where this error fatally prevails, that we have no hesitancy in pointing out its thoroughly erroneous character for the sake of suggesting the much needed remedy. We make it our invariable course never to refer to what we see to be a mistake except in connection with a practical plan of remedy. If people would only consider that their views of people and

things are not necessarily correct, a great forward step would soon be taken out of the desert of discord into the good land of harmony, which we can all possess if we will but march steadily forward, leaving Egyptian beliefs behind us while on the road to Canaan.

When we come to perceive that the real entity is everywhere the same and that it can always be appealed to, we learn to look with disfavor upon mental treatment "for disease" or "for discord," because we know that the very mention of the name of anything conjures up its reflection before the mental vision, and we cannot afford to be looking constantly upon ugly pictures if we would save ourselves and help to deliver others from the shadows which now entomb them.

There is so much in accepted Christian phraseology that can be pressed into the service of Divine Science, that it is quite unnecessary to coin a novel terminology when working among people who are used to the sound of certain phrases, which are as music in their ears; especially when these very phrases are full of sound, healthful suggestiveness. Uncompromising loyalty to truth does not demand iconoclastic procedure, except where there is a "golden calf" or other molten image to be broken up; and while we hope to be ever ready to demolish idols, it is our sincere desire

to preserve and glorify whatever is of help and service to humanity. Take for illustration the words of a beautiful hymn:

"O, eyes that are weary and hearts that are sore,
Look off unto Jesus and sorrow no more."

The conception is beautifully ideal. Eyes are wearied and sight is wasted with gazing upon what is hideous and repellant. Deliverance from the manifold afflictions brought upon us by gazing upon what is unlovely, is to be accomplished only as we obey the wise injunction: "Whatsoever things are excellent and of good repute, think on these things."

Any attempt to divert attention from the nauseous and fear-inspiring must be abortive, unless there be placed before the gaze of the sufferer a new and better subject for contemplation. A very interesting anecdote runs as follows: A little boy had disturbed his mother, who slept in a room next to his chamber, by counting aloud the pattern of the wall paper incessantly morning after morning. The tedious repetition could do the child no good, and it was tiresome to the ears of the mother, who, being a wise woman, found no fault, but supplied a remedy in the form of a pleasing picture which she hung on the wall exactly opposite her son's bed. The little fellow was so delighted with this mural decoration that he quite relinquished his former habit and soon developed a real

taste for fine engravings and paintings of worth. The action of that sensible woman contains a practical lesson for all who would wisely practice suggestive therapeutics or any form of mental healing.

Divert attention from the undesirable by presenting the desirable, and just as this is readily done outwardly when we have the handling of material things, it must be done equally, and in precisely the same manner, on the psychic or subjective plane when we are handling spiritual things. The law of correspondences works inversely. As it is above and within, so it is below and without. There are no two orders in the universe; there can be but one order. A word to the wise is sufficient, but the unwise may require many utterances before they are influenced to forsake error for truth, and be it remembered that no one can reasonably be expected to share your mental attitude until he understands it and sees it to be reasonable. Be not impatient and be not officious. Seek to propogate truth, but though a propogandist, be not a proselyter, for proselytes blow hot and cold, and are only creatures of temporary sensationalism.

It is only by steady, persistent holding of right thought that error can be displaced. If you are not at once very successful in your work (so far as appearances go) remember faith develops as a grain of mustard seed unfolds. Do not say or allow yourself to

believe that you can do nothing because as yet you can do but little. Small faith is living faith and holds within itself the seed of gigantic faith—faith so great and so potential that it can remove obstacles comparable to great mountains.

Forget not the injuction *"Heal thyself,"* which means immeasurably more in its interior spirit than in its apparent letter. To heal yourself so as to prepare yourself to be God's instrument for healing others, is not at once to lay finally aside the last vestiges of some lingering physical appearance; it is to purge the thought-realm of those interior disorders which are the real diseases, outward effects of which are all that is perceptible on the external plane of observation.

There must be the right thought concerning others in your own consciousness, before you are ready to step forward and proclaim yourself a healer. Failures and disappointments will continue just as long as you inwardly maintain the belief that you are right in holding on to a carnal estimate of your neighbor. Our Swedenborgian friends, who make more of the doctrine of correspondences than do any other company of people, are quite right when they say, do not fight evils, but let the Lord overcome them in you.

We must open ourselves to divine influx; we must welcome goodness into our affections and truth into

our understanding. As we keep our spiritual gaze riveted upon the heights, we shall obtain light and our countenances will shine so that those who are in the depths will see the light, which is God's universal radiance reflected through us to those of our brethren who stand in such relation to us that it is orderly that we should be unto them torchbearers and light dispensers.

Finally, everyone must accomplish his own regeneration through inward acceptance and assimilation of truth, each for himself. We are not wells or fountains to our neighbors, but we are guides to the fountains, to the wells and rivers of salvation. Let us be faithful guides and our good work will prove itself in harvests of benediction, to be shared equally by us and our companions. The clear air of neighborly affection is beneficial to all who breathe it, while the fetid atmosphere of exclusive interest in self is stifling to all who inhale it. It follows, therefore, that the very states of mind which enable us to bless our brethren are largely conducive to our individual well-being on every plane of our existence.

LESSON III.

ASTROLOGY AND MENTAL HEALING.—TWELVE MANNERS OF PEOPLE.—THEIR PECULIARITIES AND LIABILITIES.

Astrology has its roots in the Science of Human Expression, and, when rightly understood, helps very many people to a clearer understanding of themselves and others; but as the topic of Astrology is beset with many dangers, it is well to clear away rubbish by positively affirming certain fundamental propositions in the clearest possible manner.

First, let it be admitted that *Equality* is the cardinal watchword of Divine Science. We are equal in that we are all offspring of Deity. If one is a child of God, so are all the rest; therefore, all souls are alike unto the Eternal, who is no respector of persons.

Second, we must note that *Variety* is a prime characteristic of expression, and it is through differences (not disagreements or discords) that essential equality is to be revealed.

Third, *Inequality* is surely noticeable in the external world, but this pertains neither to the essential nature of human kind nor to the specific nature of a particular soul, but only to the degree of development

reached at present by some and not by others. The family example is always in place. We are sons and daughters of the same parents, but some are elder and some are younger children.

In social position we are equals by birth, but in a measure of attainment we are unequal. Elder brothers and sisters can teach the younger, so do we come to learn that in some mysterious way we are related in the great Human family as we are related in the smaller groups which constitute our private households. Brotherliness and sisterliness must be ever the keynote to enduring harmony, but fraternity does not displace schools and teachers, for it does not blindly assert that all are at present equal in any other than the *primal* sense—that all are members of one great family and God is the parent of us all.

When we get behind all phenomena and consider ourselves as Divine Offspring only, we are confronted with so glorious a vision of our inward perfectness that we can but exclaim with Emerson, "I, the imperfect, adore my own perfect." But in that immortal sentence have we not a distinctive acknowledgement of the two—the perfect, which is eternal, and the imperfect which is temporal; it is the latter, not the former, which needs teaching, guiding, healing.

We all of us appear first as Adam, then as Enos, later on as Noah, and after some great transition in

our experience (likened to a flood) as Abraham, Isaac, Jacob and Joseph successively—till at length we reach the Messianic height and know ourselves as we truly are. This involves a long process in evolution, and as we journey along this continuous way we can all help each other. We must be equally willing to help and be helped if we would progress truly.

The twelve sons of Jacob, titled *Israel,* as they are enumerated in the 49th chapter of Genesis are clearly of the earth earthy. They are there described as tribes of Israel, but their father is not God, but Jacob, and they partake of mortal qualities. They have great destinies to fulfill—twelve distinct kinds of destiny within one all-including divinely appointed destiny. Strength and weakness, innate qualities of power and liabilities to weakness are all enumerated by the patriarch as he addresses his twelve assembled sons before bidding them a final farewell as to the state in which they then beheld him. Let us see how he addresses them, what message he has for each, and then turn later to the twelve tribes as we find them enumerated in the 7th chapter of Revelations, where we shall discover them in regenerated order. In Genesis we are introduced to Jacob's offering in their unregenerate, or first Adam condition; in the Apocalypse we are shown these same twelve types of humanity regenerated into the likeness of the second Adam, who is the

octave note, the eighth tone, the first in the new ascending scale of ever upward and onward progress.

In our first estate before we are born anew, we are liable to all sorts of disorders which come to us in different ways according to our diverse temperaments; but after we have conquered the flesh, by subduing its appetites, having gained full mastery over the passions which formerly rode rampant in us, we have come first into the *sight* and then into the very *heart* of the Kingdom of Heaven.

Regeneration must follow generation as an orderly process; we must be born a second time into a new and higher consciousness than came with our earlier birth. A first birth need not be sinful; it may indeed without being *miraculous,* be *immaculate,* but even if it be so, it is to be followed by a higher, nobler, fuller realization of life; therefore, the Christ is ever saying, "I am come that they might have life, and have it more abundantly." Taking this advent of the Christ into human consciousness in any sense we will, it is always the inrushing of a wider view, a sense of more glorious possibilities, a realization of a measure of freedom and degree of power hitherto undreamed of. It is a new revelation made possible by all that went before it, a crown placed upon a head which was without a diadem until it had evolved for itself an aureole.

Jacob and his twelve sons are in our midst to-day.

Such characters are both mythical and actual; they are far more than historical, for they are living among us; they are us and we are they. Reuben, the first born, is a remarkable type, as he is shown forth in all the excellency of physicial strength and dignity; but he is as yet only conscious of the exterior aspect of his power, therefore, though possessed of might, he is unstable in the exercise of it. Jacob is a prophet, so he points out to his sons what shall come to them in their "last days." This means that through the exercise of the faculty of seership one is able to confidently predict what will be the certain outcome of any course of thought and corresponding action steadily pursued. We make mysteries of prophecy; we cast discredit on the seer and vaunt ourselves that we are scientific because we are *agnostic* (a scholarly synonym for ignorant), but when we have drank a little more deeply from the well of knowledge, we no longer sneer at the well of Jacob, for we become Jacobs, then others may sneer at us, for we are in our turn among the prophets.

Verily there is a continual evolution of that which is involved in every one of us; let us, therefore, be ever on our guard against suppositious finalities, for there are no finalities but axioms of truth, and these can be increased in number, though never altered in reality. Jacob sees the future of Reuben as a gardener sees the future of the seeds he has sown and the slips he has

planted. All growth is one growth; there is but one order of growth, therefore, as plants grow so men grow. It is from the standpoint of this knowledge that we can interpret the law of prognosis in addition to diagnosis; for he who prognosticates or fortells the future must be acquainted with the present and the past, with the law of sequence that has brought the present from a past, and will surely bring a future from a present.

Jacob is a clairvoyant, psychometric, intuitive; he understands the underlying principles of astrology and chirology as well as of phrenology and physiognomy. Twelve young men stand before him and he can read their heads, faces, hands, and more — he can penetrate below their surfaces and detect what is going on within them. Jacob is on a death-bed, he is dying to an old state and rising to a new condition. He is not declining or perishing, he is enlarging, expanding, and as he is taking his departure to the next rung of the ladder of conscious existence he is melting into his successor; he will be a Joseph when in the future we re-encounter him. Shall we recognize him, or will he be unknown to us then unless he re-enter in appearance his former lower state? That depends upon how far our spiritual eyes are open, or how nearly we are blind.

On a deathbed people are wont to be honest, and

their words are apt to be treasured through succeeding generations. Dying people are going away and they have nothing to fear, to gain, or to lose by outspokenness; because of this they are apt to be unusually lucid in their delineations of the characters of those about them. Honesty impels foresight and insight, and the two are inseparable; without the one, the other cannot be. Strong points and weak points are seen together, and both must be mentioned, that the weak be strengthened and the strong rendered stronger still.

We can hardly read the whole of the frank utterance of Reuben's father to his firstborn without being appalled at the glaring contrast it presents; but Reuben is with us to-day, and we must face the modern situation, however little we know of ancient history. Reuben may come to you any moment for advice and treatment; can you give a clairvoyant examination, or what is better, an intuitive diagnosis of his case? This proud, dignified man occupies a high position in society; he is much looked up to and respected, and he deserves much praise for some of his conduct, for it is excellent; but there has lain hidden somewhere a grievous wrong —an injustice—a breach of honor, some disloyalty to a trust and that disloyalty has been the secret worm which has gnawed Reuben's vitals. How surprised his companions would be if they only suspected what they need never know, for the offense may be of a pri-

vate nature and should not be mentioned beyond the confines of his home.

It is well to tell the woman of Samaria at Jacob's well, that she has had five husbands and is now living in adultery, but it must be told in a private interview, and so told that she will be led to enoble her own life and bring others to the feet of truth because of the telling of it.

Verily Jacob's couch and Jacob's well are telltale institutions; you must beware how you approach them if you do not wish your secrets to be made known. Seership holds no terrors for the virtuous, only the vicious are afraid of extended perception. Thought-reading is terrible to him or to her whose thoughts are evil, while to the man or woman whose thoughts are pure the thought reader is as a savior. Whenever thoughts are read well nigh universally, the premium so long placed on deception will be removed. Let us pray and work that Jacob's well may become universal, but then we shall be ready to die to it by passing beyond it to a nobler well which is within us. Death-beds are seats of judgment! When we are dying to old conditions and passing on to new, we judge our own past and we help others to greater self-knowledge. We must not be afraid of a revelation, for so long as we shut our eyes to causes, we cannot effectually bid effects to cease.

Simeon and Levi are brethren, "instruments of cruelty are in their habitations." Here we have mentioned a second and a third type of humanity, two types closely allied; no better and no worse than the first, but different altogether from it. Reuben sins in secret and his vices find him out openly; while two of his brothers sin in public and they suffer in silence in consequence of open transgressions. How fierce are the denunciations of the father upon the iniquities of the children, and yet he eventually pronounces his blessing over all. He does not say cursed be they, but, "cursed be their anger for it was cruel."

Warriors are not an accursed race; among them are to be found noble patriots and faithful champions of right, but warfare is itself cursed. Swords are to be melted into ploughshares and spears into pruning hooks; garments are to be sold that spiritual weapons may be provided, but he who lifts his hand to slay his brother with a carnal weapon shall himself be slain. Weapons of warfare are still in your habitations, Oh, ye of the tribes of Simeon and Levi, but they need not be such weapons as guns and pistols! they may be warlike thoughts which "dig down the wall." You have undermined your constitution by thinking angrily of others; you have warred against your brethren with your tongues though not with your fists, and worst of all, you have wished to undermine them.

You have strength but you have misused it; acknowledge your strength as a blessing; use it henceforward for the good of all, but no more abuse it; such is the counsel given you by a faithful instructor.

Concerning Judah it seems that no words of praise can be too extravagant, and yet this fourth type of humanity is not faultless, though it is indeed beautiful. Judah may become intemperate, and when his "eyes become red with wine" he may be guilty of manifold indiscretions. Judah people are very kind hearted, very handsome and very capable, but they may bring trouble upon themselves through excesses, and while they are among the natural rulers of the world, and they rule through inward greatness, they will be shown wherein they have misdirected power when the time comes that they too must suffer affliction.

Zebulun, the fifth type, is given to travel across deep waters; he is of maritime disposition and loves to dwell by the seaside. Such people are liberal, broad, prosperous, enterprising and progressive; they rejoice in wide outlooks, but as it is by the water that they dwell, their danger is from the water. Zebulun may be a "haven for ships"; he is kind, considerate, liberal-minded, but he may get beyond his depth, and when he is found sinking, it is beneath the very waves which are his proper delight and the means of his promotion.

Issachar, a sixth type of humanity, is a burden bearer, and when he is at the height of power, he is like unto "a strong ass couching between two burdens." Here we have a suggestion of those who are naturally servants; they love to do those things which others would consider burdensome if not degrading. Just as it is in the animal world where some animals display characteristics which other types do not manifest, so is it in our human economy—we are so adapted to differing pursuits, that situations which would prove extremely depressing to some, are the natural habitat of others. Becoming "a servant unto tribute" does not sound attractive in an age which boasts of liberty, and in a land which shouts the praises of freedom. Possibly at this point we shall discover that while haughtiness and egotism are causes of some disorders, undue servility will be found the wellspring of equal, though widely differing, troubles in another type of persons. As the haughtiness of some people needs toning down, so does the humility of others need toning up. How wise indeed does a conselor of many need to be; how versatile in understanding should be he or she who attempts to reach helpfully great varieties of temperaments!

Reuben may call at your office in the morning, and during the afternoon of the same day you may be called upon to prescribe for Issachar. Reuben may

be a proud millionaire who comes in his carriage attended by a troupe of servants, or he may summon you to his palatial home. Issachar will very likely be one of the underlings in Reuben's kitchen, or the old, tired, oppressed man who runs the elevator in Reuben's magnificent place of business. When you treat them both you must remember they are alike spiritually and physically from the same primitive source. If the same Lord is the father of their souls, the same "Jacob" is the father of their bodies. There is but one Lord and but one Jacob, in the broadest sense. When you remember this, you are not likely to be puffed up because Reuben sent for you, nor are you disposed to treat Issachar as though he were but a beast of burden. If you reach both so as to be a help to both, you must induce Reuben to be less haughty and Issachar to be less servile. The ailment of the former is probably head trouble—the difficulty with the latter is doubtless a wasting disease and general lack of vitality.

Dan, who is numbered seven, in this classification, is the most troublesome to deal with of all the sons of Jacob, for though he shall judge his people he is, while unregenerate, like a serpent in the way and an adder in the path; he biteth the horses' heels and causeth the rider to stumble and fall backward." Clearly Dan is the Scorpion of the Zodiac; his promptings are sen-

sual, in him sex power and its lusts will reach their maximum. You must be very uncompromising with him; you must be unto him as Elisha was to Naaman —a stern prophet who orders seven bathings in Jordan, and will not tolerate continual indulgences in sensuality, nor hold out to him any hope of recovery so long as former courses are not abandoned. Dan is very prominent everywhere; a word to the wise is sufficient to suggest how he must be dealt with. The whole problem of sexual regeneration,—of conquest over the oldest of serpents who ever tempted mankind, is here suggested; and this is a case which needs firm though temperate handling. Dan, as we have formerly known him, will be no more seen or heard of when we read the names of the twelve tribes of Israel clothed in white raiment, standing before the throne of Divinity, unabashed in presence of the spotless Lamb.

Gad, the eighth type, is one who has much to overcome; but though at first he appears vanquished, he will prove a conqueror at last. Gad is sore pressed oftentimes; he has fits of "the blues" and days of despondency. Circumstances about him appear untoward in the extreme, and he believes he must succumb to his adverse fate and submit to the cruel blows of universal misfortune. The troubles of Gad are many; he is tormented with a legion of tormentors.

When you question him, or look into his affairs, you will soon discover that the whole head seems sick and the entire heart faint. You cannot enumerate all the troubles of Gad,—he is a veritable Job in his afflictions; all you can do, if you are to help him, is to assure him of final victory. Read the book of Job in the ears of Gad, and if you can interpret some of it in the light of your own experience, so much the better. Gad has met the Accuser; Satan has buffeted him and a host of perplexities are overwhelming him. You will know him directly you see him; we need not describe him further. When he comes to you, or you are summoned to his presence, let your word be one of assurance that light shall spring out of darkness, that out of apparent evil shall actual good proceed. Don't tantalize the poor fellow whatever you do; don't twit him with what you imagine to be his shortcomings; don't tell him he endures no anguish and feels no pain. You must be very sympathetic with Gad, but your sympathy must not be the mawkish sentimentality which pays atrocious "visits of condolence;" it must be stalwart, fearless, faithful and prophetic; it must point to certain victory. You must not dismiss Gad till you have made him feel convinced that though a host of difficulties have encompassed him, and he has seemingly been conquered by them, he shall overcome at the last. Your fate is in your own hands, Gad,

you shall conquer your manifold oppressors and out of your trials you shall come forth as gold purified by fire.

Asher, a ninth type, finds the world for the most part going smoothly with him; he has delicacies to spare and, perhaps, "money to burn," but in spite of his general well-offness, he may be sorely afflicted at times through a surfeit of delicacies; for dainties often clog and banquets have been known to destroy the fleshly tabernacles of emperors. Asher may also be surfeited with the goods of the intellect, and though he yields "royal dainties," he does not always know how best to make use of them.

A tenth type is Napthali, an orator; an eloquent speaker whose words are goodly; he is a fine preacher, a brilliant conversationalist, but he is like "a hind let loose" and sometimes he is thrown down and wounded by his impetuosity. Napthali may lack caution; he may be too exuberant and get into trouble through that very tongue which is his glory. Indiscretions in speech often cause sorrow; so the tongue must be guarded, controlled, but not silenced.

Words fail to describe Joseph, he who is the eleventh brother, for he greatly excelleth all the rest. Jacob has given to Joseph a long-sleeved coat of many colors, and it has aroused the ire of his brethren. Joseph is the brightest, the finest, the most intelligent of all the

family; you cannot readily mistake him; he is so gifted a person, so much of a genius that his very greatness attracts to him the envy and malice of those who have not risen near to his altitude. Joseph writes great books, paints glorious pictures, sings heavenly songs, speaks with silver tongued eloquence golden words of wisdom. He is a seer, a prophet, and his father knows it and looks up to him with reverence. Poor old Jacob! his gray hairs had been brought down with sorrow nigh unto the grave, because of the maltreatment his beloved Joseph had received at the hands of the other lads!

We all love Joseph if we know him; he is so wise and so handsome, but he excites, more than any brother of his, the cupidity and hatred of lesser persons, who think their smallness is due to others' greatness. Disregard for the tenth commandment, "Thou shalt not covet anything that is thy neighbor's," may lie at the root of a thousand maladies which we foolishly, blindly, and often blasphemously attribute to widely different causes. Joseph is truly great and he knows it! he has a vision and does not disguise the fact; messages come to him from heaven for his parents and his brethren, and he is indiscreet enough to tell of his dreams and not keep silent concerning his visions. Greatness is irrepressible; worth must show itself. You are but a poor hypocrite if you try to

appear small when you know you are great; but greatness saves no one from persecution, therefore you need not envy Joseph, for his heart is often sore; he has a very loving nature, and his brothers smite him in his most vulnerable spot.

It cannot be hidden from Joseph that, though not the first born after the flesh, he is the highest born after the spirit. The earthly man-made law of primogeniture cannot be permitted to prevail. Estates cannot be everlastingly entailed! *worth,* not *age,* merit in place of legal claim unbacked by excellence, must and will assert itself in final triumph. Joseph may appeal to you for help and succor; he may be sometimes found in a pit or sold to Ishmaelties. Say unto Joseph that his blessings are most abundant even in what has brought him bitterest suffering, viz., separation from his brethren. Joseph as a child is often in tears; Joseph as a young man is often stung with insults, but in the heart of genius lies the seed and certain promise of completest victory, and of this, Joseph in his youth needs to be assured; in his age he will not need to be told it, for he will have abundantly proved it.

The twelfth type, Benjamin is dismissed with short comment; all that is said of him is that he resembles a wolf; he is not a character that stands out very prominently alone; wolves hunt in packs, not singly; so they are symbolical of strongly social natures which

dislike solitude and are strongly convival, though not always amiable in disposition.

The twelve types stand thus in Genesis: First, Reuben; second, Simeon; third, Levi; fourth, Judah; fifth, Zebulun; sixth, Issachar; seventh, Dan; eighth, Gad; ninth, Asher; tenth, Napthali; eleventh, Joseph; twelfth, Benjamin. These are the twelve tribes of the scattered Israel (which is both Jew and Gentile) dispersed over all the world to-day. What are the meanings of these twelve names? We require to understand these various peoples, for understanding is the only cure for misunderstanding, mismating, and all other mistakes which are our diseases, the remedy for which is to be found only in understanding life aright.

Reuben signifies a son who is an evidence of God's mercy; an answer to a father's earnest petition. Simeon is one who is heard or who makes a noise in the world. Levi is the crowned one. Judah's name declares that he shall receive praise. Zebulun denotes one who provides for himself and others a habitation. Issachar signifies one given to laughter. Dan is a judge. Gad is a fortunate person. Asher has a happy disposition. Napthali is given to contest. Joseph will ever make additions. Benjamin is a son of the right hand, an executive person, not an originator.

In the 48th chapter of Ezekiel, the twelve tribes are classified on four sides of the city of Israel, the capital

of the great projected commonwealth. Reuben, Judah and Levi are at the North; Joseph, Benjamin and Dan are at the East; Simeon, Issachar and Zebulun are at the South; Gad, Asher and Napthali are at the West. Here is evidently intended far more than a plan of a literal city.

The twelve tribes of Israel are clearly twelve manners of people; we are all included among them. Happy are we if we succeed in so finding ourselves and others that through the blessed ministry of divine healing (harmonizing), Science, Philosophy, Religion and Art may, like four sides of a square, exemplify on earth a state of perfect harmony, patterned after the celestial model which can be nothing short of the arrangement of angels in the upper heavens, whose perfect order will yet be made manifest on earth in an ideal social state, completely actualized, significantly foretold as the new and universal City of God, the abode of peace—New Jerusalem, the Holy City which, once established, will never pass away.

LESSON IV.

HEALING OF THE NATIONS AND REDEMPTION OF THE TRIBES.

Having considered the twelve tribes of Israel as they have been introduced to us in Genesis XLIX and Ezekiel XLVIII, we now turn to the 7th chapter of the Apocalypse, or Book of Revelation, to see how differently they appear in their new order from the manner in which they were presented in their earliest arrangement. Twelve tribes of Israel, be it remembered, signify all the distinct varieties of a "chosen people."

We need to inquire deeply into what is meant by an "elect nation," a "holy seed," and other expressions frequently encountered in Holy Scripture and elsewhere,—sayings which, though they contain a great wealth of instruction for the intelligent reader, are very frequently so misread that they become stumbling blocks and rocks of offence.

Partiality is not a divine attribute; special priviliges arbitrarily conferred on some and withheld from others, regardless of merit or demerit, can only awaken sentiments the very reverse of grateful and reverential. We dismiss, therefore, as utterly unworthy of regard, all theories of election which teach a partial God and a celestial order opposed to our highest and ever-ex-

panding ideal of equity, which is perfect righteousness. God's ways are *higher,* not *lower,* than our ways. When we are asked to tell how we can judge as to what is high and what is low in moral order, our reply invariably is that in the course of moral awakenment, we all grow further and further away from favoritism, and nearer and nearer to a demand for rigid impartiality in all disbursements. When Whittier was challenged to defend some of his grandest utterances concerning the universality of divine goodness, the gist and essence of his stalwart reply to every critic is to be found in the following lines:

"Nothing can be good in Him
Which evil is in me."

God's will is mirrored in our human sense of righteousness, and as our mirrors grow clearer and clearer, we come to see more and more of divine order. It spoke well for President McKinley that his favorite hymn contained the words:

"But we make His love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He will not own."

It is noteworthy that those words came from the Roman Catholic priest, Faber, at a time when the

harsher views of religion put forth by lesser lights, were in the ascendant, and the milder doctrines of the greater fathers of the church were being overclouded.

"Many are called but few are chosen" is a stumbling block, unless we open our eyes to its obviously practical meaning; then it becomes luminous. Joseph receives a long-sleeved coat of many colors from his father, Jacob, who has received the title of Israel. Joseph's brethren are much incensed against him and also against their father, because of this act of seeming partiality displayed by their common father toward one of the lads. Envy, jealousy and all such hideous emotions make life wretched—destroy physical tissue and are behind more diseases than perhaps all other base emotions put together.

Envy and such abominable feelings as jealous dislike of our neighbors, are all products of senseless ignorance. They all spring from a false estimate of what constitutes and what makes for success. So long as we are blind enough to believe that one's downfall promotes another's rise, such emotions will stir in our bosoms as have from time immemorial disturbed the peace of the various sons of Jacob, who were enraged against Joseph because he was more highly endowed than they.

In the regenerated state of humanity depicted in prophecy as a condition to be reached, a goal yet to be

won, we find twelve tribes sealed and twelve thousand sealed out of every tribe, so no tribe yields more nor less than any other. Here is equality, and here also is variety, but inequality has vanished. Still Israel, for a time, is distinct from all the rest of humanity; but eventually the multitude, innumerable by human calculation or mortal arithmetic, shares Israel's position, and stands a larger Israel, including the smaller, before the "throne" and before the "lamb." These wonderful correspondences open to us measureless continents of spiritual territory, inviting us to explore and explore and explore, till we have at last discovered enough to afford us a plan, a perfect model, for the upbuilding of a terrestrial city in harmony with a superterrestrial design.

Pain, sickness, sorrow and death are to be finally abolished. We are not told that they came into the world on any particular day in any calendar, but simply that they came in consequence of certain inharmonious relations between members of the human family, and that they must disappear whenever the causes which gave them birth are no longer operating. "The day and the hour knoweth no man." Chronological and geographical definitions are never interpretations, but becloudings of a sacred text. Zion is wherever holiness prevails; Jerusalem is wherever peace is regnant. These two cities are to be married;

they are divinely appointed bride and bridegroom. When their nuptials have been celebrated within our human consciousness, the result of this interior wedding will appear without in all that pertains to individual and communal welfare.

People speak of divine science, spiritual science, spiritual philosophy, as though it were all a matter of abstruse theory and bewildering technicality, when the very core of it all applies immediately to everyday needs and hourly necessities. Metaphysical hobby-riders achieve few and poor results because they do not expand their ideas till they take in the universe. As we must synthesize before we can correctly analyze, so we must take a broad, deep, high comprehensive view of life ere we can intelligently apply a theory in any branch of special local practice.

If you would be a skillful oculist or aurist you must first be a general anatomist and physiologist, for you cannot understand the mechanism of eye or ear or any other organ, save as that organ is related to other organs in the organism we call the body. Leave out the brain and of what use is the eye? omit the heart and how is the ear to be supplied with blood? Local treatment is usually farcical, because based on fundamental ignorance. Take skin for example; what causes soft, healthy, beautiful skin but good, pure, wholesome blood? Absurd, then, is it not to seek to

make perfect the outside of the personality except you are determined to do so as a result of first purifying the within? There is war within before there is war without; so there must be peace within ere there can be peace without. By peace we do not mean compromise, but harmony. No truer or nobler words can well be spoken than those attributed to a truly valiant hero, "We will have peace at any *honorable* price." Where there is no honor there is no peace, though there is often found its crafty substitute, unholy compromise.

The sword precedes the advent of the Prince of Peace. When he comes, whose right it is to reign over all the nations of the earth, the new order of peace is established for the first time in the history of the cycle. It is so with the individual also, for human experience in general is nothing other than an extension or enlargement of human experience in particular. Peacemakers are to be specially known as children of God. To as many as receive truth into their affections and thence manifest it in external conduct, is the beatitude applicable, "Blessed are the peacemakers, for they shall be called the children of God."

It is the nature of light to shine and of salt to circulate, therefore are the words true, "Ye are the light of the world," and "Ye are the salt of the earth." Mark well the language, for in both instances the phraseology is precise and cannot be altered without defac-

ing the original conception or changing the root idea. It is a small thing comparatively to carry a light about with you, a kindled lamp that might at any time be extinguished by a gust of wind; it is also but a small thing to carry a bag of salt with you which may soon become empty or be knocked out of your hand. To *be* light and to *be* salt is intensely significant, for that which you *have* may be taken from you, but that which you *are* is yours by right of such possession as results solely from well-earned development.

As a cycle approaches its close (one is closing even now and melting into its successor) those who are the light and the salt are drawn mysteriously together; they are attracted to each other through the subtle agency of some compelling power, or better, some *impelling* force, which brings into the same assembly those who are especially fitted for each other's companionship. The many apartments in the one Father's house are revealed as *distinct,* but not as *separated,* societies of souls. Distinctiveness is beautiful, but separation is the cause of all the jealousies, hatreds, and murders which have ever been committed or ever can be known on earth.

Separateness is death. Distinctiveness is revelation of that marvelous fullness or copiousness of life which inheres in the great I AM and is manifested through the countless entities, which are but expressions of the infinite eternal EGO.

We have, each one of us, all the twelve tribes in us; we even contain the number thirteen, and the still greater dual number twenty-six. There are twelve tribes, but there are twenty-four elders, for male and female must be equally expressed by every individual before the Golden Era stands disclosed . Though we have all the tribes, male and female, (twenty-four) within us, and also the Master, who is both male and female (two) making the mystical twenty-six within our own economy, each one of us will be found in a perfected social and industrial state, in a specific place, engaged in a specific work. There will be eleven tribes dormant and one active in each one of us at any time when we shall be found in the Israel state, which is the enlightened condition for all humanity.

All sorts of experiments will be tried, all sorts of nostrums will be administered through the agency of experimental sociology and political economy; all sorts of plans and projects will be discussed and stated, people will rush hither and thither to find a supposed Christ in a wilderness, on a hill-top, or in a secret chamber; but all these attempted constructions of an Ideal Commonwealth or Republic of Heaven will be vain in the sense that they will fail to accomplish what they set out to fulfill. But they will not be useless, because by means of them many people will gain a

measure of experience required by them as they journey forward to a higher and far nobler realization of their hopeful dreams.

Everybody who is seeking to establish a republic of harmony on earth, will do some good and get some good, but the final ultimation of harmony will not take place till palliative measures are abandoned for radical reform. "Ye must be born anew," or you cannot be healed, though in your old state you may be cured. There is a vast difference between these two —curing and healing, a difference sadly overlooked by the majority of practitioners, regardless of whether they are dealing with the body politic or only the corporeal frame of a solitary individual who applies for mental treatment.

Though astrology, chirology and other branches of occult science are not necessary to highly intuitive natures, we always advocate their intelligent consideration at the hands of the general public; because there are two distinct ways in which they can be made helpful in rendering individuals and communities healthier and happier.

First, let us consider that indications may reveal *destiny* without in any way suggesting *fate,* for, as Mrs. Ursula Gestefeld and other able teachers affirm, fate can be conquered as destiny is made known. Destiny is to be unfolded from within through the agency

of faith and industry. Fate is to be conquered by the unfolding of destiny. The term "fate" properly covers everything circumstantial or incidental which would thwart the fulfillment of our destiny, but when rightly dealt with, it constitutes a portion of that which we employ in the building of the fabric of our personality.

The twelve tribes of Israel in the Apocalypse are as distinct, each from the others, as when they first appeared in Genesis, even though they have become regenerate. They are now like unto precious gems, cut and polished and freed from all alloy. Sapphires do not lose their blue, nor rubies their red light by polishing. Emeralds are still green after the lapidary has expended his best skill upon them; so it is with the redemption of the tribes and all that this expression signifies.

In the Temple which is humanity, there are all manners of precious stones and they are enumerated to signify distinctiveness in individual work. If your light shines and you are like unto a sapphire, you will not shine with the particular glow which would be yours had you resembled an amethyst; but you are all equally precious in the sight of the wise, though the foolish will esteem some of you highly and treat others with disdain.

Many people who pose as teachers before the world

to-day, say there is no science of healing of the nations or of indivduals, because they have not as yet discovered the science of health. Honest you may be and yet ignorant of science, as you may be a good man and yet not know how to solve a simple mathematical problem; furthermore, there may be some problems which you can solve now and others which you cannot solve yet, but all are soluble, and not only soluble *per se,* but by yourself individually, as you grow into a knowledge of how to solve them.

Division of work is orderly, therefore ideal society is divided into groups, but not into factions. There ought to be only one church and one political party; but there will surely be a number of churches and parties until wisdom is sufficiently revealed to unite the sundered, heal breaches and abolish dissentions of every kind through understanding of fundamental unity.

Extraneous authority belongs to an early stage of human growth. Paternalism antedates fraternalism in the evolution of governmental order. So long as a few are enlightened, it is but right that the enlightened few should rule, and it will be so in spite of all your protests, for rulers rule from the same cause that cream rises to the top of the milkpail.

Hereditary rulership is a farce. Put a weak man on the throne and a strong woman will be the ruler

and he the figure-head. Place a weak woman in the place of authority and a strong man will hold the reins of government behind her, and though the people see her figure, they feel his hand of iron. Let a strong man and woman occupy a place of influence together and, as in the case of Queen Victoria and Prince Albert, a joint exercise of authority is felt for the good of the whole community. Weakness always betrays itself in fault finding, while strength is ever self-reliant.

Strong people need capable assistants and they get them, for they have the organizing power which first attracts, and then firmly holds what it has attracted. Great individuals know their own place and keep it; they are consequently never fussy, intrusive or meddlesome. They have neither time nor inclination for gossip, nor are they cast down nor rendered unhappy by the misery and sin around them. They are above sin; they overcome sorrow; being lights they shine into darkness and darkness exists no more; being salt they enter into tainted places and preserve the social fabric from decay. Far too active are they in the accomplishment of good work to spend much time or many tears in bemoaning iniquities. A Master weeps before the resurrection but never after it.

Ascension and glorification represent states beyond tears. Tears there cannot be save in those conditions

of humiliation where the soul is for a while perplexed and bewildered and has not yet finished its victory over all that is meant by Golgotha and Calvary. There are tears on Olivet, but none on Tabor. Transfiguration is too bright to allow of sadness; thus when a life is seen transfigured, its glory is so dazzling that those who have not yet come to know the meaning of transfiguration are smitten down with wonder, so amazed are they at beholding not only another's glory, but a forecast of their own

The twelve tribes in the Apocalypse have come up out of great tribulation (a word derived from the latin *tirbula,* a thistle), or as the passage is otherwise translatable, "out of continual friction," a process of long time irritation. How strangely are we reminded everywhere of the career of Job; we meet that ancient worthy at every turn and we find that he is us and we are he. Where are you in the book of Job? (you are going through it and you are somewhere in it) is always a very pertinent enquiry.

Divine Science and Spiritual Philosophy are expressions; what do they mean? Divine Science is knowledge of how to live! It is biology, anthropology, psychology and theology all rolled into one. The theologian would study God outside of Man; then he needs a Henry Ward Beecher to tell him that his creed probably begins at the wrong end; he must be an

anthropologist or anthropologian, he must know Man before he can know Deity. Some physiologists ignore the psychic body, and some psychologists ignore the flesh. Small fractionists, every one of them! Good meaning people, doubtless, and by no means altogether useless, provided some larger fractionist (lacking integrality) can select the pieces of the various cults and weave them into a beautiful mosaic.

The Pentateuch is still a mosaic, even though "higher critics" should declare that no man named Moses ever wrote any portion of it. In their unillumined state, the twelve sons of Jacob are envious and contentious, and in their unregenerate degree the twelve specially chosen disciples of Jesus are rivalrous. There is a strife among them as to which shall be considered greatest, but so idiotic is the strifeful temper that the mother of the two sons of Zebedee positively requested the Master (though she would be horrified had she understood the import of her words) that one of her sons should be numbered among the goats on the left, and the other among the sheep on the right hand of the Judge of all mankind. It is only ignorance that asks favors in such a way as to implore that one son should sit on the right side and the other son on the left side of a monarch; for the two sides of an earthly monarch are unequal—the right hand ranking higher than the left.

In the celestial state there are no better and no poorer positions. The heavenly state is a condition of harmony, wherein all are fellow-workers; and but one spirit breathes through all, though there are diversities of gifts, all good gifts are equal. Health and harmony are everywhere inseparable. You are a healer exactly in so far as you are a harmonizer, and not a fraction of an inch further, and you are a harmonizer exactly to the extent that you are a comprehensionist and not the least step further.

You must then, if you would heal, study individual peculiarities and eccentricities, not to blame them or eradicate them, but to point to the highest use of all of them. Let there be no shadow of a mistake here; vices are not peculiarities, diseases are not eccentricities, therefore they may not be included in the list of normal differentiations. The cabbage differs from the cauliflower, but the worm in either is a blight. There must be no mildew on any character, no canker eating into any type of servant or service, as you are wise to perceive differences, you will be bold to rebuke iniquities.

All types are redeemable, but in the regeneration the ass remains an ass, but it has become white, and the horse remaining a horse has become white also. There are four horses mentioned in the book of Revelations, but only the white horse is worthy to afford a seat for

the Son of God. In the order of evolution the ass is redeemed first and the horse later, but both are finally regenerated. We can accomplish larger works and subdue stronger appetites only after we have done lesser things and controlled feebler appetites.

In the external or manifest order of the universe, there must be an ingathering of tribes, one by one, till at length all are gathered; for some are elder and some are younger brethren, but no brother is a brother's superior, all are equal. The enumeration of the twelve tribes in the 7th chapter of Revelations is as follows: 1, Judah; 2, Reuben; 3, Gad; 4, Asher; 5, Nepthalim; 6, Mannasses; 7, Simeon; 8, Levi; 9, Issachar; 10, Zebulun; 11, Joseph; 12, Benjamin. Mannasses is the new name for the twelfth tribe now that Dan has departed. There is a great secret in all this, and that secret is the secret of regeneration, even the redemption of the serpent and the restoration of Satan to the state of Lucifer.

Man falls through sensuality, but through transmuted sensuality he rises. Millions of addresses will be given and thousands of books will be written during the next few years on this very question. It cannot be balked or dodged, for the heart of health is in it, and the understanding thereof is the restoration of the "lost word" of the Master, which will heal universally when spoken with faith and understanding of its mighty import.

Regeneration must be complete even to the transformation of Dan into Mannasses, of Judas Iscariot into Matthias, of Satan into Lucifer. Verily there is no evil in reality, but so long as discord exists evil will be present with us in appearance. Redemption is a new thing; the plan of it is to us a novelty. The scheme of salvation is a geometrical design; the plan of redemption is as a sum in mathematics. The example is set by the exampler, but each individual soul must work out its own self-contained salvation. Dispute no longer over the mystery of atonement, for it is now being clearly revealed to all who have eyes to behold and ears to hearken to the unveiling of an age-long mystery.

There must be demonstrative teaching of truth and there must be also dissemination of good through the agency of living influence. "How is it that ye do not understand" are words yet addressible to multitudes who claim to be teachers—not merely disciples in the school of truth. No intelligent observer can fail to see that, though there are myriads of smaller ways, there are but two really great methods through which humanity can be brought to a knowledge of the Law of Life. One of these methods appeals to understanding, the other to affection. One without the other will not work, because we are dual and our needs are correspondingly dual. We act *through* our

intellects, but *from* our *wills,* consequently the love of right precedes right action, but the latter invariably follows close upon the former.

The mistake made by so many practitioners of something they elect to call divine, spiritual or mental healing is, that they look for the correspondences of disorder; and how can it be possible to find the cause of health in the dustbin of disease. It is as reasonable to analyze foul sputum swarming with baccili, expecting to discover therein the remedy for tuberculosis or any other affliction of the lungs or chest, as to hunt amid the symptoms of disorder for the antidote to disease. Because we have transferred a false method from the objective or physical plane of action, does not render the search any less barren of desired result.

As many people are more familiar with astrological than with Israelitish terminology, we will mention ere we close this lesson the twelve kinds of people according to the Zodiacal classification in consecutive order as they are usually given:

First—Aries, the head. Special aptitude for headwork—liability to disease being found always in the region where sensitiveness and susceptibility are greatest, head trouble is brought on in this type of person whenever undue excitement is permitted or disturbance of any mental variety occurs.

Second—Taurus, the neck. Executive ability is the general aptitude of this sign. Throat more easily affected than rest of body

Third—Gemini, shoulders, arms and hands. Chief characteristics; manual dexterity and versatility. Parts of the body indicated by the sign weakest or strongest, according to use or abuse of those organs.

Fourth—Cancer, the breast. Inclined to secret, silent, motherly occupation; conservative in temperament and apt to slowness in motion. Region of the breast most sensitive section of the organism.

Fifth—Leo, the heart. Strong love nature; emotional, adapted to reach the many or the few through geniality and sympathy. The literal heart in persons possessing such a temprament acts very quickly and is more easily thrown out of gear by excitement than any other organ.

Sixth—Virgo, the solar plexus. A synthetic and rational type of mind given to delight in things of the understanding more than in sentiments of the heart. Such natures have intellectual perplexities and for them *rational* mind cure is the only cure.

Seventh—Libra, the hips. Chief disposition is direction of analyzing, weighing and measuring all things. When such people have become disturbed, equilibrium is most readily restored by looking at both sides of a subject, presenting contrasts and showing unity where there cannot be uniformity.

Eighth—Scorpio, the reproductive system. Highly nervous and active temperament, given to passing judgment quickly; standing more in need of caution than any other variety of mankind.

Ninth—Sagittarius, the thighs. Directness of aim and general decisiveness is the strength of this division of humanity; its weakness consists in liability to push ahead onesself regardless of the rights of others.

Tenth—Capricorn, the knees. Persevering, climbing; of ambitious nature, needing to transmute personal ambition into universal aspiration. Such people easily bend, but never break; they are natural burden bearers; their chief weakness is a too materialistic tendency.

Eleventh—Aquarius, the ankles. Capable of affording support to others; not so originative as disseminative; inclined to teach and to water the sown seed; chief liability to disorder through sense of cheerlessness and lack of appreciation of their own and others' efforts.

Twelfth—Pisces, the feet. Adapted by nature for the seemingly lowest services of life; capable of glorifying small activities and doing final things well. Chief tendency to disorder arises through fussiness and careful anxiety concerning petty details. Such people need to see through their actual work (which is often small) to the ideal which it is serving to exter-

nalize in an often humdrum, monotonous, and enigmatical manner.

You will find all these varieties of people among your patients. Remember they are all good, useful, necessary, all equally so, but they need special words adapted to their particular functionings. The work of the wise teacher is always to discriminate and adapt the word of universal truth when dealing with an individual, to the specific needs of that individual, hence the particular value of private and personal, in addition to public and general ministrations.

LESSON V.

ENIGMAS CONFRONTED IN HEALING.

Though we can often very clearly trace the connection between an outward condition and its inward producing cause, there are many cases frequently presented to our notice where it seems incredible that any correspondence whatever can exist between the phase of disorder afflicting a chronic invalid and the mental disposition of the afflicted person. A frequent example is that supplied in cases of gout, rheumatism, stiff joints, etc., which are commonly attributed to stubborness and selfishness. "They are a stiff-necked and rebellious people" is a very old complaint made concerning Israel by Israel's greatest seers and prophets. Doubtless the originating cause of such ailments as these just enumerated, and many others of similar nature, is rightly defined as stubborn obstinacy and undue self-seeking in thought, if not in action; still there are many occasions when we meet with apparent contradictions of this general rule—contradictions so flagrant that we feel almost tempted to quote the old fallacy, "Exceptions prove the rule," and offer it in explanation of what is seemingly otherwise inexplicable.

Such a subterfuge, however, is thoroughly unscientific; for we know there are no exceptions to the rule in mathematics, and unless our metaphysics are in strict

accord with mathematical reasoning, we are in a sorry plight; it will not therefore do to plead exceptions to the rule, for a true rule is undeviating. Another explanation offers itself which is far more worthy of sober consideration, viz., hereditary tendency; and still another yet worthier of our regard, viz., present susceptibility to surrounding influences.

Mrs. Gestefeld in her admirable book, "How We Master Our Fate," has a chapter on "The Power and the Powerlessness of Heredity," in which it is clearly shown, that on the sense plane of our existence, heredity holds us till we have overcome hereditary tendencies. The word tendency is a correct one, for there are no hereditary virtues, vices or diseases, but only tendency or bias toward a particular expression of strength or weakness in a given direction can be inherited. This inheritance is vanquishable; nothing being invincible except the divinity within us which is sure to assert itself triumphantly at some time, somewhere. Hereditary dispositions are seemingly unconquerable in many instances, because no effort is put forth to conquer them; it seems indeed that inherited weaknesses are tacitly admitted to hold sway, and the plea is made for them that they are inheritances, therefore we must give in to them, no matter how we may detest them or how earnestly we may long to be delivered from the burden of them.

Mistakes of the most radical and wide-reaching character are made in connection with heredity, which is only "original sin" in a pseudo-scientific instead of a would-be religious dress. Inheritances can be thrown away! Because you have inherited property does not mean that you cannot get rid of it. If property has been left to you you are responsible for what you do with it, but you need not allow it to do anything with you. Here we come to revoking the inheritance,—cutting off the entail,—attaining to the commencement of the regenerate state,—breaking with our past and letting the dead past bury its dead.

Do not deny the fact of mortal heredity when conversing with patients who are suffering through bondage to it, but explain to them the way of escape It bewilders people most unnecessarily to deny the existence of what is, to them, self-evident, but no conversation is so helpful as an encouraging talk which shows a way out of the mire on to solid rock. When a special weakness oppresses the unselfish child of a selfish parent, remember that the son need not continue to bear affliction in consequence of the father's iniquity. Show as clearly as you possibly can how conditions are subjectively perpetuated and objectively revealed; and then at once proceed to apply your statements to the case immediately in hand.

Reason somewhat thus: Your mother may have

been obstinate and unyielding to conviction, a very trying person in many ways, but you have seen from early childhood the error of that way, so that instead of walking in her footsteps, so far as they were erroneous, you have resolved to be gentle, patient, considerate of others and generally unselfish. Your affliction springs from not having broken loose from the subjective family bondage in which you are held. You have never freed yourself; you have not yet severed the cord which still binds you to your unhappy ancestry. You must free yourself, but a healer can help you to do it.

Here comes in the most vital gist and application of the law of healing science; and there is a healing *science,* not merely an art of healing, though in their ignorance of the law whereby healing is rendered scientific, many practitioners stop short with a half demonstrable theory.

In conquering hereditary tendencies it is absolutely necessary to affirm your own power over what would continue to exercise sway in your organism did you not rise above it. Hereditary tendencies work secretly in many places where we least think of them as residing, and because of their deeply veiled character they render manifest conditions enigmatical, but not therefore insuperable. Our present access to the boundless reservoir of divine strength must be confidently and persistently affirmed till the limitations of ancestry

drop away one by one, till at length they have all departed. But always remember they are not going to depart because you tell them to go; on the contrary, the more you think of them the more vigorous they are likely to become. Denials of the common sort resemble shaving off of hair, which certainly is not its eradication, for everybody knows that the more frequently a beard or mustache is shaved off, the stronger the roots appear to become; therefore shaving is often recommended for increasing the vigor of the hair.

As natural law is the same on all planes and in all varieties of expression, disagreeable tendencies are aggravated and intensified in consequence of the attention called to them by mistaken formulas for treatment. "Whatsoever things are excellent and of good repute, think on these things," is indeed a wise counsel, and we need not longer wonder at the seemingly miraculous cures effected by Paul and his brother apostles in the first Christian century, as compared with the meagre results attending the practice of so many practitioners of a later day, when we consider the great insight into law displayed by the few really great healers of olden days, an insight which stands forth in glowing conspicuousness in such magnificent sentences as the one just quoted.

There is nothing excellent and nothing of good repute in asthma, catarrh and a host of other abomi-

nable ailments, with which no one would ever be afflicted if we did but learn and practice a correct system of breathing.

A wise healer might reason as follows: "I do not pronounce you free from bronchitis or any other malady when I give you a scientific treatment, for I never allow myself to dwell on a word which expresses an idea of which I desire to rid you. I know enough of the law of correspondences to turn the tables on the enemy by employing suggestion in such a way as to suggest to you that you can and do breathe freely and perfectly. I declare to you that your entire vocal anatomy is perfect." Exactly at this point comes in the necessity for enforcing the often neglected fact, that when one who is treating another suggests to that other that he should breathe correctly, the two must breathe together who formerly breathed widely apart.

Whenever a company of musicians breathe together, they play far more correctly than when they fail thus to harmonize in breath. The patient does not inhale the healer's breath, nor does the healer inhale the patient's breath, which would be far worse; but the healer suggests to the patient that they shall breathe together, and as the healer is already breathing in a far more wholesome and scientific manner than is the patient, it begins to come to pass that the invalid breathes away his invalided condition through com-

mencing to inhale and exhale scientifically, *i. e.,* in harmony with universal order.

Some cases are harder to deal with and take longer time to cure than others, not because the type of disease is any more serious in those cases than in others, but because of the leech-like tenacity with which many people clutch beliefs which they have inherited and of which they are personally unconscious. Unconsciousness of this sort is simply thoughtlessness.

It is surprising how much we take for granted, or as a matter of course, which we should never think of accepting as reasonable or true were it proposed to us as a new suggestion. New suggestions which are destined to take the place of old fallacious mental *substrata* must appeal directly to reason in the clearest and most convincing manner. New thoughts compel attention! new ideas command either respect or opposition; they never pass unchallenged. No preacher, lecturer, or author ever gives a new idea to the world but he challenges attention which is friendly or unfriendly according to the nature of the idea presented, and the temper of the people to whom it is presented. Chronic invalids and all people suffering from hereditary distemper are sorely in need of new thoughts; and if they are shocked and enraged at first, we should never be

alarmed or disturbed, because excitement follows a stirring appeal to dormant consciousness.

Hereditary leanings show forth in the most trifling as well as in the more important groups of habits, and it is often difficult at first to trace any connection between so simple a habit as the obvious one of concession to prevailing customs and the deep seated weakness which is holding a victim in chains who might otherwise be free from all fetters. Some people have inherited a belief that they can eat only certain kinds of food; that they must rise at a certain hour, say seven o'clock every morning, and that they must be in bed at ten or eleven, or some other definitely prescribed hour, otherwise they will lose their "beauty sleep" or something else vainly imagined by people who are in total ignorance of the law of thought expression. Now these errors would be hardly worth challenging and refuting were it not for the fact that they cause untold misery to many honorable persons who, because they entertain them, are bound by them.

A night clerk at a hotel, a printer, reporter, night editor or some other person obliged to be up all night and who must therefore sleep during the day, need not be ill or any less well than his neighbor who works by day and sleeps by night. But many people will naturally enough enquire, are there not fit

times for active exercise and legitimate periods for repose? Certainly there are; but different people engaged in varying occupations can be equally healthy provided they conform their thoughts to the activities in which they are engaged; and further do we contend that if one kind of work and place is really better suited to some special individual than another would be, there is force or potency enough in well sustained silent affirmation to bring about the identical change in outward circumstances, which will render such most desirable from the standpoint of that particular individual.

Heredity is greatly over estimated. It is a sign of the highest culture of the present age to largely discountenance belief in it and turn toward the more liberal and wiser philosophy now happily increasing in vogue—of maintaining the right of the individual to choose his own career regardless of the position supplied by forefathers. Such hereditary names as Baker, Miller, Taylor and many others, prove that we have well-nigh outgrown that servility to heredity which formerly reigned almost supreme in every part of Europe and which still prevails in some sections of the East. We are introduced to a Mr. Brewer and then to a Mr. Butcher and we find that one is a clergyman and the other a district attorney, and we express no astonishment at

the incongruity; but had we lived two or three hundred years ago, we should have met with no Bakers except their occupation justified their title, and we should have taken it almost as a matter of course, that the son should follow commercially, as well as otherwise, in the footsteps of his father.

If there were really such a *law of heredity* as many affect to believe in, we should certainly see its operation exactly where we do not find it. Strongly individualized children are very apt to grow up so extremely unlike their parents and all their near relatives, that it is difficult to believe that they do indeed belong to the family into which they were born.

No theosophical tenet of reincarnation, or of the effects of Karma accumulated in a previous existence, is anything like so dumbfounding as the conventional belief in heredity, which voices itself in the stale platitude, "Like father, like son." A much wiser proverb reads, "The boy is father of the man;" this latter may be accepted and acted upon, as it affords a spur to exertion in youth under conviction that manhood will reveal the good results of noble preparation for maturity.

What passes for heredity in many cases is only the outcome of multiplied suggestions which take very great hold upon sensitive dispositions, though less susceptible natures are often but little affected by

them. Here comes in a good word for "unruly" children, many of whom are only protesting instinctively against the unwisdom of blinded parents who are too bigoted, ignorant or domineering to respect the right of a child to individual expression. The most rebellious child in many a family is by far the healthiest and grows up the finest, most useful and successful man or woman. Why is this the case? We do not place a premium on rebelliousness, but we do maintain that when a system of training is anti-educational,—its effect being to repress instead of to unfold,—healthy children are neither naughty or lacking in natural affection, because they honor their native instinct of self-protection and try to show their elders the mistake they are making in trying to force children into unnatural grooves.

Selfishness frequently revenges itself upon the unselfish, provided these latter are weak and unresisting; and here comes a much needed solution of many of our hardest problems. Selfish people exact services from the unselfish, which the unselfish have no right to render, and in the rendering of which equity is outraged, and no one can outrage equity without having to pay the penalty, even to the uttermost farthing. Society is benefited, the progress of the human race is assisted by justice and benevolence, therefore universal law or order, which ever makes

steadily for righteousness, necessarily opposes all weak truckling to error, and instead of rewarding the knock-kneed sycophant who bows to tyranny and practices self-abnegation, this uncompromising law deals its heaviest blows on the poor, weak, trembling creatures who are ever ready to immolate themselves upon the altar of unrighteous concession to injustice.

Now we have a clue to the origin of the selfishness expressed in unselfish Aunt Jemima's rheumatism, and self-sacrificing Sister Lucretia's stiff neck and unbendable finger joints. You dear, misguided women, are reaping what you have encouraged others to sow, and though your intentions were excellent, your judgment was lamentably at fault. You must remember in future that the selfishness you are catering to in your brother Tom or your niece Jane is quite as detrimental to the welfare of the social fabric as though you practiced it yourself. Remember, we implore you, that whoever assists another to develop any trait on encourage any tendency, is held responsible therefor, even as though he were himself the active, actual culprit.

Correspondences are not so difficult to trace when this torchlight blazes the path of their discovery. In examining any case that may come under your immediate notice and demand attention from you, it is

always essential that you should carefully discriminate between embodied and reflected conditions. Because so little of this needed discrimination is commonly employed, much confusion obtains concerning the slow development of the process of healing in one case and the almost instantaneous relief effected in another, even when two cases are apparently of equal long standing and gravity, and equally faithful treatment is given in both instances.

Swedenborg has wisely told all who will listen to him that thought gives *presence,* but only love brings *conjunction.* Were people to discriminate closely between these two important words, *presence* and *conjunction,* they would see daylight where darkness now reigns. The presence of a disorder, as to its symptoms, is often due exclusively to one's participation in the thought of another, and we all know how many people in these nervous times are intensely susceptible to each other's mental state and physical conditions also. Epidemics spread through the contagion of sympathy even where there is no conscious fear and where there is no other predisposition to attack, save the very prevalent one of yielding to the thoughts and beliefs and adopting the practices of one's neighbors unreasonably.

If people are conjoined in a state of discord, *i. e.,* if they are in the affection of an inharmony, they can-

not possibly be substantially benefited unless or until they are emancipated from the clutch of that misguided affection. Positive, moral, educational work needs to be done in such instances, but in the other group of cases referred to, where only reflected conditions are present, an emancipating word is all that needs to be spoken, and provided it is spoken it matters very little, if at all, how it is spoken, whether silently or aloud, or first aloud and then silently, or *vice versa.* Any reader of the foregoing pages who is disposed to give careful thought and earnest attention to the work of healing, will quickly be able to make use of the hints already given, but to emphasize the leading points as forcibly as possible, we shall throw the remainder of this lesson into the form of a brief catechism which will be found extremely convenient for ready reference.

The following questions are in susbtance such as are most frequently put by earnest students inquiring along this particular line of study. The answers are in substance replies which have given much help to many questioners who have found themselves able to practically apply the suggestions therein contained.

(*Q.*) Do you teach that separate phases of disorder, such as gout, rheumatism, sore throat, etc., proceed from some definite state of mental confu-

sion or inharmony, and that there is a specific formula (if we only knew it) for the eradication of each distinct variety of disorder?

(*A.*) Such a conclusion is warranted by research and observation, but only so far as the first cause or origin of such distempers is concerned. Very often the first cause of the disorder is far back of the person now suffering from it; therefore, though you are always right in giving affirmative treatments declaring the reality of the exact opposite of the manifest distemper, you are not just to your patient if you universally insist that one who is now afflicted in a special manner, has brought that particular affliction upon himself by indulgence in the error of which the disease is a phenomenal outpicturing.

(*Q.*) But if what you have just declared is true, how do you account for the presence of a disorder in a person who has not begotten it from his own thought? how did he contract it,—from others?

(*A.*) Yes, and through weak susceptibility to their erroneous states of thought and action. The question becomes quite pathetic at this point, and still more so as we follow it to its logical conclusion; for having to face facts we are compelled to admit that persons who abhor sensuality are often victimized by what they detest, and persons whose own dispositions are toward temperance in all things are vic-

timized by their grief in consequence of others' inebriety.

(*Q.*) But are not many cases, according to this view, hopeless? how, for instance, can a wife, husband, child, or parent fail to be deeply concerned over the wrong doing of so near and well beloved a relative? Do you advocate callous indifference to those around us? is unconcern for others the only way of salvation for ourselves?

(*A.*) We do not advocate callousness or indifferentism, but we do insist that there is a far higher way of dealing with people who are engulfed in error than the method usually adopted, which is to try and deal with the error. Correct practice deals with the individual whom the error has temporarily overcome, in order that he may rise to a sense of his own innate nobility and voluntarily arise out of subserviency to lower desires to mastery over every lust or appetite which wars against the soul. You must heal yourself in so far as this, that you are no longer afflicted as you once were by the degradation of those about you, for not until you can truthfully say, "None of these things move me," will you be able to help others to move the things out of their path which are now moving them in wrong directions. Master and servant to the same thing at the same time we cannot be. It stands to reason that if you are being mastered by

the errors with which you are surrounded, you are one of the victims of those errors. While you remain a victim, you cannot effectually pose as a conqueror, however brave the words may be which fall from your tongue, for they do not express the feelings of your inner nature.

(*Q.*) But what are people to do when they are forced by circumstances to live in an atmosphere of perpetual discord, and are even bound to associate in the most intimate manner with persons whose lives are impure?

(*A.*) It is necessary to teach that the only inevitable circumstance which surrounds anybody is his own occult atmosphere or *aura,* and when this affords protection, he is safe no matter where he may be. The entire question of susceptibility and non-susceptibility is wrapped up in the open doctrine of theosophy. The neophyte who becomes a hierophant, becomes such exactly in proportion as he learns how to gain control over his personal emanations. A MASTER is one who has built for himself a wall of protection around his personality which shuts out all intruders. Whilst you are building your wall, you are of course less capable of resistance to adverse conditions than after you have fully constructed it, but if anyone sets to work in real earnest to build this psychic parapet, he is sure to eventually succeed. Suc-

cess is always gradually obtained, but it is promoted by taking note of even the smallest victories and refusing to dwell upon even the largest defeats. Victories are real. Defeats are simply negative expressions, showing that triumphs though winable are not yet won. To give in to the thought that you must submit to anything, hinders progress and hampers growth, while to determinately affirm that the mastery is in your own power, and that you can and will rise superior to every limitation, is the sure road to final victory.

(*Q.*) But granting all you say concerning our own protection, how are we, on such terms, to help our brethren on to higher levels of attainment? Are we to selfishly protect ourselves and leave those nearest and dearest to us to suffer the direful consequences of their transgressions?

(*A.*) There are two ways only whereby we can truly help others; one is by silent influence, the other by good example, and in both these ways shall we prove inestimably useful to those around us, so soon as we have conquered our weakness which cannot uplift others and certainly does depress us. When you are strong in your own might, you are a tower of strength to those about you, for virtue goes forth from you, and as people who are easily led astray are highly susceptible, your quiet, persuasive influence in their

vicinity causes them to feel a leading or prompting in a new and higher direction. Just as temptations to wrong doing are silent and insidious in many instances,—and the silent foe entraps the victim unawares by stealth,—so are temptations to righteousness stealthy and insidious also. As evil thoughts are insinuated, so are good thoughts insinuated through the medium of a common communicating atmosphere. Remember that the tremulous ether all about us is the unseen medium by means of which all conceivable varieties of mental impressions are conveyed from place to place, and it depends upon what you give the breezes to bear, as to what freight they will carry for you.

Then as to oral suggestion, outward example, and all that pertains to the objective theatre of existence, no good ever comes from raging or weeping, or as people say, "carrying on" and showing that you are "feeling badly." Strength, not weakness, imperviousness, not a state that succumbs, furnishes healing pabulum; therefore the words "heal thyself" and "when thou art converted strengthen thy brethren" call for much wider and wiser commentary than they usually receive. It is weakness and weakness only, in nine case out of every ten, that is the cause of seemingly unmerited suffering; therefore the "sinful" theory of the origin of disease needs modification, or

at least explanation, for though true at root, it is very often pitiably misapplied, and misapplication may do a cruel wrong to a tender sensitive nature. Discrimination sees the distinction between grieving over another's sin and thereby getting some of the effect of it yourself through dwelling upon it, and indulging in your own mind the error you condemn in another; also between living a selfish life for purposes of personal gratification, and a protest against weak yielding to the exactions of others and allowing yourself to become *particeps criminis* in their offence.

(*Q*). But does it not seem hard and unfair that we should be punished for the sins of others, especially when we are self-denying enough to forego our own pleasure for others' happiness?

(*A*.) Just at that point the world makes the greatest of all its mistakes and falls into the most grievous of all its errors. The truth concerning this matter, hard though it may sound to unaccustomed ears, is that we richly deserve to pay in our own persons part of the penalty which inevitably falls upon those who are our partners in guilt; for we cannot be guiltless when we encourage wrong in those about us. Truly we are not their judges, but we are our own; therefore, though we have no right to condemn them for doing what they may not see to be wrong, we are culpable the very instant we participate in and minister to their

blunders. The idle girl who wastes her time in the parlor while her mother is slaving in the kitchen ought not to be encouraged in such shameful indolence, and it is fully as much, if not *more,* the fault of the silly parent than of the stupid girl that the latter is in such an immoral condition of dependence upon the toil of another. Those who encourage wrongs are themselves wrongdoers, and though you are not called upon to condemn your neighbors because their standards of morality differ from your own, you cannot be other than negligent and crime-fostering if you yield to unrighteous demands upon your own time and energy. *Fearlessness is absolutely essential to health and all high ethical attainment.*

LESSON VI.

OUR BODIES, WHAT ARE THEY? HOW SHALL WE DEAL WITH THEM?

The general impression among those who are just beginning to look into any phase of mental healing, is that the physical body is sometimes in need of special treatment, and that in order to remove ailments which are manifested by means of it we must do something to the body in the way of directly treating it.

Such a position is utterly unsound and illogical from any metaphysical point of view, because it introduces into mental practice methods which rightly belong only in the field of physical medicine. We do not discountenance the honest efforts of the medical profession, because doctors of *materia medica* administer potions and powders in a physical manner which is consistent with their avowed claim that it is the physical structure which needs to be dealt with, and according to their theory, the disease which needs overcoming is lodged there.

Mental healers, to be consistent, must take the opposite stand and declare that men and women, themselves, not their physical shapes, need treatment, consequently I give you a treatment or you give me a treatment, but I do not treat your physical body nor

do you treat mine, if we are truly and intelligently engaged in the work of mental treatment.

A great deal of the opposition to mental suggestion with healing intent, which has long prevailed, and (though in far less degree than formerly) still prevails in the popular mind, is due to the fact that mental therapeutists themselves have not made sufficiently clear statements as to the nature of the work they are seeking to perform.

When some demurrer rises to object to my treating his physical body with my thought, what can I say to him? I answer that I should never attempt to do anything of the sort, but that were he to apply to me for a mental treatment and I saw fit to respond to his request and give him one to the best of my ability, I should treat him to a lesson in the exercise of self-control over his body.

Self-ownership is very imperfectly admitted and very poorly comprehended, most people seeming to think that all power is delegated to somebody or something other than themselves, and that they get all the benefits they receive through the action of external agencies, therefore if they are to recover or improve some outside agent must work on their behalf. This undeveloped theory of substitution is an error from the start and needs the most complete refutation ere we can reasonably hope to see rising up around us a

new and healthier race of humanity. My body is my property, and your body is yours, therefore you have no right to run my organism for me nor have I any right to run yours for you.

When one is suffering from physical decreptitude it is an evidence that his psychic force does not sufficiently permeate his physical frame. The sleeping soul needs awakening out of sleep. The call must be made to the dormant energy of the sleeper. Longfellow must have keenly realized this when he wrote those memorable words:

> "For the soul is dead that slumbers,
> And things are not what they seem."

This sleeping *psyche* is in a deathlike trance and needs to be awakened out of sleep. "The soul that sinneth it shall die," is to many readers and commentators one of the most difficult passages in the entire Bible, but it is not difficult at all when we take the hint from Columbia's representative bard and meditate upon the philosophy embodied in his "Psalm of Life."

The poet far oftener than the scholastic theologian throws light on dark sayings and mysterious parables, for the poet is apt to be a seer and seers are prophets. Prophets have the gift of interior discernment, and discernment is insight which peers below the veil of the temporary letter and discloses the immortal spirit of all true teaching. The sleeping psyche is a "dead"

or "lost" soul, but death and loss are only appearances; there are no real losses and no genuine deaths in the universe. Read thoughtfully Whittier's poem "A Lost Soul" and remember Edna Lyall's definition of lost—*not yet found.*

When we realize that all disorders mapped out in the physical body are simply registrations of inward states, we shall see that to *arouse* is to *heal,* and that there can be no healing where there is no arousing of dormant consciousness to intelligent activity. To vivify and to revive will stand correctly as descriptive of the two distinct portions of the work needed to be done. My physical organism has no power to say or do anything. I who own it must operate it, and if I am too ignorant or thoughtless to operate it aright I need lessons in the proper management of the machinery I hold in charge.

Healers who are not teachers are very shallow benefactors if benefactors they be, for they do but stave off a crisis which is sure to come sooner or later. As to those intellectually lazy people who want to get well and yet remain utterly ignorant of the science of health, can we be conscientious or sincere if we cater to their false wants, and go on encouraging them in their pet delusion that they are in no wise to blame for their sicknesses, while they go on believing that their ailments are all due to some force over which

they can exercise no control but which controls them most effectually?

We must face the issue boldly and meet the adversary of false belief in hand to hand encounter wherever we discover it, but let no one say that this course of action means resistance to error by the employment of another kind of error. Such a doctrine is pernicious in the extreme and cannot be made to harmonize with any correct view of healing ministries. Truth and falsehood are contradictories; the one extinguishes the other, for they cannot possibly occupy the same ground together, their very natures being diametrically opposed, the one being the child of light, the other a creature of darkness. Let in light and darkness is no more. There never was any such entity as darkness, as there never was any such entity as weakness or poverty or any other negation which is but a name given to a nonentity.

It ought not to be difficult for any rational child to understand the basic principle of mental healing, for it is quite as simple as A B C and its very simplicity makes it peculiarly acceptable to the unsophisticated child-consciousness from which there is no mass of established false belief or strongly intrenched error to be removed.

A child may complain of weakness which only means lack of strength, and directly a child does thus

complain he is ready to receive not only a mental treatment but a practical lesson in self-healing which is only self-training, self-enlargement, self-improvement, self-elevation or whatever else of that sort you choose to call it. Weakness is manifested in the physical organism, but weakness is an evident lack of conscious spiritual strength, and how shall we seek to arouse this weakling to a sense of power if not by an orderly course of suggestive treatment? Suggestions even though sometimes called *hypnotic,* are by no means necessarily connected either with natural or artificial sleep, therefore the word hypnotism (from the Greek *hypnos,* sleep) is not always a well-advised word. It is, however, very often used by people who are satisfied with simple suggestive treatment, but do not insist that sleep should be induced during treatment, though it must be confessed that natural sleep is not only a great aid to recovery of temporarily lost energy, but is a gateway through which much knowledge can flow subjectively for subsequent objective externalization.

Sleep of the physical organism is often wakefulness of the soul, while sleep of the soul is contemporary with intense bodily wakefulness. There are two sides to every one of us, an outside and an inside, and we have all two kinds of sight, *outsight* and *insight,* but very rarely do we find a seer like Sweden-

borg who can see and hear subjectively and objectively at the same time. Our physical organisms are two-sided, and we all know from experience that internal disorders express themselves outwardly in course of evolutionary processes, unless they are overcome before they have progressed so far as to become visible on the surface of the physical structure.

The theatre of all vital activities is within, therefore internal remedies are admittedly superior to external applications. Not what you rub onto the skin but what you take into the stomach is of chief importance from the dietary standpoint. All the benefit that can ever be derived from outward applications is that what is outwardly applied may soak in and eventually reach the vitals. Disorder being only the contradictory of order, proceeds to manifestation—just as its opposite, order, proceeds. Health is first an inward possession realized by the individual as his inherent birthright, then the entire external responds gradually to this indwelling force, and at length to the very surface of the skin is health made manifest. Disease also commences behind the physical scenes, on the other side of the screen we *call* the body, and eventually the body succumbs to the undermining process which is kept up in secret till at length the secret is out and the body tells the tale of woe in its every lineament.

To many people there seems a breath of falsehood in the statement, "I can see even though I appear blind" or "I can hear even though I appear deaf," and many kindred sayings, but no deep reasoner can object to such affirmations when he realizes that there must first take place on the unseen plane whatever is to be ultimately manifested on the physical or visible plane of operation. No one objects when he is told that roots of teeth must grow unseen before projecting molars pierce the gums, and no one denies that roots of hair must develop below the scalp before the head can be covered with hirsute adornment. If, then, the order of nature's working be thus far admitted, why not go still farther along the same line and allow that we must realize inwardly that which, later on, we shall express outwardly.

We limit nature's operations by our impertinent interferences with her beneficent activities. Every word of hope is an assistant, every iota of expectation on the right side of a question is a help. We can at least refrain from making discouraging statements, and even though some of us may be prepared to grant less than others on the score of a complete remodeling of a wasted physique by mental methods, we can all at least afford to consider the advantages which must certainly accrue from mental treatment, even though the exterior results be not immediately forthcoming.

How would you treat a person suffering from blindness when expert oculists have declared there is no chance of his ever regaining sight? is a question often put to mental practitioners. Our answer is at least twofold. Our first concern would be to affirm spiritual sight, (clairvoyance if you like to call it so,) and adhere strongly to the declaration that sight is a spiritual power. The psychical side of the faculty of sight, which does not depend on material orbs of vision, is then instantly appealed to, and there is no opposition manifested on the part of the average patient to a statement which transcends all phenomena to which oculists and opticians are accustomed to refer.

We need not disguise our real sentiments, and we are less than honest if we seek to evade issues we are in honor bound to face. One of these telling issues is the question of how far we are justified in insisting that *material* sight will necessarily be *gained* or *restored,* as the case may be, through mental treatment. We have known of cases where there was every reason to believe that the optic nerve was entirely destroyed, giving evidence of such remarkable clairvoyance that they could safely go about alone in the most crowded parts of busy cities, as this "second sight," as it is sometimes called, entirely made up for total absence of external vision. The very best conditions for recovering physical sight are afforded when the mind is

at rest, the patient having ceased to feel anxiety, or to indulge in worry over exterior benefits or the lack of them. That wonderful force in nature, *Vis Medicatrix Naturae,* which is always working in the direction of healing is something we can never wholly define, but we know we are giving it the freest opportunity to operate when we have ceased to interfere with its beneficent activities.

If persons can only be led to discontinue all thought about their "poor eyes," "poor ears," "poor lungs," "poor stomachs," those poor members will soon grow richer. Though we cannot intellectually coincide with so absurd a statement as "you have no body," "you have no eyes," or any other unscientific jargon, which must appear ludicrous to the majority of moderately intelligent people, we can readily conceive that out of experiences of a beneficial sort accruing (at least in seeming) from such strange denials, may be evolved a rational philosophy of at least a single department of healing practice. The physical body does not need the amount of *treatment* it ordinarily receives; it is indeed far better off when let alone and "left to nature," than when perpetually irritated by some one's excited mental action brought continually to bear upon it.

Some people are so peculiar in their mental make-up that they are only reached at first by extravagant

statements which, later on, they come to regard as unscientific and absurd, and as a vast number of people who are capable of doing rudimentary work in the field of mental therapeutics are *feelers* rather than *knowers,* sentimentalists rather than rationalists, they are in no way deterred by incongruous expressions; on the contrary they revel in them, regarding them as the language of a noble cult altogether superior to the commonplaceness of accepted terminology. Deliverance from fear concerning the physical organism is the object sought, and in order to gain this end recourse is sometimes had to mirth-provoking language, a circumstance we are inclined to deprecate because it occasions needless confusion and arouses in the popular mind much preventable hostility.

To be redeemed from all fear of physical distemper it is necessary to take all thought off those organs which have heretofore been affected parts; therefore, if one shall simply affirm "I am spiritual, my real body is spiritual," such a statement is of great help, and it certainly does not imply the absurdity contained in the denial of the existence of the physical body or any part of it. We have specially remarked upon these aspects of the question, because not only the medical profession, which is now taking quite kindly to "suggestive" treatment, but many outside the ranks of medicine are interesting themselves in showing up

the fallacies and inconsistencies of a form of diction which some people actually think is an integral part of mental treatment, while it is only a vanishing idiosyncrasy.

Deafness is a very persistent malady and is almost inevitable wherever stubborness is fostered and aggressive self-will is extolled. Deafness proceeds mentally from obstinacy, also from severe mental strain. The great musical composer Beethoven with all his excellencies was, according to his most friendly biographers, of a very stubborn disposition even from earliest childhood, and though he suffered from various other ailments in addition to deafness, it was his hardness of hearing which caused him his chief distress as it hampered most his career as a musician. To say that he rose to sublime heights, despite this painful limitation, is not saying that the limitation was no defect, and when we look still closer into this great man's career and further analyze his character, we find that another of his grave defects was *indiscrimination,* as evidenced in his foolish spoiling of his youthful nephew upon whom he showered every advantage, and who turned out as badly as over-indulged children are apt to do. It may seem to some of Beethoven's enthusiastic admirers little short of sacrilege to thus daringly allude to weaknesses in the nature of so truly exemplary a man, but his innate

nobleness of temper caused him to urge upon his dearest friend, that should his biography be written his weakness, as well as his strong points, should be exhibited. We ought not to censure or to harshly criticise the petty weaknesses, which cast small shadows across the great and noble lives of the world's illustrious heroes, at the same time we are guilty of no ingratitude or irreverence when we seek to learn needed lessons even from the frailties of those we most admire and love.

As conspicuous virtues are examples and inspirations, so are the limitations of others warnings to us that we may avoid what is unhandsome in our own behavior. Two rules should always be observed by those who seek to heal: One is that no error may ever be condoned; the other is that no weakness may ever be held up to ridicule or shame, so as to depress the very people we are most earnestly seeking to deliver out of darkness. Speak your word bravely on the side of the particular aspect or phase of strength which any manifest weakness opposes, but on no account allow that weakness to form the subject of the treatment. We need to be very rigid in the use of words, remembering that the following noble texts contain no idle threats and no empty promises: "For every idle word that men shall speak they must render an account in the day of judgment," and ,"By thy words thou shalt

be justified and by thy words thou shalt be condemned."

Nothing can be further from salutary than the mistaken theory that diseases are to be treated mentally, yet we frequently hear persons of good average intelligence inquire, "How do you treat *catarrh, asthma,* or some other malady," as though it were necessary, or even permissible, (which it is not) to treat a malady at all? Correct expressions are such as these: "I am treating Harry for perfect hearing, George for perfect sight, Charles for perfect digestion, James for perfect breathing," and so on through the entire list of legitimate and desirable special treatments, while beyond all specializations and specifications there is a general treatment applicable to everybody, which can be mentioned in such phrase as: "I am treating Hannah for perfect health."

The two sets of phrases above mentioned are both correct, but the latter is greater, because more inclusive and universally appropriate, than the former. Perfect health and its enjoyment must include sight, hearing, breathing and all else that goes to make up a satisfactory and harmonious condition. We always dwell particularly upon this greater, fuller mode of treatment, not only because of its wide inclusiveness, but because it is often very difficult to determine what particular good thought needs sending out to a special

patient. Specific treatments are, of course, lawful, where the felt or manifest need is for the cultivation or enlargement of some special excellence, such as patience, gentleness, firmness or any other quality which may be insufficiently expressed.

Irritability of temper produces skin eruptions and gives a general burning, itching sensation on the surface of the body.

Moles, warts, corns, bunions and all sorts of annoying little disfigurements, which are sometimes painful as well as unsightly, show plainly the effects of worry over material trifles, which do not always, however, appear trifles by any means to the worrier, who has so exaggerated the importance of petty details that molehills have become mountains in his esteem. "Don't worry" is an excellent motto, but so fine a piece of advice is difficult to follow, because it is couched in negative language. The words "don't worry" suggest worrying, for you are using the name of the very fault you are seeking to help yourselves and others to avoid when you organize a "Don't Worry Club," useful as such an organization, in some respects, undoubtedly is, until the public grows to the employment of better language.

So long has the world been pestered with "don't" that it seems almost impossible at first to confine oneself to a *scientific,* which is an exclusively *affirmative,*

vocabulary. "This is the way, walk ye in it." "This do and thou shalt live." "Wash seven times in Jordan," and all such commands (not prohibitions) are healing formulas because they point out the right road and do not suggest the wrong, though they clearly reveal error to be error by proving truth to be truth. No one ever recites the Multiplication Table correctly without refuting every false statement that can be imagined in connection with multiplication, therefore the Multiplication Table is a universal healing formula and can be successfully introduced everywhere.

We are interested in the formation of Metaphysical Societies, the members of which recite the Multiplication Table with definite intentions. Very great good can accrue from so doing, because we find therein a common ground of agreement between Jews and Gentiles, Catholics and Protestants, Spiritualists and Materialists, and all denominations besides. When there is a way open to us for proving the power of benevolent thought we ought not to refuse to take advantage of it, and when it comes to the recitation of the Multiplication Table with a common intention and expectation combined, we can none of us object provided we are in sympathy with the end for which it is recited. Both public and private recitations are beneficial, and to test their efficiency it is only neces-

sary to fix upon a laudable object and repeat the tables with the intention and expectation that good will result, not from a monotonous, parrot-like repetition of words, but in consequence of united desire and expectation. With most people some tangible aid to concentration seems desirable, if not positively necessary, and as you may ransack the archives of the whole world's literature and fail to find any philosophical or religious sentences which everybody will agree upon, we have fallen back on mathematical certitudes.

As we are positively centered in our conviction that there is a *science of health* and a purely scientific mode of mental healing, we are especially glad to introduce into our own work and recommend to others a set of statements belonging to what is universally acknowledged as exact science. We are not seeking to enforce a restricted method of working upon any of our readers; we only testify to what we have proved in our experience, and we have certainly noticed how remarkable are the benefits flowing from a purely concordant act. Disease is nothing but discord, no matter, therefore, where it may appear most prominently, it is but a molecular discord evidencing a prior mental discord. All discords can be vanquished by the installation of harmony, and they can be vanquished in no other manner.

As the law of correspondences works universally, and the outer must sooner or later come to fully correspond with the inner, it cannot be difficult to see that necessary diagnosis is not diagnosis of *disease* but of *necessity.* What do you stand most in need of? should be the query raised. Having decided that some particular phase of good is not being sufficiently expressed at a given point, you must set to work to acknowledge its potency and begin to declare that it will assuredly show forth where it has not yet become manifest.

As the subject matter of this lesson is susceptible of limitless expansion, and more words on our part would not necessarily add anything to the real value of the teaching, we now dismiss this particular branch of instruction, not because we have said any final word concerning correspondences, but because we think we have called enough attention to those necessary keynotes which intelligent readers will take up for themselves and expand into voluminous harmonies. The essential points to be kept in view are principally these:

First. Always affirm the reality of your best and highest hope.

Second. Seek the thing you most desire and summon it to you through the agency of persistent affirmation.

Third. Seek to diagnose in your own case and in the case of others, *needs and how to supply them.*

When these considerations and meditations are taken into daily life, and constitute a guide for daily conduct, it will soon appear that discords, troubles and vexations of every sort are growing less and less continually, even unto final total disappearance. Errors and discords cannot remain where truth is boldly and constantly affirmed, though they can continue to multiply (and often increase rapidly) in defiance of all attempts to put them down by naming them and then decrying their existence.

We need to keep in closest touch with the realm of high ideals and spiritually embodied entities of the noblest types in order that we, by virtue of such fellowship, may correspond with celestial influences and continually speak and receive true answers in the course of heavenly conversation.

LESSON VII.

THE SPIRITUAL MAN—HIS POWERS AND PRIVILEGES.

In speaking of the Spiritual Man we do not wish to convey the idea of a human entity apart from the man or woman with whom we are accustomed to deal. Our object in using the term Spiritual Man being to call attention to that higher view of human nature in general which raises the thought of humankind above the plane, not only of sense but also of rational intellect. As the larger can and does always contain the lesser, while it is utterly impossible for the smaller to enfold the larger, it stands to reason that an exalted view of human powers and privileges can, and assuredly will, embrace all minor conceptions.

The theory of evolution can only be logically explained in the light of the previous involution of that which is subsequently evolved. The process of evolution marks degrees in expression culminating at length in perfect manifestation of all that the primal unit contains. Humanity standing at the apex of the pyramid of progressive existence contains all that has ever been expressed previous to the advent of the human race on earth. When we speak of the human race we are mentioning not one species or genus, as though we were describing some special type of bird or beast, but we are confronting the sum of all lower

manifestations of life on this planet *plus* that mysterious something, which the world has agreed to call the human soul, which in contra-distinction from mere animal consciousness of existence, which may be but mortal, is pre-eminently regarded as immortal.

The word soul is clearly derived from Sol, the Sun, which is the ruler of all the planets and satellites found in the system of which it is the parent, master and central luminary. No astronomer of ancient or modern time has been able, so far as we know, to discover a single element in the composition of any planet, moon, asteroid, meteor or aerolite which is not included in the constitution of the Sun.

We can imagine a time when the sun reigned alone in this vast field of space, which is now peopled with solar progeny, but we cannot conceive of any one of the several planets, which now revolve around the solar disk, having an existence before its birth from the parental orb.

In like manner we can conceive philosophically of the central germ of human life pre-existing ere yet it had begun to manifest through the agency of offspring. The Spiritual Man is the real abiding entity; all existent to this entity results therefrom and is dependent thereon. The ancient astrologers, who were also the most learned astronomers of their day,

anticipated Ralph Waldo Emerson in his immortal saying:

> "I am owner of the sphere,
> The seven stars and the solar year,"

for they taught that the truly wise man, instead of being "under the stars" rules within himself all the influences which the various planets and the moon are said by astrologers to exert over the average human being.

What is it, let us ask, to be a wise man in the sense in which Solomon among the Hebrews and Solon among the Greeks were considered wise? The answer is not far to seek. We are all unwise before we have grown wise; we must be children before we can be mature men and women in understanding. Children must be uneducated and inexperienced before they have embodied the lessons which they are called upon to learn in the many and varied schools of life's experience. We do not send children to school because we think them depraved or consider them naughty, but for the distinct purpose of training them in the exercise of dormant faculties.

We can readily imagine a sublime future period called poetically and prophetically a Golden Age, when there will be no sin, sickness, strife or any phase of discord upon earth, but even in those halcyon days

we can picture to ourselves delightful school-houses, highly cultured and amiable teachers, and lovely children flocking gladly to the temples of learning which must certainly constitute some of the most charming palaces in those days. We have all read many times in the New Testament that the Holy Child increased in knowledge as he grew in age and stature. This statement has always been accepted as an authentic portion of the Gospel narrative by Christian thinkers of all denominations, proving that even the theological doctrine of a Divine incarnation has in no way militated against the reasonable admission that a perfect human life develops through successive stages from infancy to maturity on all planes of expression. Realizing that growth signifies development or expansion, but not radical alteration in nature, we may truly say that in the highest sense we *unfold,* but we do not *alter,* by which we mean that though we enlarge as to our outward expression of life we undergo no alteration in the region of primal substance.

It is self-evidently absurd to endeavor to educate a child beyond his latent capacity or to force upon him work of any kind for the performance of which he is organically unfitted; but though this conclusion appears self-evident we have no right to assume that an individual is unfitted by nature for the fulfillment of any task congenial to his tastes. We have positively

no right to call anybody incorrigible or to pronounce any condition absolutely incurable, for our knowledge of the latent ability and most interior disposition of those about us is often so superficial that it is the height of presumption on our part to judge finally from surface seemings. We are all so much greater within than we appear without, we can all perform so much more in imagination than we actually manufacture that every one of us, the moment one begins to reflect, becomes conscious of an ideal higher self. This higher self is the real man or woman, the abiding *ego,* that which persists in declaring to us our own immortality. Not infrequently do we hear learned professors discuss the pros and cons of life immortal. When they are at their best they are ever ready to account for our persistent declaration that we are immortal on the ground of the voice of that which is immortal speaking within us.

At a Summer School of Philosophy, in Southern California, the writer was privileged to hear some very thoughtful remarks on this ever important question from a popular Professor of Ethics, who had in a previous lecture told the many fashionable ladies in his audience that their very conspicuous style of dress was due to the fact that they desired to enlarge their personalities. In much soberer vein, when descanting on immortality the same lecturer dealt with the pro-

blem of our belief in our continuous spiritual individuality, very wisely calling attention to the underlying cause for that faithless doubt and miserable uncertainty which so frequently shrouds in almost impenetrable gloom the prospects of future individual being. "We are," said he, "both mortal and immortal; on our material side we die, but on our spiritual side we live forever. When we confine our thoughts to that personality of ours, which is just as perishable as the raiment which covers it, we can catch no glimpses of a life beyond the confines of the tomb; but when we are engaged in meditation upon our higher side, we discover the truth that that plane of our consciousness can, does, and must endure forever."

When so good an illustration or so wise a reflection is thoughtfully analyzed, it will soon appear that the so-called higher side of humanity is the whole of humanity strictly speaking, for whatever is below or external to this can be but an offshoot from it, a mere instrument formed by the soul for its temporary use, endowed for a brief span of fleeting time with delegated life, a life which must sooner or later be indrawn and re-absorbed in the source whence it proceeded, unless the instrument be so perpetually remodeled that it can be transformed and eventually transfigured without palpable dissolution.

It can never be either wise or reasonable to estimate

anything below its highest conceivable possibilities, but while we invariably do well to gaze steadfastly upon our loftiest ideals, we must guard against impatience when we dicover that though they can be gradually, they cannot be instantaneously, actualized in all their fullness. Before all plurals lies the one unalterable singular. Our *powers* are but variant expressions of our *power;* our privileges are but manifold varieties of our essential unitary prerogative as children of the Highest. Whatever one human being has already done that every other human being who truly desires to do likewise can certainly accomplish. Our desires proceed from within us, the aspirations which burst forth and well up from the inmost of our being are just so many partial revelations of what we all contain, our full containment always exceeding its fullest expression.

It is a very great step forward for the race and for the individual to accept the truism that "out of nothing nothing comes." There must be something within us which is fully adequate to account for all that issues from us in the shape of prayer, determination, resolution, ambition, etc., etc. Having used the word ambition we desire to contrast it with the much higher term aspiration, by which it is completely supplanted as moral evolution proceeds. An ambitious person is usually very egotistical, having not yet grown to appreci-

ate the gospel of mutualism, but the aspirational hero has become elevated to the rank of a phlilanthropist who, interested in the welfare of all humankind, rises consciously as one among many brethren, knowing, and rejoicing in the knowledge, that as he climbs and soars he becames an increasing channel of inspiration and illumination to myriads of fellow travelers.

It has long been a tenet of Oriental philosophy, and also a doctrine of Esoteric Christianity, that all private personal ambition must be merged in active, efficient search after the common good. No one whose horizon is so limited that he considers self *only,* can do other than work injury to the very self he seeks exclusively to benefit, for so intimate are our mutual relations and so inter-dependent are we at all times and in all ways, that the quality of thought we entertain concerning others is unconsciously absorbed by them and reflected back upon ourselves. A thoughtful consideration of all that is implied in this proposition will, and necessarily *must,* open the way for a completely scientific, as well as purely philosophic and broadly religious, explanation of the working of the law whereby all things which come to us, come through the operation of the omnipresent force of attraction.

Nothing can be fairer than the affirmation that all people and all things should be sampled at their best,

for it is only the finest and fullest expression which in any adequate way proves the real nature of that which is manifest. The interest attaching not only to horse shows, dog shows, and flower shows, but also to public exhibitions of beautiful human infants, proves that the popular mind is always delighted to witness a display of more than ordinary excellence in any department of life or industry. This beautiful, normal, and altogether reasonable preference for beauty over deformity, intelligence over ignorance, and perfect health in place of any symptom of disease, clearly evinces the innate appreciation of symmetry and deep seated desire for perfection which underlies the entire fabric of human emotion. There is indeed a morbid curiosity which delights to inspect the pathological, but let us hope there is within this morbid tendency a real desire on the part of the multitude to find a lasting remedy for those mysterious and perplexing ailments, the exhibition of which for the time being, seems to gratify a perverted taste. No one is ever heard to express that delight at viewing imperfection which spontaneously results from beholding the sublime, the majestic, or the exquisite. The esthetic faculty, which has sometimes been ridiculed, because curiously manifested in some persons, is nothing less than a bursting forth of a native impulse toward the love of righteousness.

When Matthew Arnold wrote so much of "sweet reasonableness," of "sweetness and light," and often very powerfully concerning the eternal force which ever makes for righteousness, the high moral influence which his essays exerted over a large company of more or less sceptical readers, was due to the primal fact that in all the literary productions of that very scholarly man there ran a deep vein of true optimism, despite the seeming pessimism of some of his conclusions.

We cannot make progress in any direction until we are firmly grounded in the faith that such progress is completely possible as well as intensely desirable; the importance, therefore, of a radically optimistic theory of human nature cannot be overestimated.

That there are difficulties in the way of immediately and completely justifying the grandest conceivable view of human life we frankly and willingly admit, but these difficulties vanish as we pursue our mental journey from the surface of the ocean of human expression by continually diving deeper and deeper into the calm waters beneath, to which the stormy surface offers no resemblance. Such frequent expressions as "good at heart" and many of like import are general tributes paid to the deeper, higher, and holier self of those very individuals whose outer

personalities are at present extremely disagreeable and whose actual conduct is often disgraceful in the extreme.

The very fact that you can appeal to a person's sense of honor, thereby making him ashamed of his own fault, proves that there is within him something which rebukes his own wrongdoing, and no rebuke can ever be successfully administered except by that which points a nobler way. We are essentially and potentially exactly as strong, as wise, as beautiful, as pure, and as gifted as we ever wish to be even in our most exalted hours of felt communion with the absolutely divine. There is no adequate explanation for human ideals and aspirations save that which is contained within that sublime theory of human nature, which pronounces human nature one with divine nature. The highest of which we can conceive is already ours, seeing that we have apprehended it; our apprehension affording proof of our ability to embody. When Thomas a'Kempis wrote his masterly work "On the Imitation of Christ" he gave to the world in a priceless gem of literature a connecting link between the doctrinal theology of the early Christian church, and the so-called new metaphysical opinions which are at present greatly agitating Christendom.

There is not so much difference as we have been sometimes falsely led to suppose between Alexand-

rian philosophy, Hebrew ideas of righteousness, and Oriental mysticism, even though the Hebrew, the Hindoo, and the Greek, do not always seem to assimilate easily. It is really absurd to call the metaphysical thought of Europe and America to-day *"new"* when it is a re-vivification, on a greatly extended scale, of the highest philosophical conceptions united with the purest moral teachings of all the greatest seers and sages whose presence in the world has most greatly blessed humanity. Though the foregoing conclusion seems inevitable it is but just, and at the same time highly encouraging, to trace the ever widening circuit in which these noble thoughts are moving.

We can scarecly compare, except by way of contrast, our present social state with that of Egypt, Greece, Rome, India, or Palestine in the long ago. Brilliant gems of thought of priceless worth have come to us through milleniums of time, but these choice spiritual jewels are to be attributed not to the average condition of the people in those lands, at those times, but only to the exceptional genius of the prophets of those countries and periods. To-day we are universalizing, we are daily becoming increasingly cosmopolitan both in theory and practice, and, thanks to the widespread influence of common education, what one person really knows is easily commu-

nicated to all others who are willing to share the knowledge. Though our present civilization has many drawbacks,—among which are the extremely artificial ways of living adopted by a large percentage of those who make up society with a big S,—perhaps the most lamentable feature,—it is not wise, nor is it just to dwell too largely upon the evils of this artificial condition, for the seeds of its own death are in it, while the growing intelligence of the hour is ever leading even the most slavish devotees of fashion in constantly growing numbers to abandon a position, which when tried to its uttermost proves itself entirely unsatisfactory. It is only fair to the great multitude of the unchurched in these days to regard disaffection toward ecclesiastical institutions as a not altogether unhealthy reaction from the blind religious formalism which went before and led up to the present departure from time-honored standards of orthodoxy.

The words of an agnostic orator may be often harsh, repellent, and at times ridiculous, but had it not been for the utterly spurious view of human nature promulgated from Christian pulpits in the ears of generation after generation, representing man was too vile to live, and God as an implacable tyrant, these very assailants of Christianity would never have gained a hearing, and we very much doubt whether

they would have wished to say anything at all resembling what they are saying now.

However much we may cherish a noble conception of Supreme Benevolence, and however tenaciously we may cling to a consoling and exhilarating view of our own spiritual immortality, we cannot pretend that we are sorry when we perceive that many talented people are engaged in the work of demolishing the clouds and screens, which have long concealed the essential verities, for which true religion vouches. While the method of the reconstructionist differs entirely from that of the iconoclast, the idol-breaker,—should he succeed in destroying every image he assails,—could not logically disturb the position of those who rest their confidence neither in man-made creeds nor in pretentious institutions, but solely in the realm where intuitive preception of truth does away with the necessity for external authority.

It is deeply encouraging to note that the lowest views of human nature, not the highest, are those which are being most ruthlessly assailed. Modern literature abounds with diatribe levelled at shams, frauds, hypocrisies, and all else that is mean, contemptible, and unworthy, while the popular mind takes kindly to all the praise that is heartily bestowed upon genuine merit and real nobility. The great newspapers of to-day are sadly prone to give dispro-

portionate publicity to the evils which afflict our times, but the proprietors, editors, and reporters connected with these journals all disclaim any admiration for the iniquities they describe, and declare that their chief object (aside from making money) in exposing iniquities, is to create a popular sentiment in exactly the opposite direction. It is also very pleasing to observe that however fiercely a really good book may be attacked by spiteful critics, no criticism however malignant can permanently prevent the author of such a work from wearing the well-earned laurels of popular esteem and affection.

Concerning great paintings, noble plays, and all else that appeals to the multitude, real worth does actually—and in these days not very slowly—make its way to general recognition. The occupants of the upper gallery in a low class theatre are the very readiest of all people in the community to vociferously applaud heroism and decry villainy whenever depicted on their favorite melo-dramatic stage. This is, in itself, a convincing proof that the evangelists have told the unvarnished truth when they have informed us that the common people heard Jesus gladly, though the scheming ecclesiastical and civil politicians operating in the Roman Empire many centuries ago determined to extirpate, if possible, all teachers and all

teaching which militated against their own corrupt interests.

No great philanthropist has ever been rejected by popular vote, unless that vote has been unfairly obtained by the misrepresentations of unscrupulous demagogues. The uneducated populace may be misled by falsehood and cunning, but the great popular heart is never wrong even when its head is most demented. The love of righteousness rests in so secure a depth of human feeling that it it absolutely impossible to overthrow it, and it is there that we find abiding ground for confidence in the ultimate resurrection and glorification of the entire body of our great human family. Ineffectual may prove the most carefully devised and earnestly propagated "reforms," for not one of them can prove ultimately successful in accomplishing intended good, until all the measures adopted shall agree with the underlying motives of the enterprise. To take it for granted that there is awakenable good in every human being, and then proceed to devise means for its awakenment is wise, logical and kindly, and, in the long run, sure to succeed.

The true scientist has ever at hand the only sure remedy for public as well as for private ills. The next great step taken by practitioners of divine healing, will be to apply the teaching so loudly praised as a

healer of sick bodies, to the great body politic which sorely needs healing at present.

Nothing but truth and justice can ever really satisfy our deepest human instincts.

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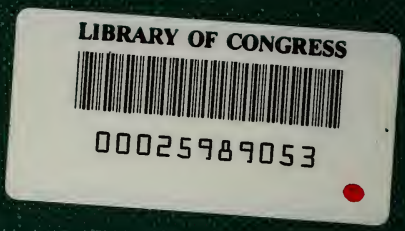
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STUDIES IN THEOSOPHY:

HISTORICAL AND PRACTICAL.

A Manual for the People.

BY

W. J. COLVILLE,

AUTHOR OF "SPIRITUAL THERAPEUTICS," ETC.

"There is no Religion higher than Truth."

—*Motto of the Theosophical Society.*

BOSTON:

COLBY & RICH, PUBLISHERS,

9 BOSWORTH STREET.

1890.

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Typography by J. S. Cushing & Co., Boston.
Presswork by Berwick & Smith, Boston.

212
C72s
1890

PREFACE.

In presenting to the world a popular treatise on Theosophy, the author, who is in some respects merely an amanuensis and in others a compiler, desires to offer to the reading public, in portable form and at moderate price, a work which shall, in spite of many obvious limitations, possess the following advantages :—

1st. Lucidity of statement, conciseness of style, and freedom from all unnecessary use of technical or foreign terms.

2d. A systematic and orderly review of the Theosophic teachings of many of the world's greatest teachers of ancient and modern times, and notably an impartial presentation of the views of great bodies of religionists and philosophers whose theories have frequently been misstated or criticised in an unfriendly spirit.

3d. A practical digest of the teachings of Universal Theosophy and an application of these to the great industrial, social, and religious problems of the present day.

4th. Practical advice and direction to students seeking to translate theory into practice, and express in some measure, in their own lives, the truth so easily and frequently stated orally and on paper.

5th. Reviews of current Theosophical and kindred literature in the form of short sketches or digests of the contents of such publications, designed for the two-fold purpose of calling attention to increasing interest in such works, through extending a knowledge of them, and to help busy people who have little opportunity for extensive reading to get as much information as possible during their limited periods of leisure.

The following essays and reviews have been prepared amid a multiplicity of other engagements; no claim is made for perfection of literary style nor for exhaustiveness in treatment. Such a book as the one now offered, many people have long felt to be in demand; and in response to numerous and urgent requests it has now been compiled and thrown upon the sea of public approval or criticism, to meet whatever fate may be its destiny. As an evidence of the interest taken in it prior to publication, it need only be stated that considerably more than 1000 copies were ordered and paid for before the manuscript was placed in the publishers' hands; by this means the entire cost of production was defrayed in advance by the concerted action of confiding subscribers. All who thus secured its production and freedom from liability received their copies before the book was placed in the general market. A second edition from electroplates is now being prepared, which will be offered to the world at large, at $1.50 per copy, post free, or 6*s*. in England. As soon as the demand warrants the issue of a very large edition, thereby greatly reducing the cost per copy, the price will be permanently fixed at $1.00 in America, 4*s*. in England and

the Colonies, thereby placing it at half the usual price for a book of similar size and style in the hands of all interested. Hoping it may do somebody some good, it is trustingly committed to the world by the compiler,

W. J. COLVILLE.

N. B. The twenty-four lectures which constitute a considerable portion of this book were originally delivered inspirationally by W. J. Colville to classes in San Francisco and other cities. As a great desire was expressed by numerous persons who attended them, for their publication, reports were taken from time to time, which were subsequently revised and altered whenever necessary to adapt them for permanent reading.

CONTENTS.

PAGE

LECTURE I.

THEOSOPHY: WHAT IT IS, AND WHAT IT IS NOT 9

LECTURE II.

THE TEACHINGS OF THEOSOPHY, AS PROMULGATED BY THE THEOSOPHICAL SOCIETY, CONSIDERED IN A REVIEW OF A WIDELY CIRCULATING PAMPHLET 22

LECTURE III.

THE WORK AND POSSIBILITIES OF THE THEOSOPHICAL SOCIETY AND ITS BRANCHES 40

LECTURE IV.

MIRACLES AND MODERN THOUGHT 54

LECTURE V.

EGYPTIAN THEOSOPHY 68

LECTURE VI.

EGYPTIAN THEOSOPHY (*continued*). — THE GREAT PYRAMID . . 86

LECTURE VII.

ATLANTIS 102

LECTURE VIII.

FRAGMENTS OF FORGOTTEN HISTORY; OR, ATLANTIS "RECONSTRUCTED" 130

LECTURE IX.

ORIENTAL THEOSOPHY. — BRAHMANISM AND BUDDHISM . . . 157

LECTURE X.

THROUGH THE AGES. A Study of the Soul's Progression through Repeated Earthly Experiences 174

PAGE

LECTURE XI.

A Further Study of Embodiment. — The Law of Karma (Sequence), and how it operates in Daily Life . . . 198

LECTURE XII.

The Mystery of the Ages. — The Secret Doctrine contained in All Religions 230

LECTURE XIII.

Persian, Greek, and Roman Theosophy 254

LECTURE XIV.

Chinese Theosophy. — Confucianism 271

LECTURE XV.

Electrical Christian Theosophy; Electricity the Basis of Life; an Electric Creed; Electrical Therapeutics, 297

LECTURE XVI.

Theism, Spiritualism, and Theosophy: their Essential Agreement and Necessary Union 343

LECTURE XVII.

The Attitude of Theosophy toward Spiritualism and All the Great Religions of the World 366

LECTURE XVIII.

Theosophy, Spiritualism, and Christianity 388

LECTURE XIX.

Why are there Contradictory Teachings through Mediums? — What is the True Standard of Authority? . 408

LECTURE XX.

Ingersollism and Theosophy. — Colonel Ingersoll's Creed, 431

LECTURE XXI.

"Robert Elsmere"; or, the Old Fetters and the New Faith, 455

LECTURE XXII.

Christ re-conceived; or, the Basis of the New Religion . 475

APPENDIX 487

LECTURE I.

THEOSOPHY: WHAT IT IS, AND WHAT IT IS NOT.

At a time when Theosophy is being most absurdly identified in the public mind with a special idea of Hinduism, it seems the plain duty of those who know better, to speak out boldly and with no uncertainty of tone in explanatory defence of the great movement known as Theosophical, now inviting the world to a fuller understanding, than has heretofore been practical, of the various outward forms and systems in which the one essential truth of religion has manifested its spirit through the ages. To those of our readers who have not made etymology a study, we would particularly emphasize the right use of the word *religion*, which means union, righteousness, co-operation, and a great deal more which is thoroughly practical, and indeed essential to human welfare.

Free religion may be said to mean religion untrammelled by creeds and dogmas, which, in the very nature of things, are not susceptible of absolute, or indeed sufficient verification to commend them as certainties to an intelligent mind. Matthew Arnold, one of the greatest literary lights of the present century, was never tired of enforcing his favorite proposition, that religion really means righteousness; and that, as this is

so, it behooves all men who have an eye to the general welfare of humanity, to hold together as much as possible in support of all institutions which are on the side of the higher nature of man. Arnold, being an Englishman, and a patriotic Englishman, naturally felt a warm affection for English institutions, and thus worked diligently in the interests of the Established Church; though in many if not all his essays he has put a construction upon the Hebrew and Christian Scriptures, and the object and meaning of church ordinances, entirely at variance with popular tradition.

We mention Arnold, as he is a well-known author, deservedly respected by reason of his general fairness, breadth, and liberality (though, unfortunately, he is neither fair, broad, nor liberal in his summary dismissal of Spiritualism), only as an example of the tone adopted toward religion by men of culture, who in a great general way are disposed to treat all matters without prejudice or undue bias. Those who oppose religion violently are almost invariably destitute of any approach to genuine culture; or, if literary and scholarly, they are so violently led by passion or strong feeling as to become victims of emotion rather than calm deliberators in the open court of general appeal. For bigots and partisans we do not attempt to write, nor are we anxious to address them or converse with them at any time on subjects of moment to humanity, for the simple reason that they are determined to see only one side of any question. Such people may be fervidly religious or flagrantly irreligious, in the popular acceptation of those words; but in either case prejudice blinds them;

they are convinced that all truth is in some one narrow system of their own; and while they prate of science, they are hopeless sophists or sciolists, undertaking most irrationally to force upon the world one system of thought only, and that system one so exclusive as to condemn probably ninety-nine per cent of the human family either to the hell of orthodoxy or the society of fools and knaves which constitutes the *Tartarus* of the heterodox.

Now for any one to come to the study of Theosophy pre-determined to prove one system of religion all right and other systems all wrong, is for him to so disqualify himself for the task before him as to make his study useless. We therefore appeal only to the fair-minded and liberal, and these we address with the certain conviction that they will not object to the motto, "There is no religion higher than truth." But what is Truth? Pilate is not dead yet; his modern representatives are still asking the same old question, and, unfortunately, those of Pilate's ilk (or perhaps fortunately) may go on asking it as long as they are of the mental fibre of Pilate, to the end of any number of ages or worlds, and still receive no answer from those who have the knowledge of truth within them.

This statement may seem confounding to many, but those whom it is likely to confound have not studied the Pilate nature, which is by no means an attractive or lovely one. Pilate is not even an honest curiosity-seeker; he is not simply inquisitive; surely he is a traitor to conviction, a spurner of divine voices, an open disregarder of heavenly messages; in a word, a

selfish, scheming, hypocritical demagogue, who puts his private interest before all justice, and willingly condemns the innocent to death, so that he may curry favor with the rulers of the earth. His own wife points out to him the danger and iniquity of his way. His conscience indorses all she says to him, but he seeks to evade conscience by washing his hands, and after deliberately grieving the Spirit, impertinently sneers forth the question, which from his lips is an audacious insult, "What is Truth?"

Those who would receive reply to this all-important query must not think that truth can be had for the asking, by those who if they got it would only trample on it, or at best pervert it to their selfish and ungodly ends. Truth is a prize to be won only by those who seek it with a view to use it wisely when they have procured it, and we therefore unhesitatingly conclude and announce that truth never will become public property or be anything like universally dispersed, till the great masses of mankind are desirous of laying aside selfishness, and ceasing from competition, learn to co-operate for each other's good in all things. Theosophy, which simply means divine wisdom, inculcates one dogma, and that is, THE UNIVERSAL BROTHERHOOD OF MAN. No one can be admitted into the Theosophical Society who does not profess this one great article of faith. All other points are secondary; this alone is fundamental and essential. Now that Edward Bellamy's glorious book, "Looking Backward," is circulating by thousands and tens of thousands of copies, and clubs are forming everywhere for the dis-

semination of co-operative ideas and the practicalization of co-operative principles, the time is fully ripe for a clear, concise statement of Theosophical teachings.

In this series of lectures or articles we propose for the special assistance of busy people who have little time to read large and numerous works on the subject, to present as well as we can, in brief abstract, an epitome of the teachings of the world's renowned sages, ancient and modern; and at the same time pay merited tribute to many lesser lights, less well-known names who have identified or are still identifying themselves with the onward march of progress. The constitution of the Theosophical Society recommends that truth shall be allowed to dawn gradually upon the race. It discourages all ambitious attempts at proselyting, and affirms, with regard to those who are satisfied with their present religious convictions, that they are probably partaking of the aliment best adapted to their immediate needs. But who can fail to meet with more or less of that increasingly vast army of eagerly inquiring souls who are not content with what they receive, either through the channel of popular religion or scientific agnosticism? This multitude must be fed, or they will perish. They are the hungry and thirsty ones who cry loudly, incessantly, for living bread and water, and to disregard their cry or tell them to be content with what cannot satisfy their appetite for truth, is cruel and culpable.

It is stated in many quarters that there are mystic brotherhoods in the East and also in Europe, composed of men who have gained wondrous insight into the laws and forces of the universe, but that these Mahatmas, as

they are often styled, are unwilling to reveal their knowledge to the multitude. We doubt very much if the latter portion of that statement is correct; we would rather institute a parallel by way of explanation. A professor of mathematics, for example, knows exactly how to solve many very difficult problems pertaining to the higher mathematics. Some schoolboys not yet fully conversant with simple fractions urge him to tell them how to solve one of the most difficult problems known to mathematical science. What reply must he make to their request? Two, and only two, courses are open to him. He can refuse to comply with it, and thereby enkindle their ire; or he can waste time by working it all out on a blackboard under their very eyes, they, meanwhile, stolidly gazing with open-mouthed curiosity, but failing utterly to comprehend the demonstration. To refuse their request is economical; to grant it is wasteful of time and energy. If he choose the former and not the latter course, he should give them his reason for refusal, by informing them that they need to go through a course of preparatory training, which he has been through already, before they can comprehend the solution. Then, when they are ready to enter his class, he will gladly instruct them.

It is with the Mahatmas, as it is with the higher intelligences, familiar by name at least to all Spiritualists; angels from celestial heights of attainment do not make a noise moving furniture from place to place, or alphabetically spelling out messages through a table or talking-board, nor do they respond to mercenary and trivial inquiries regarding business and the details of

earthly affairs in general. Some answer we do get to all the questions we propound. Some force does manifest itself, no matter in what spirit or with what intent we singly inquire or gather together; but is it rational to presume, is it not rather the height of folly to imagine, that trivial minds with trivial ends in view can summon the brightest intellects in the universe to chatter platitudes with them; and is it not an impudent blasphemy to imagine that souls interested in the welfare of all humanity on the highest spiritual plane, will dance attendance on the would-be gambler in stocks or purchaser of a prize-winning lottery ticket? Yet such are the stupid puerilities manifested by some people calling themselves Spiritualists from day to day, that we hardly wonder at the ill odor Spiritualism is in, in some communities where these abound or shove themselves to the front as organizers and dictators. Such men as the justly revered Prof. Henry Kiddle of New York and other estimable Spiritualists have happily been as severe as reason demands in denunciation of such idiocy.

Theosophy and Spiritualism are essentially one and inseparable, and as to Christian Science and all allied systems of thought and practice, they are but sectional extensions of one and the same root idea. Our object is to overcome the sectarian spirit in our students, and we know that whenever a university is in operation which can meet the real demands of the age for spiritual and moral enlightenments, no such hair-splitting as now prevails will be permissible or possible. But, say many of our questioners and correspondents, Spiritual-

ists believe in many spirits, Christian Science acknowledges but one Spirit; Theosophy teaches final extinction of individuality, while Spiritualism insists upon its endless perpetuation: how can you in the face of these glaring contradictions declare that the three systems are essentially one?

Our unequivocal and decidedly undismayed answer to all these queries and questioners is, that the questioners in the case take a painfully superficial view of the subjects on which they express views or seek enlightenment. Apparent contradictions may not be in the least contradictory, or even paradoxical, when looked at more closely and examined more searchingly; and in the case before us we see no obstacle in the way of a perfect reconciliation of these at first sight diametrically opposite statements. The declaration, *there is but one Spirit*, does not at all imply that the individuality or, at least, the identity (a better and higher word) of each Spiritual entity is not eternal. One spirit, one life, one substance, one nature, and only one, means that there are not two or more essential constitutions of things, that all heterogeneity is reducible to homogeneity, and thus all human beings are brothers and sisters in the fullest meaning of those familiar words. Universal brotherhood, which is the basis of Theosophy and without which the very attempt to practise "*Christian Science Mind Healing*" is farcical, can be logically deduced and scientifically demonstrated, if we can prove that we are all of one spirit, essence, or nature; a statement only tantamount to the declaration, "All men are born free and equal," or to such a saying as

"You are as good as I am, and I am as good as you are." A common base on which all nature rests declares all men brothers, all women sisters; it denies away, *i.e.* effectually removes, vanquishes, overcomes, hostility between man and man, nation and nation; it strips us of false pride and causes us to think of ourselves no more highly and no more lowly than we ought to think, by disposing us to an equal regard one for another.

Again we reiterate our primal conclusion: the base of Theosophy is brotherhood, and only brotherhood. It may use the three immortal watchwords of freedom, liberty, equality, fraternity, and give to them an extended meaning which politics can never grasp. In the next place we shall do well to consider that there is not a scrap of evidence that extinction of the lower selfhood ever signified loss of identity to any profound or penetrative mind. A belief in the ultimate suspension of individual consciousness is a vulgar conceit of the ignorant with no more justification in the Vedas than in the New Testament, both of which compilations or literatures have much to say of two selves, — one, the (lower) mortal, the other (higher), immortal. Both agree that we lose the lower in the higher, or we are warned there is at least a temporal if not an eternal danger of our losing the higher through an over-cultivation and exercise of the lower. Now Theosophy, or Divine Wisdom, whose ways are the only paths of pleasantness and peace in the true sense, says before all else that we should cultivate the divine principle of our humanity: to do this successfully many teachers

have insisted we must wage strenuous and incessant warfare against the lower appetites. The most enlightened teachers in their most luminous moods have, however, always insisted upon the culture of the higher principle, saying and thinking but very little of the lower, and it is at this point that Theosophy introduces to us a true basis and right method of education. Dr. J. R. Buchanan, a renowned anthropologist, now resident in Boston, in his admirable work "The New Education," very wisely places the higher education, *i.e.* moral and spiritual culture, in the front rank, giving a secondary place to what is simply educational and mechanical. Herbert Spencer assigns to the higher faculties about equal prominence. Both these able and distinguished men therefore testify to the necessity for cultivating the interior or sublimer nature as the paramount duty of man.

Now it is quite possible to use such words or terms as self-sacrifice, abnegation, surrender, denial, mortification, etc., far too often. The painful insistance with which many people of the best intentions dwell upon these gloomy terms, makes us long to give them Watts' exquisite and truthful couplet, —

> "Religion never was designed
> To make our pleasures less," —

as a formula for daily and thrice daily use; and to those who incline too strongly to certain ritualistic observances of the ancient Yoga type, other equally well-known and valuable words of the same author may be aptly applied.

"For Satan finds some mischief still
For idle hands to do."

No tendency can be sadder, no sophistry more specious and dangerous, than such teaching as throws the mind in upon itself, to brood over its own weaknesses and taint.

Children are far too frequently brought up in idleness, and thus led into temptation by their parents and teachers, instead of from evil, by reason of the dark and hateful pessimism which teaches so much concerning original sin and the innate wickedness of human nature, that the very effort to stifle error and resist the devil gives power to the lowest impulses. The history of religious fanaticism furnishes abundant illustration of this ever-recurring fact in human experience. Many and many have been the men and women who have sought refuge from the devil (their own lower nature and what it attracts and affiliates with) in some monastery or convent, and there they have had a far harder fight with the adversary than they would have had, had they remained outside the bars and done their work in the world. Some verses from Keble's "Christian Year," exactly apply to such erroneous judgments. That healthy, vigorous English churchman sings: —

"We need not bid for convent cell
Our kindred and our homes farewell,
Nor strive to wind ourselves too high
For mortal man beneath the sky.
The common round, the trivial task,
Will furnish all we need to ask, —
Room to deny ourselves; a road
To bring us daily nearer God."

But it may be urged in reply to this summarizing, Keble was speaking for the rule, not for the exception, and we who seek special communion with the divine in sacred solitude are part of the exception to the general rule. If Keble marks out the way of the commandments for the many, is there not a way of counsels also for the few, of which he says nothing? The reply to this kind of reasoning is, that the very people who are most unusually anxious to escape the ordinary path of duty are those who are afraid of its difficulties and temptations, and whose motive in seeking out a special road is that they may escape ordinary trials. These are least of all prepared to tread a higher, steeper, more difficult way. They are like the boys who want the higher mathematics before they have mastered simple fractions. There is a motive, but only one, which can make a career of extraordinary isolation safe for any one, and that motive is the highest conceivable one by which any human being can be actuated, viz., a supreme desire to be of the greatest possible service to others, quite regardless of any happiness or profit which may accrue to oneself by acting thus unselfishly. Persons engaged in spiritual healing, who are more than usually disinterested in the performance of their work, understand, no doubt, what we mean by going out of the world for the purpose of working most efficiently for it and in it. Such persons can safely trust themselves out of the beaten track where the throng travels, but for the bulk of mankind "Go home" is a more applicable gospel saying than "Forsake all and follow me," though the spirit of the two is identical.

Theosophy, as a practical guide of life, a universal religion, is utterly non-partisan and non-sectarian; towering above Paine's immortal words, "The world is my country," it places the motto of the Home College of Spiritual Science in San Francisco, "The Universe is our Home." In that sentence the idea of universal brotherhood is accurately stated.

LECTURE II.

THE TEACHINGS OF THEOSOPHY, AS PROMULGATED BY THE THEOSOPHICAL SOCIETY, CONSIDERED IN A REVIEW OF A WIDELY CIRCULATING PAMPHLET.

In our first article of this series we made no effort to do more than simply and briefly present, as tersely as possible, what we understand Theosophy to be and not to be; and while no society is in the least responsible for anything we write or say, our utterances being entirely untrammelled and in no sense *ex officio*, we still desire to pay to the Theosophical Society a proper tribute of polite recognition. By such recognition we neither pledge ourselves or others to an indorsement of the theories entertained in the documents we refer to. All our aim is to let our readers know for themselves just what the Theosophical Society is publishing, so that when statements of an injurious and misleading character are made the answer may be at once forthcoming. No society is infallible, and to expect infallibility at the hands of the members of any organization is preposterous; and, moreover, what is most important for all to realize is, that truth is its own exponent and defendant. Weak and bitter censuring of individuals is as ridiculous as profane, and only when the public mind is superior to being moved by base insinuations

or open accusations against individuals, will ideas have a chance to present themselves and be fairly discussed in open court. Personalities will not enter into this work, — at all events no offensive personalities will be permitted; and though in our journal, *The Problem of Life*, we may sometimes be compelled to answer attacks made by individuals upon individuals, our answering policy will be to present ideas and statements for what they are worth, without regarding the source whence they emanated, which frequently, in the case of the noblest things ever written, is historically ambiguous.

Our present effort is an attempt to review, and expound to some extent, a circular issued some time ago for the purpose of assimilating the popular mind with some of the most generally accepted conclusions of Theosophists. It is entitled, "An Epitome of Theosophy." As we cannot condense or abbreviate its statements without beclouding some of the ideas, we herewith present the distinctly doctrinal portion of it to our readers, feeling certain it will instruct and interest all of them: —

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not something imagined or inferred, but that it is seen and known by those who are willing to comply with the conditions. Some of its fundamental propositions are: —

1. That the spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded, and decay being incident to all composite things, everything in man but his spirit is impermanent.

Further, that the universe being one thing and not diverse, and everything within it being connected with the whole and with every other, of which upon the upper plane above referred to there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

2. That below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is as susceptible of culture as his body or his intellect.
3. That this spiritual culture is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and that this is a matter of both system and established law.
4. That men thus systematically trained attain to clear insight into the immaterial, spiritual world, their interior faculties apprehending Truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason; and hence that their testimony to such Truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.
5. That in the course of this spiritual training such men acquire perception of and control over various forces in Nature unknown to others, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.
6. That their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these Sages, we find as its main points : —

1. An account of cosmogony, the past and future of this earth and other planets, the evolution of life through mineral, vegetable, animal, and human forms.

2. That the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible.
3. The existence of a universally diffused and highly ethereal medium, called the "Astral Light" or "Akasa," which is the repository of all past, present, and future events, and which records the effects of spiritual causes and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.
4. The origin, history, development, and destiny of mankind.

Upon the subject of *Man* it teaches: —

1. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate reunion with the Divine.
2. That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets, and accumulating the experiences of each incarnation towards its perfection.
3. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, the spirit being therein prepared for its next advent into material life.
4. That the nature of each incarnation depends upon the merit and demerit of the previous life or lives, upon the way in which the man has lived and *thought;* and that this law is inflexible and wholly just.
5. That "Karma," — a term signifying two things, the law of ethical causation (Whatsoever a man soweth, that shall he also reap), and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what men call "luck" is in reality "desert," — desert acquired in past existence.
6. That the process of evolution up to reunion with the Divine, contemplates successive elevations from rank to rank of

power and usefulness, the most exalted beings still in the flesh being known as Sages, Rishees, Brothers, Masters, their great function being the preservation at all times, and, when cyclic laws permit, the extension, of spiritual knowledge and influence among humanity.

7. That when union with the Divine is effected, all the events and experiences of each incarnation are known.

As to the *process* of spiritual development it teaches: —

1. That the essence of the process lies in the securing of supremacy to the highest, the spiritual, element of man's nature.
2. That this is obtained along four lines, among others, —
   (*a*) The eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in and effort for the good of others.
   (*b*) The cultivation of the inner, spiritual man by meditation, communion with the Divine, and exercise.
   (*c*) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.
   (*d*) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results to Divine law.
3. That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.
4. That an extension of this process is reached in Adeptship, an exalted stage, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the *rationale* of spiritual development it asserts: —

1. That the process is entirely *within* the individual himself, the motive, the effort, the result being distinctly personal.

2. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the Supreme Source of all strength.

As to the *degree* of advancement in incarnations it holds: —

1. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.
2. That still more is gained by a career of duty, piety, and beneficence.
3. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these: —

1. The object, use, and inhabitation of other planets than this earth.
2. The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilization; the differences, physical and internal, between the various races of men; the line of future development.
3. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.
4. The existence of evil, of suffering, and of sorrow, — a hopeless puzzle to the mere philanthropist or theologian.
5. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the

frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyze endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune, and untimely death; — all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Re-incarnation.

6. The possession by individuals of psychic powers, — clairvoyance, clair audience, etc., as well as the phenomena of psychometry and statuvolism.
7. The true nature of genuine phenomena in Spiritualism, and the proper antidote to superstition and to exaggerated expectation.
8. The failure of conventional religions to greatly extend their areas, reform abuses, reorganize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

The above is a sketch of the main features of Theosophy, the Wisdom-Religion. Its details are to be found in the rapidly growing literature upon the subject.

The Theosophical Society is an association formed in 1875 with three aims, — to be the nucleus of a Universal Brotherhood; to promote the study of Aryan and other Eastern literatures, religions, and sciences; to investigate unexplained laws of nature and the psychical powers latent in man. ADHESION TO THE FIRST ONLY IS A PREREQUISITE TO MEMBERSHIP, THE OTHERS BEING OPTIONAL. The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths, only exacting from each member that toleration of the beliefs of others which he desires them to exhibit towards his own.

After reading this somewhat elaborate enumeration of commonly accepted beliefs among Theosophists, the liberal-minded reader must be refreshed and delighted with the closing extract we have given, and especially

with the clause we have italicized; for, did the Theosophical Society demand adhesion to all the points of the circular, it would necessarily bar out many of the very most desirable persons who might otherwise seek admission to it. We must never forget that between the one essential dogma of *universal brotherhood,* and the almost innumerable tentative hypotheses put forward in the circular, there is no necessary ground of common consent. For example, we can hardly see how any Nationalist, or indeed any person admiring the views put forward by Edward Bellamy in "Looking Backward," can possibly dissent from the obligatory article in the creed of Theosophy. We can at the same time most fully sympathize with dissenters from much that is contained in the middle of the circular; but on critical examination we are likely to discover that our only valid objection to some points in the circular is that they are not sufficiently demonstrated by human experience; that they are speculative rather than practical, or that we do not fully understand them.

At the outset of this "Epitome" we are told that Theosophy or Wisdom-Religion is of unknown age, and that it offers us a theory of life founded upon knowledge acquired by ancient sages of the Orient. This claim should certainly be substantiated before any one is expected to indorse it, and it will be our object in this volume to consult the records of the ancient East, to discover what grounds we have for admitting Oriental religions to the category of repositories of divine wisdom.

First and foremost, in all our researches we must ever place Man himself. Anthropology is the king of sciences if theology is their queen; and so inseparably united are anthropology and theology that the one is practically impossible without the other. In some of his sermons Henry Ward Beecher has said that in his opinion the creeds of Christendom began at the wrong end; they should have commenced with man and worked up to God; instead of that they began with God and worked down to man. When Beecher made such statements his temper of thought was distinctly Aryan, and in a sense therefore anti-Semitic; while the creed-makers were intensely Semitic and thus in a sense anti-Aryan, though Semiticism is not necessarily opposed to Aryanism, or *vice versa*.

The Aryan race contemplates the external universe, and, finding nature, seeks to discover God through nature; the Semitic peoples, on the contrary, apprehend Deity first of all and then account for the objective universe by a system of outward reasoning. We find to-day in the Western world a large preponderance of the Aryan type and habit, which is exactly the type and habit of physical scientists and agnostic philosophers, also of every professed Spiritualist who requires external phenomena to convince him, and rests his assurance of immortality on visual and aural demonstrations of psychic power. But it may readily be asked if the Aryan method is from without to within, while the Semitic is from within to without, how can a Theosophical society ever be Aryan? The answer is simply to this effect: the very persons who most need to study

literature and to investigate singular phenomena are of the Aryan type; the truly developed Semitic is intuitive, not rationalistic, and being satisfied to the point of positive and full conviction through the agency of inward testimony, needs no external help such as reading and phenomena supply. Both types can make good Theosophists, but they rarely coalesce in outward methods and seldom work very well together.

Theosophical literature is necessarily largely of an argumentative character, as the great bulk of readers the world over is composed of people who rely more on intellect than intuition. The most intuitive are rarely book-worms. In ancient days, in Israel, when there was "open vision," when prophets were abundant, and the gift of seership carefully nurtured in the young, very little value, comparatively speaking, was placed on sacred manuscripts or the written law. When Solomon's Temple was in all its splendor and the Hebrew faith shone at its brightest, the people depended upon the living voice of the prophet far more than on the records of a more spiritual age; for in the days of spiritual dispensation the oracle was alive and accessible. After a time, largely through the materiality of the affections of the people, prophets became fewer, the voice of the living spirit waxed fainter and ever fainter, till after a while not only the *Torah*, or written law, but the *Talmud Midrash* and a host of other rabbinical commentaries which exalted the Levitical to the level of the Mosaic law, were venerated by the multitude almost as highly as the Decalogue; until after a while the law and the testimony were looked to as final authorities from whose

decision there must be no appeal. Then began the age of spiritual decadence for the Hebrew race, and the substitution of books for living inspiration. Precisely the same error has been fallen into by the Hindu race, who from being at one time the most enlightened among all the people on the earth, have become in many respects painfully degraded, though the author of this volume distinctly refuses credence to the sensational and exaggerated accounts of Hindoo degradation, gotten up by sensationalists with a view to exalting the Christian religion and Western institutions at the expense of justice to India and her native population.

But to return to prophecy and writings. Prophecy is incapable of long continuance when prophets are persecuted persistently by people who will not hear the message they have to deliver; *i.e.* prophecy in public soon ceases. While the race of prophets never becomes extinct, when these illumined ones are driven from the surface of society through the belligerent force of brutal and determined persecution, they betake themselves to solitudes where they still carry on a work for humanity. The nature of such work ought to be appreciated by all Spiritualists, Mental Healers, and those in general who attribute a potency to silent, invisible forces not credited to such forces by the unspiritual, material mind, which laughs at everything not evident to physical sense. Whenever a period of re-awakened interest in spiritual truth invites the prophetic mind to emerge from privacy, and proclaim openly the knowledge long concealed, we hear of a revival of all kinds of psychic gifts; and while at such periods a good deal of impurity

comes to the surface, this passes off as scum from the mind of society, while beneath this external rubbish is discovered genuine knowledge and love of truth.

The Israelites and the Aryans have alike, through long periods of outward darkness, never lost sight of the lamp of divine wisdom burning within, though this pure and holy light has been for long periods almost entirely concealed from the masses. In this brighter and freer age the flames are beginning to leap high once more upon the altars of humanity, and the new order will not be fully inaugurated without severe conflict with the "powers of darkness." The light now breaking is clearly destined to illumine a large portion of the earth within the next few years, so as to completely change the social and religious aspects of affairs in the now advancing regions of the earth, while to those portions of the world not prepared for the full blaze of this re-illumination a certain measure of light will also be accorded, sufficient at least to greatly ameliorate the condition of the teeming multitudes now subject to tyrannical misrule. Theosophy strikes out for vital and permanent reform by laying the axe at the root of the tree to be destroyed, instead of lopping off the withering branches, or here and there cutting off a vigorous limb. The affections of humanity must be appealed to, or there can be no reformation which will endure. The history of every great and successful movement clearly demonstrates this proposition. When Luther and his coadjutors effected a complete change in the attitude of a large part of Europe to the Roman Catholic Church in the sixteenth century, the great

success of their work depended upon the readiness of the popular mind to accept the proposed changes in ecclesiastical polity, as well as to accept many modifications of doctrine. The Reformation was rendered possible only through the disaffection previously in the minds of the people toward the established religious hierarchy; and this disaffection was brought about through the ambitious worldliness of the Church officials themselves. Had popes, cardinals, prelates, and all under them fulfilled the spiritual law, and concerned themselves with the peaceful establishment and maintenance of a heavenly kingdom on earth, there could have been no butchery in the name of religion. To justify persecution is insane; to attribute it to religious conviction is a great mistake. Persecutors are at the start ambitious individuals thirsting for material dominion, and, moreover, persons who will not hesitate, under pressure of seeming necessity, to use religion as a cloak for licentiousness.

Religion to-day is again under a cloud all over the world, entirely owing to the prelatical ambition which has been substituted for the meek and gentle temper of all the world's greatest seers and sages. To contrast Jesus with Gautama is but to compare two great human ideals and find them one; for deep in the heart of humanity a deep and tender love of sweet and gentle righteousness is ever to be found. Now this sweet gentleness which shines so conspicuously in the highest human ideals, is by no means the accompaniment of meek submissiveness to error. No man can be so brave as a true gentleman; but the difference between the

gentleman and the boor is properly the difference between *homo* and *vir*, the former term standing in old Latin for an ordinary animal-fighting man, the latter for a superior being in whom the distinctively super-animal dispositions of manhood are in the ascendency. Bulwer Lytton, in his truly theosophical romance, "The Coming Race," aptly styles the marvellous people whom he describes *Vril-Ya*, while the *vril* they gather from all nature and control perfectly is the universal ether, *akasa*, or astral force so often spoken of by students of the occult sciences. This subtle, all-pervading force is amenable to the control of a high order of intelligence only, and while universally present in nature, cannot be manipulated and utilized except by persons in whom the lower principle (*homo*) is subservient to the higher principle (*vir*). Thus, while a man who has cultivated nothing but his animal nature (*anima bruta*) is simply a biped in human shape, and quite at the mercy of savage creatures and the elements, one who has unfolded to some degree his intellectual or human self, which makes him man instead of brute, though possessed thereby of ability beyond the savage, is still quite without the superlative power of those in whom the spiritual soul (*anima divina*) is liberated and expressed. Such words as *virile* and *virility* are shamefully misapplied in popular usage, as they clearly spring from the root word *vir*, which the Latins never used except in connection with quite super-animal, and properly with super-intellectual attainments. Man, to be able to control any element outside his own personality, must first have brought that element into obedience

to its rightful superior, within the economy of his own nature. This open secret, as it may be termed, considering it is a secret from the multitude, and yet free to all who are desirous of learning how to live truly and healthily, will explain the just cause of relative successes and failures in all pursuits and enterprises where something more than animal vigor and ordinary intelligence are needed to produce results.

Theosophical teachings are ignorantly scorned by many people who are every day of their existence confronted with difficult problems Theosophy alone can solve. We can only pity and seek to enlighten, if but a little, those prejudiced ones among Spiritualists and Mental Healers alike, who are subject to every kind of difficulty and unpleasant experience through lack of a better comprehension of the forces they are trying to govern, but which in their present state of incapable ignorance are governing them and often making sport of them most mercilessly. As much is constantly being said and written concerning astral force, astral light, astral bodies, etc., let us go to our Greek lexicons for a definition of the word *astral*, before endeavoring to use it. *Astron* means a star, and from *astron*, *astral* is clearly derived. Now the word *astral*, which means pertaining to the stars, starry, and starlike, may be properly applied to that force, substance, ether, body light, etc., of which stars are formed, and also to whatever is inter-*stellar*, or between stars, and to that which shines like a star. *Astral* is, then, a very wide word. First, it designates the inner substance of the planet and the inner body of man. In expression we may

speak of three elements, — spirit, force, and matter: the astral realm is the realm of force, which exists between spirit and matter and is the bond uniting them. But at this point we are sure to be asked if we are not retracting many statements in "Spiritual Therapeutics" and other of our works, wherein we declare, that essentially all is spirit, and therefore there is nothing but spirit in the permanent life of man? We contend that as the greater can always contain the less, while the less cannot possibly hold the greater, spirit can include force, and force can include matter. Matter is but an emanation of force, a temporary solidification of force, and not the whole of force at any time; and this statement is, we contend, acceptable to chemistry which teaches by experiment that all of matter is resolvable into ether, while all of ether cannot be converted into solids or fluids. Spirit is the cause of all things, and itself the primal and ultimate *No Thing* of the Mystics, yet is beyond all things, and is the cause of all. Force is its earlier manifestation, matter being its ultimated expression.

Now as man has always conceived of an inner and an outer body, a body of force and a body of matter, he has instinctively felt that the force body could travel from star to star, while the material body is confined to the earth, held by the force of gravity. All spiritual manifestations of a phenomenal order are simply exhibitions of force triumphing over matter, and may be produced through the agency of adepts or magicians (great or wise people is the true meaning of magicians) either in or out of their earthly expression. The mistake

made by uncultured Spiritualists is, that they do not recognize the power of the adept as identical with that of the human entity disrobed of mortal form; but so far from genuine Spiritualism and Theosophy conflicting at this point, they perfectly agree, as Spiritualism teaches most emphatically that there is no sudden removal from a state of moral and mental impotency on earth, to all-powerfulness in the state immediately following bodily dissolution. The only reasons we can assign for the stupid opposition to Theosophy shown by many seemingly zealous Spiritualists, are, that they have not fully outgrown the dogmas of the churches they often berate, or they are quite ignorant of the real teaching of Theosophy, which is that the higher principle in man must control the lower, or he cannot be a wonder-worker on this side of the grave or the other; growth alone determining and regulating his measure of power. A very vulgar error is that the invisible world has some stated geographical situation; the truth is that it is everywhere, interpenetrating every particle of seemingly inert matter. A. J. Davis, in his "Stellar Key to the Summer Land," and similar works, undertaking to locate heavens, may be correct in some sense, though such works are apt to mislead the reader who carries to them a mind filled with theories of locality. All outward conditions are expressions of interior states; as a man thinketh so will he come to appear, gradually if not instantly, and surely all students of antenatal causes for afflictions, etc., must get their eyes open to the fact that mental conditions clearly produce bodily results.

Throughout the entire universe every outward globe or physical expression of an unseen force is a result of some psychical wave of action, unknown save to students of the occult (hidden or invisible) forces of nature. Occult or astral force is of all conceivable grades of refinement and density, and offers precisely the same resistance to what is commonly called the spiritual body that matter offers to the physical organism. Theosophy teaches us that as we, through purer and higher modes of thought and action, outgrow our animal propensities, being no longer governed by the lower grades of invisible forces, we shall be able to control them, and thus at length be able to demonstrate our complete victory over all material surroundings. The most exciting portions of the book of Daniel, so eagerly devoured by children, are profound occult narratives, and even if taken literally are neither ridiculous nor improbable, as man can fully overcome the ferocity of the beast and even the action of fire. Eventually, through unfolding of the higher principle within us, all things shall appear possible which are utterly impossible to our animal, and also to our simply intellectual, soul. Try to consider the astral world simply as the inner world, "the soul of things" approached through psychometry, and the difficulty will soon vanish when we find the psychic realm everywhere, and learn that dominion over lower grades of force and complete conquest over matter is a result attainable only as we persistently develop our higher, and through so doing subordinate our lower, nature.

LECTURE III.

THE WORK AND POSSIBILITIES OF THE THEOSOPHICAL SOCIETY AND ITS BRANCHES.

(An address intended for delivery on the occasion of a General Conference, slightly altered in form to adapt it to this volume.)

EVERY lover of Theosophy, or the Wisdom-Religion of mankind, must hail with delight every indication of unity among seekers after truth, and feel deep regret at whatever is calculated to divide into groups and factions, antagonistic the one to the other, those who are striving to leave this world a little brighter than they found it. In view of this, does it not behoove us to contend most earnestly for the grand, solid basis of our sublime universal religion, and leave as subject for speculative inquiry only those moot questions and contested doctrines over which so many honest, good-meaning people stumble and fall? Re-incarnation, for instance, is a teaching which many earnest minds find very difficult to accept. *Devachan*, as ordinarily explained or not explained, is another serious obstacle; while *astral bodies*, shells, the reliquæ of the departed, etc., as instrumental in the production of alleged spiritual manifestations, are again other matters calculated to divide rather than unite seekers after truth.

Now Theosophy is founded on a recognition of eternal and essential justice supreme in the universe. The great value of the ethics of Theosophy consists in the fact that they do most emphatically present the idea of infinite, undeviating justice to the mind, and whatever may be said to the contrary by its opponents, this much-vexed question of repeated embodiments harmonizes exactly with absolute uncompromising equity. But is it the dogma of embodiments or the principle of equity for which we should most zealously contend? Is it not quite thinkable that many persons, while acknowledging the existence and claim of equity, do not see the necessity of re-incarnation to indicate and illustrate supreme justice? If they can, or if they feel they can, account for the manifold inequalities of this present state without having recourse to the hypothesis of successive embodiments, are we not unwise if we lay overmuch stress on that hypothesis?

We are never forgetful of the fact that brotherhood is the only crucial test of Theosophy; still there are sometimes persons in the theosophical camp who make re-embodiment too prominent. This charge may with all kindliness of advisory suggestion be preferred perhaps against Mrs. Sinnett's generally excellent work, "The Purpose of Theosophy," and other publications of similar import by different authors. Let all vexed problems be submitted for thoughtful consideration to the public mind; and even though the Oriental Scriptures and the Masters do appear to teach certain things very plainly in the letter of their instructions, are we always right in feeling sure that we are not sometimes

unwittingly substituting *exotericism* for *esotericism* in our deductions and avowals, in this connection? (*vide* the introductory chapter of Madame Blavatsky's grandest and most recent work, "The Secret Doctrine," wherein she convicts Mr. Sinnett of falling into some error of this kind, though with the best possible intentions, in his much valued work, "Esoteric Buddhism"). Some deliverances of Theosophists in the past have been too acrid, many have been far too dogmatic. As we all learn by experience, let us not regret the past, but strive to profit by the lessons we may learn from its imperfections, and for the future let us cling more to essentials and divide less on speculative matters.

Another very important question is the avoidance of personal squabbles and the disagreeable canvassing of private reputations. In the case of the late controversy over the authorship of "Light on the Path," a great deal of most unseemly strife has been ventilated in public print. Recriminations and counter-recriminations cannot thus see the light without imposing on the Theosophical movement an onus of ugliness it has no right or reason to carry. Reprehensible in the extreme as the conduct of the *Religio-Philosophical Journal* of Chicago has been in connection with this and kindred subjects, we cannot honestly say that *The Path* or even *Lucifer* or *The Theosophist* have been quite free from deserved criticism in this respect. What the earnest truth-seeker needs is not a recital of how, why, when, and where parties fall out and call each other hard names; but a cautious yet frank presentation, and as far as possible elucidation, of great spiritual and

psychical problems demanding solution at the hands of all who are earnestly seeking aid to walk in the path of genuine spiritual development and higher mental and physical culture. The great need of the present day, as it appears to us at least, is not wordy discussion over obscure mysteries, but practical co-operation to the end of establishing the reign of righteousness on earth.

Sometimes we think the sure though apparently dilatory outworking of the law of *Karma* is too much, because too blindly, insisted on. We hear very frequently, indeed, that so-and-so cannot come into the light, cannot be healed, etc., by reason of his or her *Karma*, accumulated in previous existences. Without questioning there being such *Karma*, and without denying it is a hindrance in many instances, we would still most particularly urge the object of disciplinary embodiment, which is surely to vanquish and overcome, not to yield or submit to, refractory *Karma*. *Karma* is a persistent force in constant operation. Every thought, word, and deed makes or unmakes *Karma;* but as it is a question of the strength of the effort put forward, not the length of time consumed in putting forward such effort, which determines its effectiveness, we cannot be too urgent in assuring all who are in any measure desirous of attaining a higher station, that though they cannot skip any of the rounds in the ladder of Progression, they can accelerate their transit over them. The practical questions of the day cannot be settled on a physical basis; they must be dealt with spiritually, or (satisfactorily) not at all.

The special object, then, of organization with theosophical intent should be to place before the inquiring public the tenets of Theosophy in as simple and practical a manner as possible. This is, happily, now being done, to some extent at least, by the many excellent and well-attended open meetings of the various lodges in the different cities where such lodges have been established. The membership in these lodges is constantly increasing, and the influx of new members is most encouraging, as they are chiefly persons of high mental attainments and noble moral aspirations. We could easily congratulate the Theosophical Society at large on what it has already accomplished in the right direction, and when we point out where the blunders have been made, it is only with a view to their future avoidance and present rectification as far as possible. The Theosophical Publication Society has issued many excellent pamphlets at a very moderate price, but to some of them at least two exceptions may be taken. Some are so extremely transcendental, that, while of interest and value to scholars, they are quite beyond the comprehension of the very persons whom literary efforts of a missionary character are specially intended to reach. This is, however, our minor objection; our major criticism we reserve for those publications and utterances which deal less fairly with Christianity than with Buddhism. Now we know that as soon as Christian people begin to look into Theosophy they are apt to feel justly offended at a manifest partiality for Buddha and relative disparagement of Christ. This attitude may be natural to persons who have become

disgusted with the superficiality and hypocrisy, alas! so prevalent in Christendom, and who, in the first flush of their ardor at sight of the excellences in Hinduism, hasten to pay their tribute to the latter and expose the fallacies of the former. Such precipitation is, however, exceedingly unwise, as it does not bear the impress of profound research or sober judgment, and inevitably gives occasion for attack on Oriental religions of the most spiteful and damaging kind. It is the purpose of Theosophy to show the truth in all religions, not to hold up one religion as so very much truer than all beside it; to prove how, in remote lands and distant ages widely separated by space and time, the same pearl of measureless price has been discovered by untiring travellers toward the goal of perfection. Lady Caithness, in "The Mystery of the Ages," has contributed to this benign accomplishment in a queenly manner: would that other authors had been equally happy in elucidating the theme! That very valuable author, Franz Hartmann, in his "Jehoshua, the Prophet of Nazareth," has said very much that is true and beautiful concerning the character and life of the great adept whom all Christendom reveres, as a unique master in wisdom; but he has, in our judgment, marred and enfeebled a portion of his treatise by putting a very low construction on the cursing of the barren fig-tree, the driving of money-changers from the temple, and other similar incidents in the life of Jesus as recorded by the Evangelists, when a much higher interpretation of these incidents would have been far more esoteric, profitable, and therefore theosophical. Whenever Gautama,

the saintly hero, whom Edwin Arnold so beautifully styles "The Light of Asia," is alluded to, no such aspersions are cast as are frequently cast on Jesus; and why is it, if not because a certain poetical glamour is thrown over Buddhism and all pertaining to it in the minds of Mr. Hartmann and other authors who adopt the style he uses, while these persons are by no means so friendly to Christianity? While very much of Gerald Massey's writing is painfully harsh and external, he, notwithstanding his violent prejudice against the Christian religion, makes many excellent points when in his review of "The Historical Jesus and the Gnostic Christ," he endeavors to refine away all personal ideas of the *logos*, making the essential Christ the highest element in man, and in no sense an outward historical personage.

The personal controversies over which so much blood was spilled in the Middle Ages, and which are the cause of so much waste of nervous force as well as ink and paper to-day, are but bubbles on the surface of thought. It is clearly impossible to either verify or disprove a literal history of a personal Christ or Buddha in any satisfactory way. At the same time it is not impossible or even difficult to show that there is indeed a light enlightening every man; and this light, though existent in all men, and capable of expression through all, has been expressed in a marvellous degree by some few of the world's exceptionally wise and illumined teachers. The work of Theosophists in America and Europe should be identical with what they are endeavoring to do in Asia. Missionaries have been sent to the East

to tell the Orientals that they are in danger of everlasting misery unless they turn from their religion and scripture to the books and opinions held sacred in the West. Missionary enterprise is almost as futile in India, China, and Japan as is the work of that most ineffective organization, "The Society for promoting Christianity among the Jews," which so persistently asks assistance in countless churches every year on Good Friday. The real value of the theosophical movement in Asia is, that it is helping Asiatics to understand their own religion, by expounding truth to them through the use of a language and literature to which they are accustomed. In Europe and America the Hebrew and Christian Scriptures are in every one's hand; the Vedas and Puranas are not. Why not, then, prove the identity of the spirit of all religion, by using, wherever we may be, the literature with which the people are familiar? and, by letting them see the identity of the revelation made in both hemispheres help on gloriously, expeditiously, the realization of our common brotherhood, — a work which can never be effectuated by disparaging one scripture to enthrone another in popular esteem.

The Bible as we have it is full of Theosophy; so are all Oriental scriptures. The same great truths are clearly or obscurely proclaimed in all, according to the clearness or obscurity which marks the reader's mind. Mohini M. Chatterji, the young Brahman who started out on a missionary tour through Europe and America some few years ago, did a grand work in publishing a new translation in English of the Bhagavad-Gítá, with

notes and references to the New Testament, in which he tells his Christian readers that he need not convert them, nor need they convert him to a new religion, for the faith of the Orient and of the Occident is essentially the same. Theosophy being the great undercurrent of spiritual meaning running through all the great writings extant all over the world, no matter when, where, or by whom originally produced, can only be brought to light and do its work as it removes the veil of the letter which kills and gets killed and exposes the Spirit, which ever lives and is the giver of immortal life to all who realize its presence and its sway. With this thought uppermost in our affections and intellects, we can go forth to spread glad tidings over all the earth.

As a further suggestion for increasing the efficiency of the work of all branches of the Theosophical Society, wherever established or about to be established, we would urge upon all members of the various lodges the great desirability, we may add necessity, of members cultivating the society of each other, meeting together as often as practicable at each others' houses where no lodge-room is permanently available. At such meetings the central aim should be to discover how nearly these good people can come together in thought and feeling, and what particular spheres of usefulness they may individually occupy best. It is of little advantage for people to join societies, and acknowledge their adhesion to a great bond of union, if they do not embrace and seek to create opportunities and occasions for mutual converse and help. The work of many a society languishes because of the members not acting in accord-

ance with a due recognition of the tie of brotherhood; while much inspiration is lost by two or three fluent speakers or able writers being looked to at all times, under all circumstances, to furnish food for the mental digestion of all the rest. Timidity and bashfulness should have no place among brothers and sisters; fear of criticism or of being misunderstood should never seal the lips of one who feels he has aught to say for the edification of the assemblage. To underrate our powers or mask our gifts, to fight off inspirations and disown ability, is not humility, but pride masquerading as its opposite virtue.

Above all, in thought, word, and deed let us be charitable in our judgments, the one of the other. This grand old grace, charity, placed by Paul above faith and hope, above prophecy, and tongues, and all beside, is the virtue we so sorely lack to-day. The absence of it from our midst is the cause of the weaknesses and dissensions among us, and its absence among those who profess better things is really unpardonable as well as pitiable. The abnegation of the lower self, about which we hear and talk and write so much, is impossible to us unless we studiously cultivate the higher self. And while the prohibitory form of some of the commandments which constitute the decalogue make it at first sight appear that the highest conception of the ancient Israelites was to refrain from iniquity, we must not forget that the two great affirmative commands on which Jesus declared all the law and prophets depend, are Jewish utterances, taken out of the Old Testament and placed in the New, as proof of the identity of the

counsels of Jesus with those of the great legislators and prophets who preceded him and lived long before his day. Thou shalt love with all thy heart and mind whatever is good, practically means that we are to so cultivate love for good as to find it engrossing our every thought and feeling, leaving no possible room for its opposite. Truth, when spoken in love, is always powerful and convincing. As it lays hold upon the human intellect and heart at one and the same moment, it is both sweet and reasonable to describe it in terms especially dear to the friends and admirers of Matthew Arnold, and men who, like him, have sought to unite reason and affection in all presentations of truth. How much unreasonable sweetness and anything but sweet rationalizing there is in modern literature, converse, and oratory, we need not attempt to decide. That there is far, far too much for the peace and safety of society and the effectual spread of truth, none can deny. It being the special purpose of Theosophy to present wisdom lovingly, and to culture the affections to love wisely, no work is in reality theosophical; *i.e.* wise in the divine, loving sense which does not address itself to reason and affection both at once. Some persons are certainly far more emotional than intellectual; others again far more rational than affectionate. Both classes are capable of doing excellent work for the general good, but the two are better united in one. The old words, "It is not good for man to be alone," recur to us at this point. Many of our readers are doubtless familiar with the Kabalistic interpretation of that text. The Kabalists, not being believers in any such thing as

absolute or essential evil in the constitution of the universe or man, declared the true meaning of the word *evil* to be simply imperfection; less than perfect state is called an evil state. In many of us the Adam (intellect) is without its complementary Eve (affection). We are therefore not good, *i.e.* not perfect. This imperfection of ours is the cause of our irregularities, antagonisms, and general ineffectiveness. As we become inwardly married, and as this inward union manifests outwardly, we shall appear good, perfect, lacking nothing, as the apostle James speaks of those who are filled with divine wisdom, which he contrasts so finely with that unmentionable wisdom of sensuality described as devilish. As we can none of us, to use the old correspondential imagery employed in Genesis, partake of the fruit of the tree of life and also of that of the forbidden tree of knowledge of good and evil, we have to look well to ourselves to see that the serpent of our lower nature does not tempt us to transgress the divine commandment engraven on the imperishable tablets of our own immortal nature. The thirst for knowledge is good, and if we gratify it aright we partake of the fruit of the tree of life, which the Apocalypse tells us yields twelve manners of fruit, — one variety every month, — so that the fruit is sufficient to satisfy the needs of the whole year, through what it signifies. If we are actuated by sordid motives, and seek to become magicians of the lower type, we shall surely forfeit our ability to partake of the fruit of the celestial tree and to drink of the perennial spring of life-giving water.

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This expressive imagery is not hard to interpret among students of such literature as now issues from the press, filled with references to a higher and a lower principle in man. Bishop Butler, author of the famous "Analogy," formerly considered an unanswerable vindication of the Christian religion, was without doubt a Theosophist, even if he knew it not, as in his analysis of the component elements which make up man as we at present see him, he described all as good in their place and for some special purpose, but gave the crown and palm of precedence and sovereignty to a spiritual element, — none other than the *atma* or highest principle in the human constitution, insisted upon as supreme by all initiates and their pupils. The intellectual soul of man is surely placed midway between the *anima bruta* seat of all selfish desires and the *anima divina* seat of all spiritual promptings. The Adams and Eves (reasoning and affectional impulses) of our distinctively human principle are always oscillating between obedience to the voice of the divine and the voice of the animal. We must choose to obey one or the other; both we cannot follow, for no man can serve two masters, however much he may desire to do so. We cannot look in two directions at once, though we can turn our heads round, and look first in one, then in the other direction. We cannot be going up and down hill at the same moment, nor can we sail toward the equator and toward the pole at the same instant. Theosophy places before us most clearly and solemnly the responsibility and consequence of choice. We cannot stand still long, if at all; we must move up or down, forward

or backward. Which shall it be, God or Mammon? Christ or Belial? We cannot choose both.

Theosophy, taking as it does all fictitious dread of divine wrath and an ever-burning hell from the minds of man, substitutes for these nightmares of unreason the inevitable law of sequence, *Karma*, cause and effect. By placing the judge and judgment seat within instead of without us, it renders rational the thought of judgment; but by so doing it does but impress the idea of a judgment from which none can escape the more firmly in our minds. Believers in vicarious sacrifice, in the old false view of forgiveness, and other dogmas of externalism, may always hope to evade the consequences of their lives, but Theosophy offers no such loophole of escape. Sin can be outgrown, but penalty is never cancelled. Man makes his own heaven or his own hell. The sources of our joy or misery are within us; and as we cannot escape from ourselves, we cannot be happy or see the divine kingdom until we have grown into an affectionate appreciation of eternal law; then shall we have risen superior to hope of reward and dread of punishment alike. Happiness will then be our unasked boon, our unsought treasure; for as happiness follows righteousness within, as night follows day and day again succeeds to night, heaven and happiness will then be ours forever.

LECTURE IV.

MIRACLES AND MODERN THOUGHT.

CONTINUING the thread of our study from our remarks in the past three discourses, we find ourselves brought face to face with the great problem of miracle in the light of nineteenth century criticism. "Robert Elsmere" might supply us with a text for the basis of this study. "Miracles do not happen," which Mrs. Humphrey Ward rightly says is but a restatement of Hume's old argument.

Watching the drifts of modern skeptical inquiry none of us can be blind to the fact that so-called liberalism or radicalism is daily and hourly tending nearer and nearer the unsatisfactory point of historical and actual negation.

Learning in a purely critical direction seems to be one long wearisome process of unlearning; long cherished beliefs and attachments have all to be given up, and the weary restless mind of the scholar must either dismiss the subject with a sigh or allow himself to be carried on by the stream of doubt to where he at length finds himself forever banished from the supernatural and confronted with a stern, inexorable, natural order from which there can be no deviation in time or eternity. A rationalistic view of history allows no

place for a resurrection or an ascension, as it allows no opportunity for a miraculous birth; it is inexorably committed to inevitable natural law and enforces the reign of law everywhere as a dogma of the creed of necessity.

At first sight such a consummation is greatly to be dreaded, as it would drive out of the world all art, poetry, romance, and all beside that appears most attractive to a loving and sensitive disposition; but when inspected a little more closely after the shock of disillusion has been recovered from, the new view of life which science and philosophy alike compel us to take, instead of being the cold barren one it at first seemed to be, soon glows with a life, love, and beauty vastly superior to any excellence we can find in the old discarded system from which it may have cost us such agony to cut loose. Our object on this occasion is not, however, to leave the subject in the hands of Hume or any other negative or speculative philosopher; we are not disposed to deal with negations, nor to remain contented with any attitude of denial; for in our eyes doubt and denial are but dark passage ways leading from one lighted gallery to another, and that other larger and brighter than the one left behind.

Now what does the word *miracle* mean when rightly defined? It is interpreted in several dictionaries as "an act or event beyond human power," while the word *miraculous* in the same lexicons is defined *supernatural* and also *wonderful*. Now this word *miracle* is evidently an elastic one, for wonderful things are by no means necessarily supernatural; nor are events beyond human

power necessarily above nature, for do we not witness natural occurrences every day far beyond man's power to produce. We certainly include insects in our definitions of natural productions; but while any one can easily destroy millions of them, who can create even one? Spontaneous generation is a mere "will o' the wisp," utterly unsubstantiated by any kind of scientific experiment. Life then is miraculous, insects are miraculous, because the wonderful ways of spirit breathing itself into outward expression even in the minutest forms of terrestrial existence are utterly beyond human power to duplicate, or at least beyond such development of human ability as we are at present acquainted with. Now there are three ways of accounting for events usually styled miracles. *First*, they are defined by orthodox theologians, as supernatural in the strictest sense, *i.e.* God has stepped aside from his ordinary method of governing the world by natural law and has astonished its inhabitants by a display of His power to suspend the operation of his own law. *Second*, they are defined by skeptics of every name as non-historical or unreal occurrences, partaking of the nature of imaginary narratives or fairy tales, and are to be accounted for only by attributing belief in them to human ignorance and credulity. *Third*, they are regarded by spiritual scientists as unusual displays of an occult force in the universe which ever exists and which can and will reproduce such phenomena whenever the necessary conditions are afforded. With the first and second explanations we do not care particularly to deal, as the ground has been so long and ably covered by arguers

in favor of both those theories; it is with the third position only we feel ourselves called upon to deal extensively at any time, as we cannot but feel this reasonable, moderate, and satisfactory view is the only one which makes history really intelligible, and the past record of mankind to accord with the scientific and spiritual developments of the present. Now, plainly the author of "Robert Elsmere" has not grasped this position, she has made her hero recoil from the supernatural and embrace the skeptical, though to do her justice, his skepticism is not of an objectionable type, and does not in the least interfere with his complete acceptance of all truth generally necessary to a noble and successful life.

It is from the scientific and experimental rather than from the theological or moral standpoint that we take exception to the statement, "miracles do not happen," in the sense in which the words are used in her narrative; for while, undoubtedly, events commonly called miraculous are only wonderful or unusual and do not owe their origin to any interference with universal law, the impression given to the ordinary mind, is that the alleged events never took place, and that similar events never can take place, there being a law to prevent them.

Now, to state our position clearly before proceeding further: In the strictly etymological sense of the term, a miracle is simply a surprising occurrence, not necessarily due to any approach toward a suspension of universal law, but on the contrary exhibiting the power in operation of a hitherto unknown or unrecognized though

eternally-existing law. The phonograph, which reproduced the performance of a military band at the Presidio to an amazed and delighted audience in the centre of San Francisco, wrought a miracle in the ears of those who could not comprehend how tones could be thus mysteriously recorded, preserved, and reproduced at will by a subtle but unpretending little scientific instrument which in common with every really valuable discovery of to-day owes its potency to man's ever-increasing familiarity with electricity and its uses.

Electricity is the future motor, indeed it is the only motor if men did but know it; but electricity works in obedience to an unchanging law, and this law is subject to *will*, as all law is the product and expression of *will;* therefore, as man's will becomes ever more and more free from sordid material entanglement he gains ever greater and greater ascendancy over the subtlest and most potential of all the forces which are really only different modes of operation of one sole force — electricity. In his review or rather, somewhat severe criticism of "Robert Elsmere," William Ewart Gladstone, who is a good theologian as well as a distinguished statesman, shows the incompleteness of "Elsmere's" position by pointing out the serious omission always made by those who repudiate miracles on the score of their being impossible owing to the continuous operation of a fixed law of necessity governing the entire universe; this important omission, which is the reason of the failure of their arguments to reach conclusiveness, is their blindness to the very nature of the law for whose immutability and omnipresence they are such earnest

sticklers. Law is not and cannot be apart from legislation, and legislation necessitates a legislator; this legislator is *will*. Now man is an embodied expression of divine will, and thus all intelligent Theosophists have from the very earliest days understood the esoteric meaning of the text, "Ye believe in God, believe also in me."

The authors of the Synoptics were genealogists, historians, biographers, to a considerable extent at least; they began their gospels with reference to the lineal descent of Jesus from David, or they recorded some incident connected with his early life. Remember we are not questioning the spiritual or correspondential meaning of the first three gospels, we are simply alluding to their literal form which is in such decided contrast with the fourth or gnostic gospel, which without the slightest preparation, or the faintest reference to literal history, plunges at once into a clear but mystical interpretation of the Word. Greek scholars and all who have studied Plato will at once perceive in the Word of John a reaffirmation of the *logos* of Plato.

Now it was the endeavor of whoever wrote the fourth gospel to impress upon his hearers the eternity and divinity of the essential spirit of man. The *logos* of the Greeks means exactly the same as the *atma* of the Hindus, which Theosophists term the seventh and highest principle in the constitution of man. This seventh principle, as it is termed, is the immortal principle, the Alpha and Omega, that from which all lower principles are expressed and by virtue of which alone they can exist.

Now in the days of Jesus there seems to have been a singular and depressing distrust of human goodness and greatness in the world; sin and weakness everywhere abounded, and among the Jews this loss of personal goodness, this failure to maintain a genuine high record for righteousness, was sapping the very foundations of collective and individual safety. Judea was already a Roman province, the hated name of Cæsar was the synonym of government, and while there were no end of religious quacks endeavoring to heal the communal body by disgraceful processes of anarchy and venality, the truly wise and great among the Israelites were beginning to feel the force of the teaching of Jesus, who forbade them under penalty of inevitable ruin to employ ferocious measures or in any way to retaliate upon their conquerors. Jesus came as a Hebrew reformer, to save and bless his own countrymen first, then to spread the gospel of truth over the whole world; but he clearly believed that Jerusalem was the rightful centre of civilization at that time, and from the Hebrew race he taught enlightenment was to go forth to the uttermost parts of the earth. As he interpreted the moral law much as Isaiah, Jeremiah and other prophets had interpreted it previously, he won for himself the cordial detestation of religious hypocrites and political demagogues, who together conspired against him because his teachings stirred up the people to noble independence of thought and feeling, and tended to wrest the reins of government from the hands of tyrants and establish by peaceable means a kingdom of heaven on earth; not a republic where *vox populi vox Dei* would

be the accepted motto, but a political and social state in which the cream of society would rise to the surface and be acknowledged, no matter whether it rose from the ranks of titled nobility or humble fishermen.

Jesus was neither a monarchist nor a democrat, in that he points out the weakness of both schools, and seeks to lead his disciples to the understanding of a practical utopian government in which righteousness must prevail because of men's love for it. Now in a sensation-loving age we are told by men of the skeptical school of thought that Jesus *had* to appeal to the love of the marvelous in those about him, and we are further informed that the tendency of those times was to exalt miracle so highly that sensational wonder-working would win popularity for a cause which otherwise would fail for lack of sustenance. Taking its stand on that assertion, this school seeks to account for the rise and spread of Christianity on the basis of *alleged* miracle, though of course, the skeptical intellect says, "miracles never happen," and though Jesus and his followers may have been honest they were fanatical, and subject to illusions, while those who came after them were still more fanciful and not always honest, as these later Christians according to all testimony, invented miraculous stories without stint, to propagate their peculiar doctrines, and most of all to gain for themselves undisputed ascendancy over the minds and property of a credulous, ungodly, illiterate multitude.

Now every skeptical objection, however plausible, when put forward on these lines utterly fails to explain away miracles or to account for the spread of Christian-

ity in the first century. Miracles, it is true, were and are very popular among the credulous who are never weary of startling exhibitions of occult power, and who are indeed so well pleased with successful sleight-of-hand and other feats of dexterity, that they do not at all object to be deceived if their credulity is fed. Miracle-mongers and believers in miracles were very common all over the Roman Empire in the days of Jesus, and long afterward, and from this fact alone we may logically conclude that the simply miraculous element had exceedingly little to do with the spread of primitive Christianity; for why, in the name of reason let it be asked, should people abandon one miraculous system for another when the latter was no more miraculous than the former? It is at this point that miracles require classification as well as definition. Miracles may be divided into four classes: —

First, Ordinary events which are only regarded as miraculous by persons afflicted with over-strung nerves whose diseased condition causes them to attribute everything unusual or mysterious to supernatural agency. In connection with such occurrences as are termed miracles by hysterically disposed persons, must be classed, of course, those subjective experiences of their own, which have no actual form for any but the nervous beholder.

Second, Genuine exhibitions of some occult power, such as mesmerism, thought reading, etc., which must always create intense surprise and be looked upon either as divine or diabolical, until the simple, rational explanation of such phenomena shall be scientifically published and accepted by the world in general. Under

this heading we would place all genuine occult phenomena which apparently accomplish neither appreciable good or harm, but simply amaze the witnesses and set them to wondering how such things can be.

Third, All unscrupulous exercise of occult power, sometimes denominated "black magic," and now often designated malicious mesmerism; in the Middle Ages regarded as dealing with the devil, and in very ancient times designated sorcery, witchcraft, necromancy, etc., and sternly forbidden many times by Hebrew prophets and legislators and also by wise and good men in all countries. Under this caption we should include all abuse of psychic power, which is of course reprehensible, as the perversion of any faculty must be a source of danger to the individual and society.

Fourth, Divine magic, which is none other than the work of those true adepts or initiates, who have in every age and place so subdued the flesh to the spirit, that they have developed extraordinary power over the lower forces of nature. It is to this divine magic, the true Theosophist ever appeals, when asked for the credentials of Theosophy, and it has now become our duty to deal with Bible miracles in the light of definitions already given.

Every form of divination was at different times practised among the Jews, who often indulged in the black art in common with their less enlightened neighbors, the Canaanites, Hittites, etc. Whenever they sank into idolatry and immorality they had recourse to wizards who peep and mutter, and exalted to the highest offices, unscrupulous persons, who, while doubtless possessed of

considerable occult power, shamelessly perverted it to the basest of ends for personal aggrandizement.

This power, however, misused as it always was by the ambitious and unscrupulous, utterly failed to bestow the slightest blessing on the community; instead, indeed, of benefiting the people, it added to their distresses and sickness. Magic of that type was performed both by Moses and the magicians of Pharaoh's court just prior to the exodus of Israel from Egypt, and until Moses healed the people of their afflictions, he failed to prove that God was with him. Making all the allowance any one may please for exaggeration and romanticism in the narrator's style, the self-evident conclusion is, that when it was a mere matter of converting rods into snakes and snakes into rods, or of multiplying pests, Moses had no pre-eminence over Pharaoh's magicians who did precisely the same with their enchantments; but when it came to driving away plagues and disorders, the magicians failed and Moses triumphed. Henry George, the great labor-agitator, has spoken of Moses frequently in his addresses to workingmen, and has commented with much ability on that ancient law-giver's uncompromising loyalty to principle. Now whether Moses be regarded as a genuine personage, or only a hero of romance, it needs no long analysis of his career to see why such a man was able to accomplish wonders of beneficence, the courted magicians of the Egyptian monarch could not approach. Moses was from an infant accustomed to every luxury; and was indeed heir apparent to the throne of Egypt, but he preferred to cast in his lot with oppressed workmen,

and deliver them from cruel bondage to tyrannical oppressors, at the expense of every possible humiliation to himself, than sit next Sesostris on his throne, where his conscience would rebuke him for leaving the work of human emancipation undone. Such a man is typical of the true initiate, of the adept who is a master where others are but slaves; he has conquered his own appetites and ambitions; he has educated his higher self; he has fanned into a flame the electric spark of divinity within, and has thereby gained power which all who *will rightly*, may gain over the lower elements of nature; he is therefore a healer and a moral benefactor; his miracles are not tricks of occult force, like the sensational blasting of a tree unwisely published by Mr. Sinnett in "Karma; a Theosophical Romance," for the power to blast a tree may be diabolical, and we do not wonder at the Englishman of conservative belief objecting to a young relative of his, remaining where such awful things were accomplished by occult agency. True spiritual power does act destructively when infamies and impurities have to be thrown down, but it never displays itself at all in the simple exhibition of marvels, for, it can only be distinguished from diabolism (which is a perversion of the same power) by its exclusively beneficent action; thus from the earliest days it has been invariably associated almost exclusively with the reformation of sinners and the healing of the sick.

In the case of the prophet Elisha, we are told that in healing Naaman, the Assyrian captain, of leprosy, he required of his patient that he should wash seven times in the Jordan, maintaining that no amount of

bathing in Abana (stony) and Pharpar (swift) rivers of Damascus, could accomplish his cure. We are told of Elijah's stretching himself on the body of a seemingly dead child, and calling earnestly upon God to let his spirit return into the body, and the child revived.

In all these narratives we detect a scientific note; means are employed, events are brought about evidently through the operation of an unchanging law, but such great results can only be achieved by those who *pray* and *fast* as the gospel teaches — prayer and fasting signifying aspiration and self-denial, *i.e.* denial of the lower self that the higher self may perfectly prevail. To revert now very briefly to the miracles said to have been wrought by Jesus and his immediate disciples, not one was a mere sensation; in every instance some sick or insane or crippled person was healed of an infirmity, and whatever view Jesus or his apostles may have taken of his divinity or simple humanity, the miracles were never put forward as evidence of supernatural deity; for had they been, the words could never have found place in the record, "The works that I do ye shall do also, and greater works than these shall ye do because I go to my Father." Here we have a strictly scientific view of miracles. Jesus tells his disciples that according to their faith it shall be unto them; he also tells those who are healed by his touch or by mere contact with his robe that their own faith has healed them, and when he has departed from mortal sight entirely, and his disciples are weaned far more from earthly attachments, then shall they do yet greater deeds than any done before, continually demonstrating further and

further in their own experience the divine possibilities of humanity.

Let us sum up the matter in this wise. Very little do we know of time, place, and circumstance, with regard to the miracles of old, but one great lesson we do learn from all the scriptural narratives, and this we amplify and prove by reason and modern experiment, viz. that wisdom is to be gained only by diligent devotion to truth. Divine wisdom is a queen who permits no rival to share our affections with her; the wisdom which is from above is only to be courted and won by a life of such spirituality as expresses itself invariably in the entire devotion of practical whole-souled philanthropy. "Robert Elsmere" died physically on the road to this higher understanding; let his progressing spirit define miracles and he will not reiterate the words of Hume, "Miracles do not happen," but will explain how man's power derived from God is practically unlimited, but requires earnest and unceasing effort to unfold and apply.

LECTURE V.

EGYPTIAN THEOSOPHY.

THE very name of Egypt is associated in almost every mind not only with hoary antiquity, stupendous edifices, and marvelous learning, but above all with a system of religious thought so profound and amazing, that we may well ask whether Professor Smyth has not some justification for his astounding declaration that the Almighty Himself must have designed the Great Pyramid and made known the secret of His plan to Melchisedec or some equally wonderful personage who figures in biblical history.

Though the fact is often disputed by half-informed and one-sided students, the mass of testimony already accumulated in favor of the real historical existence of *Atlantis* is far too great to be set aside by any Egyptologist worthy the name of a scholar, who possesses himself of this evidence and candidly examines it. The Atlantian hypothesis, or rather explanation, does away with the need of supernatural invention, and proves to us how, through long ages of gradual and unceasing developments, the human mind reached a height from which it could command such a view of the universe as that taken by the earliest illumined ones, who have left a sublime and seemingly indelible impress on the earth

itself in that most renowned of all far-famed countries, Egypt. One fact alone is sufficient to give much plausibility to the theory of an Atlantian conquest of Egypt, and that is that the most ancient monuments are by far the most magnificent. This would argue against evolution were we to accept it as a solitary unexplained fact, as orthodox people are glad to do. For the Theosophist, however, these monuments have a widely different meaning; they point not to divine favoritism, to the arbitrary selection of one here and one there as a result of sovereignty, but to the results of long ages of growth, culminating at length in the achievement of an almost complete mastery over the material side of nature.

When the conquerors of the Atlantian race, the celebrated red men of the distant past, came into Egypt, they doubtless found the inhabitants sunk in that form of idolatry commonly called nature worship, as it consisted of an adoration of natural forms below the human. The river Nile, the crocodile, the ox, the lotus flower, the dog, the cat, the serpent, birds, and many other objects in the vegetable and animal kingdoms, were the popular divinities. Now it must not be supposed that idolatry was worship of the inanimate or the material, though it may in some instances have degenerated into this; it was originally a form of Spiritualism of a not very elevated type. The ancients in all the Orient recognized an invisible life principle pervading the entire universe. They witnessed its expression in the multiform varieties of existence all about them, and seeing one attribute of the life principle expressed in one creature,

and some other attributes expressed elsewhere, they paid honor to the particular creatures who manifested the qualities they most dreaded or admired. Their worship was, therefore, divided into two large and many small varieties. Good influences were praised with flowers, music, and peaceful rites of a poetic and elevating tendency; but a fearful error was perpetuated when the priests of the old temples encouraged the propitiation of evil powers. From this arose the sacrificial customs of the most barbaric type, though mingled with the desire to propitiate awful influences was coupled a desire to feed beneficent ones.

The Spiritualism of primitive people was very childish, but very natural. They saw animals much larger and stronger than themselves waiting to devour them. They saw that birds and beasts of prey rarely attacked man unless hungry or irritated, and they concluded that in the unseen world intelligences whom they ignorantly deified were of similar disposition. Thus those who threw themselves or others into the Nile to feed the crocodiles, usually did so with no other end in view than the propitiation of an unseen power behind the crocodile, which would accept the sacrifice and stay the avenging sword of destruction threatening the land.

Looking backward over the lapse of ages and trying to put ourselves in the place of our ancestors, we shall find much to shock, but more to encourage us as we seek to faithfully trace modern beliefs and practices to their ancient source. The vulgar religious notions of the West of to-day are perpetuations of antique Egyptian ideas and customs. Christianity is the old Egyp-

tian religion in a new dress; and while in ritualistic observances and questionable dogmas we can clearly trace the influence of the old popular belief entertained by the illiterate masses, we need never be at a loss to find abundant traces of that sublime Solar worship which, more than hero worship, was the crowning glory of the religion of the past. The Atlantians were Sun-worshipers, without doubt; and the Great Pyramid of Gizeh was a temple to the Sun, the lord and giver of life. But the question now arises, What is meant by the Sun? How did the enlightened among the ancients regard the central luminary? Did it stand for the highest principle of life in the universe and man, or was it merely, in their eyes, a material light, an orb of matter, with no soul or life, save as soul and life are terms used blindly by agnosticism?

Our answer to all such questions ever is: The Sun was a symbol of Deity and of the presiding rulers and guardian angels of systems. The great central Sun, *in* which the whole universe revolves, was not Alcyone, the centre of the Pleiades, *around* which the suns of several systems revolve; neither was this greater Sun, Alcyone, identified with the Sun, which is but the centre of the small planetary system to which this little globe belongs. When Paul was preaching to the Athenians he reminded the Greeks of their own Theosophy derived directly from the Egyptians. His famous quotation, "*In* Him we live, move, and have our being," was distinctly a re-affirmation of the wisdom-religion of antiquity, which insisted before all else that the universe revolves within the infinite embrace of one Eter-

nal Spirit. This concept of pure Theosophy places Deity beyond all possible limitation, and disposes finally of all such puerilities as grow out of trying to harmonize the idea of a central sun as ordinarily understood, with the opposite idea of all-pervading Spirit.

Having acknowledged the one Infinite Spirit as the only Eternal self-existent Life of all universes, the *savans* and illumined seers of the Egypt of old pointed out how, in the order of the heavens, a perfect system of government held sway. Nothing is left to chance; law reigns, order prevails everywhere; but there is no blind law of necessity such as that in which fatalists affect to believe. Intelligence is omniscient, omnipresent, omnipotent; and this essential life of all that lives is the inmost spark of consciousness, the basic germ of every organism: "He in us, and we in Him." Beholding the exact order in which everything in nature moves, the wisdom-religionists of antiquity were of necessity evolutionists, but not in the sense of tracing everything to a material germ and then forward to a spiritual hereafter. Involution is indispensable to evolution; nothing can possibly be evolved or unrolled which has not been previously involved or inrolled. When gazing upon the myriad orbs which revolve in infinity, the astronomers and astrologers, who constituted a powerful section of the Magi, concluded that there must be a perfect system of government in the heavens and throughout the universe. As they beheld some worlds brighter by far than others, and differing widely in magnitude, the one from the other, they thought, very reasonably, of the existence of celestial

hierarchies, all of which were said to be under the dominion of the Infinite. We must be careful not to confound their pure, essential Theism with their phenomenal Spiritualism, but diligently compare the one with the other. By so doing we shall find that absolute Theism relates to the sole uncaused cause of all things, —a reality which all scientists and philosophers of all schools must admit under some name. Whether they call it the Infinite Life, Power, Energy, or what they choose, they must admit an uncreated, self-existent Force which pervades the universe, which always was and ever will be; while Spiritualism deals with finite revelations and expressions of the one life. These two systems are not in the least antagonistic one to the other; they only appear so to those who jump at conclusions, and whose immoderately hasty, and therefore shallow brain prevents them from regarding a subject from more than one point of view.

As the Infinite Life, or grand Central Sun of Being, was regarded by the truly wise in ancient times as all-pervading and all-including, the word *central* really signified *interior*, while the phenomenal universe or expressional existence was the theatre for the display of individualized intelligences, continually struggling to manifest their latent potencies. As there must always be a limit to finite thought and description, and as some particular orb must necessarily mark the horizon of finite perception in any epoch, Alcyone, the centre of a universe, not of all universes, was regarded as the abiding-place of the most mighty Archangel discernible by man. This most ancient spiritual being,

whose individualized expression came within the range of astronomical observation, was the real Osiris of the Magi, while the popular Osiris was the angel of the lesser Sun, the sun of this planetary system only. The duality of life in its expression on any plane of existence was a cardinal doctrine of the wisdom-religion. While Sophia (Wisdom) is a Greek feminine noun, and Wisdom is constantly alluded to under the guise of a woman in spiritual documents, this divine Wisdom was ever with her masculine consort Love. He (Love) did nothing alone in the work of creation; neither did she (Wisdom) ever operate singly. An afterthought purely vicious, which grew up in periods of decadence, has found its way into more modern writings purporting to be of equal authority with the most ancient. These writings have been attempts to effect an impossible compromise between the real spiritual knowledge and sublimely exalted sentiment of the true adepts or initiates in Theosophy, and the coarse and brutal notions and practices of the vulgar throng of animalistic worshipers, who certainly did adore the male rather than the female, from the very cause assigned as a justification of the monstrous falsehood that woman is inferior to man and ever must be — because woman has less physical force than man and cannot make so successful a warrior.

The Scriptures of the Hebrews and Christians, both of which collections of antique documents are largely derived from Egypt, set forth both the higher and the lower view of this subject of sexual equality or inequality. Those portions of the Bible which evidently owe

their origin to the wisdom-religion teach the absolute equality of the sexes; they are not found to contain a single passage which can fairly be construed otherwise. The weaker portions of so-called "Holy Writ" agree with the current misconceptions of the periods in which they were written, and thus argue in favor of man's sole dominance and woman's cringing subservience. Man and woman are, in the divine natural order of the universe, essentially equal. Have you ever met a man who was not a woman's son, or a woman who was not a man's daughter? If woman cannot exist without a father, and man cannot exist without a mother, how can one be above or below the other? Osiris never appeared without his wife, the beautiful veiled Isis, in the ancient portraiture of life's dual essence and expression; while from the union of the blessed two, the offspring Horus proceeded as a divine child, a celestial messenger, not miraculously though immaculately conceived and born. To understand the real difference between immaculate and miraculous conception, it is only necessary to inquire into the proper meaning of terms, and we shall soon see how perfectly natural the one is and how highly improbable the other. True Theosophy is not incredible mystery; it is divine wisdom, knowledge of life calculated to so enlighten all its possessors as to make them far better able than they would be without it, to stem the torrents of iniquity and promote the reign of righteousness on earth.

As the Roman Catholic Church has, without doubt, perpetuated the wisdom-religion, though it has studiously concealed it, under an immense mass of dogmas

and ceremonies, from the comprehension of the multitude, we shall find that as the centuries roll on and new doctrines are put forward as articles of faith, and special holidays celebrated in their honor, the veil is gradually lifting and the people are beginning to catch glimpses of a long-cloaked verity. The dogma of the immaculate conception, though at first sight it appears to all Protestants an unfounded superstition, should be hailed with delight by all lovers of natural morality. On the eighth day of December every year (styled in Catholic calendars Patronal Feast of the United States) it is declared from every Roman Catholic pulpit, that Mary, the mother of Jesus, was conceived, gestated, and born without sin, yet she had a father and a mother like any other child. True, some may reply, but the Church declares this was the result of a special act of divine grace and has occurred in no other instance, and was rendered necessary to bring the Messiah into the world in a spotless body; therefore the celebration of this feast is only another link in the old chain of superstition, and as such should be denounced. Our answer is, we are not advocating Roman Catholic interpretations of an admitted fact in the Church; we are seeking its theosophical soul and origin; and disguise the truth as theologians may, or fail to see it as many do, the fact remains that the most conservative and miracle-upholding Church does teach that a child has been conceived, gestated, and born like all other children, and yet immaculately; and the priests of that Church do very often in their sermons on the 8th of December hold up Mary as an example to the world on account of

her spotless purity. Inconsistency, you may cry out; for if Mary was specially endowed by God as no other woman was, then how can other women take pattern from her when they are not thus endowed? Again the answer must be given: truth and error are strangely mixed in all theology, and it is the work of Theosophy to disentangle them. He alone is a true Theosophist who is not afraid of any mixture of truth and error, but boldly works to sift the chaff from the wheat, and sever the gold from the alloy. This is not done by the sledge-hammer blows of the iconoclast, who looks not at all to the truth within, and seeing some tares would condemn an entire field as full of them. We need constructive, discriminating workers, who can impartially and dispassionately distinguish between truth and falsehood. These, and these only, can collect material for the universal church of the future, which will be enchained by no rigorous bonds, but will welcome to its embrace all who are desirous of living for the spirit rather than for the flesh.

We are quite ready to listen with approval to many objections to the dogma of the miraculous conception of Jesus; but if in the case of Jesus the Church used the same argument it uses with regard to Mary, the immaculate conception and the immaculateness of all that follows could be easily and usefully argued out. How many women are there who expect to become virgin mothers in the literal sense of the word *virgin* as made to apply to a state of celibacy only? Here and there a disappointed, deluded person may be chasing such a will-o'-the-wisp; but may not every girl and

every boy be instructed to regard the procreative function as sacred, and would not some sound, plain talk on the ancient phalic worship in its original purity, do much good in many quarters in the direction of elevating the general idea of sexual relations above that of disgusting animality. Let the original truth on this subject be brought to light, let the natural relation of the sexes be purely and fairly dealt with, and an end will soon come to woman's degradation and enforced motherhood, to the birth of unwelcome children, and the multiplication of criminal tramps. Unless the wisdom-religion be revealed in its application to daily life and social purity, Theosophy, as a system of dreamy speculation, may as well be relegated to the Oriental chairs of a few universities and fall into innocuous desuetude, as the race engages its mind and taxes its brain with matters of every-day utility.

True Theosophy is the underlying principle of all reform; it is no antiquated or half-way measure teaching of things in no direct way pertaining to life here and now; and though we have the greatest respect for Spiritualism, and can see in it a means for the highest elevation of humanity (though honesty compels us to admit it can be desecrated to the undoing of the race), we have no doubt but the excessive other-worldliness of the Egyptians led at length to the loss of power and grandeur which once made Egypt a land of light, though eventually its name became the synonym of darkness. According to Bunsen's Chronology, Egypt was ruled by divine rulers for a consecutive period of 13,900 years; then came a race of demi-gods who ruled the

land; then their reign was over, and the Pharaohs or native rulers wore the crown. After the Pharaoic period, Persians, Greeks, Romans, Turks, in succession, tyrannized over the dispossessed inhabitants, till of late English interference in Egypt has marked the latest stage in foreign conquest. Here again would we emphasize our most positive conviction that Atlantis was the source whence early Egypt derived her knowledge. The gods and goddesses were none other than the ancient rulers who came from the higher Atlantian race, and were looked upon as divinities by the people because of their superior spiritual as well as intellectual attainments. Gerald Massey, whose poetry is often exquisite, and whose fame as a scholar is by no means inconsiderable, has certainly ridden his favorite hobby-horse, Astro-Mythology, to death, when he has characterized Atlantis, "an American mare's nest." While he has without doubt collected a great amount of important information, and published it in his large works and lectures, how can astronomical occurrences account for the condition of the bed of the Atlantic Ocean, though the mythical theory be everywhere pressed into service, and forced to apply whether it will or not to everything everywhere? Astronomical and astrological facts ought to be taken into proper consideration in an interpretation of the *mythos;* but the true rendering of the subject is that the truly wise have ever known much more concerning the influence of world upon world, than the blind scoffers of to-day who, after repeating like parrots the simple formula, "the moon rules the tides," dismiss all further knowledge of the

interaction of planets and satellites as barbaric folly and gross, unworthy superstition. Egypt was never a genuine parent of science. She seems to have had no growth of her own from infancy to maturity; but in the days of her childhood a powerful and wise race of conquering invaders came in upon her, and established themselves as her rulers and possessors. The original inhabitants were doubtless much in the condition of the American Indians and Australian aborigines at the time of the invasions of America and Australia by Europeans.

As some slight account of the other-world theories of the Egyptians may be of peculiar interest to our readers, we will summarize the essential teachings of the "Book of the Dead" in the following brief sentences which are in no way quotations from any Egyptian manuscript, but simply a summing up of the general teaching concerning the soul and its future experiences.

All the wisdom-religionists of the world have believed in pre-existence, though there has been considerable latitude among them concerning re-embodiment; while transmigration may be looked upon as entirely misunderstood by the unlearned at large. The soul is conceived of as a pure, innocent, spiritual essence, containing within itself all the potentialities of life. Its existence in paradise prior to any outward expression is exceedingly difficult to define, as it is in a state of non-reflectiveness. It lives and is content to live; it does not inquire into the why and wherefore of anything; it takes life as a matter of course, enjoying it in serene innocence. But the latent possibilities of the soul will not always remain dormant; they seek expres-

sion; and when first this expression is found, the soul creates a lower self, much as the play of "Pygmalion and Galatea" represents the sculptor fashioning a marble statue, endowing it with life derived from his own breath, and permitting it to choose for itself whether or no it will follow the desires of him who fashioned it.

The mystery of our dual selfhood, of the two "I's" of which we are all conscious, is hard to deal with in satisfactory terms of language; however, we all feel the fact of double desire and double consciousness. This secondary self, or lower nature, needs discipline, correction, education; and when perfected becomes the transparent and thoroughly submissive vehicle through which the higher soul gains expression in all the fullness of the term. Man on earth may be in the first, second, third, fourth, fifth, sixth, or even seventh stage of planetary expression, and the marvelous inequality of human life on earth, though all life is essentially one, and derived from one primal source, is accounted for from the fact that the seven planets, or spheres of progression, are not regarded as orbs, but states. These states are represented, perhaps, on several planets at once, in the different degrees of manifested life common to them. At the same time, according to this view, the very lowest races now on earth must be considered as living through their first round of planetary experience on this earth, while the few exceptionally great teachers who have astonished the world by their marvelous spiritual and intellectual attainments, have manifested the sixth, and in the highest instances the seventh stage of expression.

Re-embodiment need not take place on the same planet; it is possible to live through the whole of one round on one earth; thus, if one lives the life which may be called the rung A in the ladder of progression on this planet, he will live his B life on another world; but if he is found unfit to progress through the intervening spiritual spheres to the next planet, by reason of the exceeding sensuousness of his desires, he is then compelled to take on another earthly form on this earth. Reincarnation on the same planet is also accomplished through intense desire to do some special work, and thus is common only to the very high and the very low, using those terms with moral reference. To explain this planetary chain to the satisfaction of all readers is impossible in the limited space at our disposal. Some doubt if every one would see it clearly if volumes were devoted to its elucidation. In brief, it is but this: All material worlds are ultimatums of spiritual worlds, and on any given planet at a given time several spiritual states are ultimated. There can be no beginning half-way up the ladder for some while others have to commence at the bottom; consequently, those who are now high up were once low down; those who are now low down will once be high up. The Atlantian race may have been a race of souls who had lived out their lower lives on some other planet, and were attracted to this earth in the natural order of sequence. When the time came for them to take a higher step, they were in consequence of growth superior to other races whom they were instrumental in elevating. Every planet affords sustenance during the various periods of

its development for the varied races of men as well as animals. Life does not in the case of every unit commence its expression on one particular earth and remain with that earth till final perfection is reached; but goes on from world to world. In this chain of experience all are treated equally; thus, if any are living an exalted life of attainment here, they have grown to preparedness for it by experiences elsewhere. It is most conducive to the general welfare of the planetary system, that different races should be on each planet simultaneously, though at the outset of a planet's career only the lowest expressions are to be found upon it: as it progresses it affords attraction for the higher races until at length it sustains seventh-race embodiments, and has by that time reached the meridian of its perfection. This theory is at once reasonable and just, and most certainly deserves to be treated with the respect its dignity commands, not to be set aside with flippant sneer, and stupidly condemned because it does not coincide with the narrowest type of some one's particular orthodoxy, which may be heterodoxy of the worst kind in the eyes of his next-door neighbor.

The judgment scene in the court-room of Osiris is most graphically depicted in the Egyptian scriptures, from which it may be safely inferred the Apostle Paul borrowed the glowing imagery in which he indulged in his Epistle to the Corinthians, for there is no extant Hebrew records containing what he declares is "written in the Scriptures." Corinth, an influential seaport, contained a people who traded with Egypt, and thus it is easy to see that a man who, in the best sense of the

phrase, endeavored to be "all things to all men" for the purpose of elevating men of all nationalities and creeds, would use the records most familiar to his auditors when instructing them on the subject of the resurrection, concerning which the Hebrew scriptures are singularly silent. This silence is best accounted for by the admission generally made by scholars, that when in Egypt the Israelites had become so thoroughly indoctrinated with theories of post-mortem existence, that their best moral teachers and legislators found it needful to lay the utmost stress upon matters pertaining to the present life, as concerning the future world they were already well instructed.

In the book of Daniel, — a splendid sample of Chaldean Theosophy, — Nebuchadnezzar's degradation to the level of an animal and subsequent reinstatement as man — a man nobler after his descent than before it — may be studied with much profit by all interested.

When the soul leaves the body it finds itself in an immaterial form closely akin to the vesture it has laid aside in general appearance, in the audience chamber of the utterly impartial judge of the world. This judge is seated on an elevated dais or throne, after the manner of Eastern potentates. Before him are female divinities blindfolded, holding scales in their hands. In perfectly just balances they weigh every act of the soul summoned to judgment, whose fate is decided absolutely by his own acts. Taken out of its venerable archaic setting, this doctrine is a gem of the purest lustre. We may reset the stone, but nothing can dim its lustre nor any length of time wear out its suggestive usefulness.

What truth needs to be more impressed on the consciousness of each and every individual, than that man is the arbiter of his own destiny, and while judgment or sentence may appear to be pronounced from without, each individual really passes sentence upon himself? The higher spheres of paradise open to all who merit entrance therein, while the darkest states are but places of purification through suffering. Transmigration into the bodies of lower animals was never taught by the enlightened, but in every case the human entity is retained, and however a step may appear retrograde, all is in reality advance.

LECTURE VI.

EGYPTIAN THEOSOPHY (*continued*). — THE GREAT PYRAMID.

So much has already been written and said, and that many times, concerning Egypt and almost everything pertaining to it, that we scarcely know whether we can offer anything in the least new on the present occasion. Our theme is old, and yet the interest which it calls forth, and the great demand at present for condensed printed information of the Great Pyramid of Gizeh and other ancient Egyptian marvels, has led us to determine to once more discourse on Egypt, and offer another lecture on its wonders to the reading public.

To deal anything like fairly with an ancient theme, it is absolutely necessary to approach it with a mind entirely free from party bias, or one is almost certain to unconsciously indorse particular theories which have no real justification in the facts presented. Scriptural prophecies and references are often immensely strained to support foregone conclusions, and with all respect for Piazzi Smyth and other justly noted men who have striven to make the pyramid testify in defence of orthodox Christianity, we venture to affirm that all sectarian interpretations would considerably astonish the builders of this gigantic pile. Let us take a glimpse at

the pyramid first, and then consider why and by whom it was erected.

Pyramids are very common in Egypt; they literally stud the delta of the Nile, and they all bear striking resemblance to each other. In outward appearance they are quite similar, and the Great Pyramid differs from its younger and smaller brethren only by reason of more imposing proportions. When we enter the pyramids, however, we find an amazing difference, the Great Pyramid alone being conspicuous for the absence of all hieroglyphic inscriptions and for the elaborate interior arrangement, which is more than sufficient for a life-long study. Looking at the pyramid externally, in its present denuded condition, it is not very attractive to the lovers of the simply picturesque. It appears stern, majestic, imperial, forbidding, colossal in size, and hard as adamant in construction; but it can scarcely be called beautiful. Imposing it is in the highest degree; but the days of its loveliness were long ago, when coated with pure white casing-stones it shone with the radiance of spotless alabaster whenever the sun shone upon it. To-day its rugged, naked exterior suggests to us its long and tumultuous history. It looks like the country in which it stands, a splendid ruin, a magnificent wreck, and yet by no means an entire wreck or a perfect ruin. In its despoiled state it calls forth both reverence and regret; but it evidences a solidity which defies the tempest, and declares it ever ready to reveal to those who will patiently listen, a marvelous record of days that are no more.

Its proportions have frequently been given, but as

any treatise on the subject would be imperfect without them, we repeat the most important. In height, the building is about 480 feet from base to apex. Its base line is 764 feet. Interiorly, from the entrance to the commencement of the grand gallery, the space measures about 2527 inches. The length of the grand gallery itself is 1881½ inches. The passage between the grand gallery and the king's chamber is about 55 inches, while the dimensions of the king's chamber are about 412 inches in length, 206 in breadth, and 230 in height. These numbers doubtless have astronomical and spiritual meanings, which the sincere student of Theosophy will soon be able to interpret.

But however interesting and important its outward appearance may be, its history and significance are necessarily far more so. Why was such an edifice constructed? and by whom? These are questions ever recurring and very difficult to answer unless we concede certain points with regard to the affairs of the ancient world, which quite a number of reputed scholars are unwilling to grant. Historically considered, Egypt is doubtless the most fruitful of all ancient lands to those who carry out a well-arranged programme of archæological research. India yields far less than Egypt in the monumental line, however much she may have to teach us through her literature. But just here it is appropriate to call your attention to the fact that the Hermetic literature of Egypt is almost precisely the same as the Hindu Vedas, both in literary style and esoteric teaching. A striking resemblance to this literature is notable also in the Book of Job, which scholars

almost unitedly regard as the oldest portion of the Hebrew Scripture. In our search for the historic as well as the mystic key wherewith to unlock the mystery of ancient Egypt and its most stupendous monument, we must carefully steer clear of two extremes of opinion, both of which are very prevalent. One set of extremists claim that from Egyptian discoveries they can prove the Christian gospels non-historical. This assertion we flatly contradict. The other class of extremists are orthodox evangelicals, whose desire is to account for the Great Pyramid in particular in a strictly miraculous manner. The school of thinkers, of which Gerald Massey is an able representative, is so carried away with the exoteric symbolism of ancient Egypt, that statements are made by it, often most dogmatically, which are not by any means fully borne out by the actual facts in the case; and this school deals so much with the purely astronomical element in the mythos, that it does not dwell sufficiently on the esoteric, or strictly spiritual teaching of which mythology is the outer shell. The school of Piazzi Smyth displays almost total ignorance of the condition of the real ante-diluvian world; an ignorance shared by most opponents of the theory of Atlantis, as put forward by Ignatius Donnelly in his truly marvelous and highly authentic work bearing that title. But in substantiation of the truth of the theory, it needs only to be said that nothing short of a direct divine miracle, totally supernatural in character, is ever brought forward by the orthodox Christian party to account for the Great Pyramid, independent of the supposition of an Atlantis or its practical working

equivalent. That strange and valuable book (now out of print), "Art Magic," gives a very plausible, and in some respects ample, sketch of the Great Pyramid, who designed it, and for what purpose. The explanation in that treatise is purely theosophical, and to this we will refer more particularly before we close this lecture.

The principal points of interest in connection with Egypt is that its oldest monuments are by far the finest. Egypt seems like unto the Adam of the second chapter of Genesis, who appeared first as a man and then gradually deteriorated, instead of having been born an infant and then slowly ascended in stature and intelligence. *Hadaama* is the Hebrew equivalent of red men, and it is singular, to say the least, that the earliest notable persons of whose history we can find any traces in Egyptian literature, painting, or sculpture, appear to have belonged to a powerful red race. Now this red race seems to have invaded Egypt long, long ago, and to have suddenly established itself in power, introducing religion, sciences, and arts totally at variance with the crude barbaric condition of the original inhabitants. These powerful conquerors must have been the "gods" to whom James Freeman Clarke alluded in that unparalleled work of his, "Ten Great Religions," who are said to have reigned over Egypt for a continuous period of 13,900 years. Then came the reign of demi-gods, and later on the Pharaohs, or native princes, who in their turn were overthrown by the Persians, who were followed by Greeks, Romans, and Turks, until recently England has appeared in Egypt. Now "gods," or sons of God, otherwise designated sons of Osiris, sons of

the Sun, and sons of light, are not angelic beings, who assume human form and intermarry with mortal women, as many fanciful interpreters of some parts of Genesis have assumed. They are simply unusually gifted men; and with the gods always appear goddesses, or equally gifted women.

These distinguished wise ones of the earth are not supernaturally endowed by arbitrary divine appointment, but qualified adepts, the successful initiates into the genuine mysteries of being, who, in consequence, and as the necessary reward of diligent and long-continued spiritual study, have brought themselves to a state of proficiency in both spiritual and intellectual matters, truly astounding to the uninitiated multitude. Melchisedec, to whom Professor Smyth, and others who share his views, make frequent reference, signifies not a solitary historical character, but whoever for the time being is the head of the inmost and profoundest spiritual order on earth. This order is perpetual, and is always composed of twelve males and twelve females, who, wherever they may be on earth, are always perfectly and consciously united by means of absolute spiritual and thence electric sympathy. This order possesses the knowledge expressed in the pyramid, which only the enlightened can interpret; for, while astronomy, astrology, mathematics, and geometry are employed as its exponents, the inner meaning is so deep that a merely scientific interpretation fails to reveal the spiritual intent, and though doubtless correct in the main, where astronomy and metrology are concerned, fails totally where universal spiritual teaching is intended.

The first step out of the fog of creedal error into the light of spiritual truth is, to realize that spiritual facts are outside of time and space; therefore they are supersensuous, super-historical, and super-theological. For this reason materialistic historians and theologians invariably misapprehend because they limit them. The next step is an understanding of the science or law of exact correspondence, which is totally different from fanciful allegory, the difference consisting in correspondential emblems being universal, and always understandable; while fanciful allegorization is necessarily dubious owing to the artificial and non-persistent character of the objects employed as types. In order to make this portion of our subject plain we will cite an instance of correspondence, and contrast it with allegory.

Jesus says, "Consider the lilies of the field." A lily is an accurate correspondential emblem, because a lily is a flower which, though appearing in several varieties of form, conveys a definite idea to the mind, as it always grows in the same way, and presents a similar appearance. A table or a chair, for instance, indeed any article of human manufacture, is not truly a correspondence, because it is nothing invariably persistent in nature, being incidental to man's condition or a part of his surroundings in one country and not in another. The highest of all correspondences are the parts of the human body which always appear in the same relations and exist for the same purpose. Another very high order of correspondences are the sun, moon, and stars, which always appear in the heavens, and perform regu-

lar revolutions. Solar worship was originally the very highest and purest form of worship known to man. The ancients understood what Swedenborg in the eighteenth century again brought to light; they knew and taught that the heavens were in the human form, and that in man is to be found a perfect correspondence to all the signs of the zodiac. In the wisdom-religion of antiquity, Alcyone, the central star in the constellation known as the Pleiades, was the fitly chosen symbol of the Divine Mind, to which the immortal life of man directly corresponds. The sun in traveling around Alcyone passes through the twelve zodiacal signs once in every period of about 25,840 years, as the earth passes through the same twelve signs in its every annual revolution of a little more than 365 days. These twelve signs are corresponded to in man by the twelve orders or groups of intellectual faculties which can be distinctly traced and defined. The Grand Pyramid was designed to memorialize for all time the exact science of man in his relation to the universe, which its designer must have pretty thoroughly understood. The apex points directly to Alcyone, which symbolizes the ever-upward glancing of the soul to God, the parent of all intelligence. The interior construction of the pyramid is marvelous and unique, and suggests very much more than any simple metrologist, astronomer, or ordinary theologian can detect, as it portrays in perfect proportions the scenes through which every soul must pass during its journey from infancy to maturity. Only the true adepts of the highest rank, masons of the first order, can interpret the pyramid theosophically, as its

occult meaning is deeply and purposely veiled from all others, though clearly revealed to those who can read the hieroglyphics of the universal lodge, which are simple and accurate geometrical proportions and mathematical figures.

The entrance to the pyramid, as doubtless all are aware, is at the north side only, and while many endeavors had previously been made to force an entrance, El Mamoun was the first to enter within its walls; whether through some unusual knowledge or by accident he discovered the entrance, is a matter of speculation. When the entrance is once found, exploration of the interior is not easy, for the method of construction is so strange, and the facilities for travel so meagre in many places, that it was long after the entrance was gained that any one was hazardous and successful enough to glean much definite information concerning it. El Mamoun's forced hole led to the descending entrance passage by means of a toilsome road; but there is, higher up, a perfect entrance passage, 985 pyramid inches in length, that conducts the explorer immediately to a granite portcullis, which is at the juncture of the first ascending and first descending passages. The descending entrance passage leading to the subterranean chamber, the object of which seems deeply mysterious, is, according to the most authentic estimation, about 4446 inches. The subterranean chamber is at a considerable distance above the high-level watermark of the Nile ; but before it is reached a deep well is encountered, with which there is communication from the point of juncture of the first ascending passage (length

1542 inches) with the grand gallery leading to the king's chamber, and the horizontal passage leading to the queen's chamber. The subterranean chamber was, without doubt, the scene of the profoundest mystic rites many thousands of years ago, for it is almost impossible to doubt that the most sublime and awful religious ceremonies were carried on within its walls; rites, the very mention of which would startle and confound any save those whose knowledge of the deep things of Theosophy is infinitely beyond the average attainment of those who just venture to peep curiously over the brink of the occult. The grand gallery has been for several years past the subject of much interest, as its length, 1881½ inches, has pointed, many think, with remarkable clearness to midsummer, 1882, when Lady Caithness and other eminent writers and thinkers consider *anno domini* (the age of the lord) came to an end and *anno dominæ* (the age of the lady) commenced. This, then, is woman's era, and man's monopoly is at an end.

Let us take a hurried glance at the grand gallery, and gazing upon its majestic proportions see if we cannot gain some clew as to its inner meaning. This gallery is long, light, handsome, and vaulted; but, like all other portions of the pyramid, utterly destitute of ornamentation. It terminates abruptly in a most extraordinary manner, as it leads directly into a narrow passage extremely difficult to travel, into the king's chamber, which is doubtless the most important and significant of all the chambers in the pyramid, as it contains simply a lidless sarcophagus, eminently suggestive of the unveiling

of truth and the removal of every veil of mystery when the hierophant has crossed the mystic threshold and stands face to face with the naked truth in its sublime majesty. The passage through the difficult way may, however, be obviated by those who can soar into the chamber above, access to which can only be gained by ascension or flight. To those who reduce everything to a special chronology, the narrow and difficult passage signifies the present period through which the world is passing; and this present age is certainly a time of universal trial and unrest. Still there are those who can and do live serenely above the strife-laden atmosphere of the lower mind; and these are sheltered in the sanctuary above, while others less spiritually advanced are toiling painfully along the weary road, till they at length gain admittance to the king's chamber, which typifies a new and brighter dispensation.

To those, however, who see in the pyramid a universal picture of man's effort and the soul's destiny, as well as the fate of this and all other planets, the pyramidal architecture is far more deeply significant than it can be to the mere chronologist; for all questions of time and place are far inferior to those relating to the progression of the human spirit everywhere. The metric system so carefully elaborated in the pyramid's construction, is to the occult student of far more moment than a mere literal standard of earthly weights and measures. That reference is correctly made by Professor Smyth and others to the sacred cubit of Scripture, and that "false weights are an abomination to the Lord," we certainly indorse; but our plea is for a higher and

deeper interpretation of the pyramid than that given by those who, in their over-anxiety to prove the Bible literally true, well-nigh overlook its spiritual meaning.

From a theosophical standpoint the pyramid is a monument of universal import, relating to the deepest truths of spirit. Standing as it does on the perfect square, it teaches that the only temple man can build acceptable to the Most High, is a temple whose foundations are perfect equity and universal brotherhood. The square stands for absolute impartiality, and it is not a wrong use of language to speak of a square man, a square transaction, or even a square meal, when you intend to signify that people and things are fully as good as represented. "Acting on the square" is an excellent expression; but it means brotherhood in the fullest sense of the word, and this is the foundation stone which the builders of false systems of political economy have rejected, which rulers have defied, but which is yet to become manifestly the headstone of the corner. This is the stone which grinds all injustice to powder in the day of its might, and breaks irretrievably all that comes in collision with it.

The triangular form of the pyramid is emblematic of the perfect trinity, the three in one and one in three; the perfect light whose color is white but which manifests itself in the threefold radiance of red, blue, and yellow. White is perfect purity, the all-including, but as yet unmanifested life of being. Red is the masculine power of love, the generative principle. Gold is the color of wisdom, the mother element, in whose pure matrix the blue, significant of truth, is miraculously

conceived and born. Osiris, Isis, and Horus are the threefold expression of the one infinite, eternal, nameless life which is above and yet within all, and in whom as well as by and through whom all existence is possible.

The Egyptians, invariably sublime in their conceptions, have in the Great Pyramid far exceeded all their other efforts; and by Egyptians in this connection we do not mean the native dwellers on the soil, who at the time of the Atlantian conquest were slowly emerging from primitive barbarism; but the descendants of those princes in wisdom who, whether of Atlantian or other physical descent, were the true sons of light by reason of their having completely subdued the flesh to the spirit and walked in the glory of an illumination which no mere external culture can supply. To trace out still a little further the object of the pyramid, let us glance at the telescopic gallery, a perfect natural telescope which stretches from the subterranean chamber to the entrance. This perfect telescope enabled the mystics who were engaged in astronomical as well as spiritual studies, to receive light directly from *alpha draconis*, which was the polar star 2170 B.C., and which is always the polar star at the time when some very great event of mystical import affects the earth. 2170 B.C. is about the date of Noah's deluge, which, according to occult tradition, signified a complete remodelment of all things upon the earth, and previously in the spiritual states connected with the earth. Professor Smyth and many others believe the pyramid to have been completed and dedicated in that year; others with

whom we agree, for reasons known only to mystic fraternities, place the date nearly 26,000 years earlier, or about 30,000 years from the present time, when the position of the stars would have been identical with their places 2170 B.C. Be this as it may, the pyramid displays a knowledge of astronomy on the part of its designer wholly incompatible with the foundationless assumption of many that there was no knowledge in the world to speak of until very recently. Western sages are only just beginning to rediscover, and paragraphists to publish as new revelations, facts better understood in the ages long gone by than by any modern scientist.

The present age is, however, very notable for the almost universal dissemination of knowledge which characterizes it; for though the actual attainments of the past may, in some directions at least, have been positively greater than those of the present, facts certainly have not been so universally diffused before, unless it may have been in the palmiest days of the long-sunken and well-nigh forgotten Atlantis, to whose actual existence the bed of the ocean which has derived its name from this mysterious country, irrefragably testifies. The polar star is ever the emblem of the highest perception of truth in man; it is invariably associated with the keenest and loftiest intuition; and thus to turn literally toward the pole star was in the attitude of exact correspondence, to turn ever for light and guidance to the sense of right within; and as the star in the heavens is so far above us that we have to direct our glance steadily upward, and therefore to

divert it completely from the earth, so are we taught by wise spiritual direction, to become so enamored with whatever is above and beyond us that, forsaking carnal pleasures and sensuous delights in our eager quest of spiritual possession, we may rise effectually superior to the snares, entanglements, distresses, and diseases incident to all that is conveyed in the terms *sensuality* and *worldliness*. It is only by the light of another and higher world that earthly business can be done; "one world at a time" is an insane and unnatural expression, for which no justification is found anywhere in the universe; for where have we an example of a world that does not borrow light from a grander orb around which it perpetually revolves? Still the time may come when worlds are self-luminous; but then their relation to other orbs will only be the more intimate, the union more intense.

A comparison of the Egyptian pyramids with pyramids in Central America furnishes many grave arguments in support of the conclusion we long ago arrived at, that in distant times, by means of Atlantis as a central land, communication was open between the Eastern and Western hemispheres. The pyramids of the Western world are, however, far inferior to the Egyptian. They are larger (one at Pueblo, New Mexico, covering about forty-seven acres of ground, while the great Egyptian pyramid covers no more than thirteen and one-half acres), but very much lower, thereby suggesting a debased type of architecture, deficient in grandeur and sublimity. *Divinely tall* is a poetic simile; but who ever heard any thing or any one

spoken of as *divinely short?* It is a striking fact that very high buildings are inevitably connected with a high degree of culture. Where very few are civilized, a great artist may design a solitary, lofty pile in a widely extended district, but wherever civilization abounds, the general height of buildings is peculiarly notable, and there are no examples of pigmy races of men displaying great intellectual vigor. The great test of attainment is symmetry of form, good balance, fine equilibrium; and wherever we find the truest and most thorough culture, we shall behold harmony in proportion everywhere as its concomitants. Thus are we led to admire the exquisite beauty of that Greek Theosophy, derived from Egypt, which will form the topic of other essays; and though in succeeding chapters we shall have many words of unaffected praise to bestow on the Hindu religion, which has too often laid excessive stress on austerity, a careful comparison of the best features in all systems will conclusively prove that the highest teachers in all lands have advocated symmetry, *i.e.* perfect culture of morals, mind and body.

LECTURE VII.

ATLANTIS.

WHILE there may be no absolute historical proof limited by that history which commences with the period of Herodotus, popularly termed the father of history, who is, after all, only the father of the most modern history; while we say there may not be any direct historical proof of the existence of Atlantis to be received along such direct lines of modern history as modern scholars usually travel, yet the testimony of the very earth itself is sufficient to convince all intelligent students who are capable of making an examination of the bed of the ocean; while all the mythologies of the world and the most ancient documents of the Orient, besides the traditions of the North American Indians and others, all go so far to substantiate Plato's story and to confirm the general line of affirmation in Ignatius Donnelly's work entitled "Atlantis," that we feel certain an impartial and critical review of the subject on the part of all who are fair-minded, will bring students to the inevitable conclusion that there is, at least, a large probability that Atlantis was a fact and no fiction.

From the spiritual side of life it is declared that the existence of Atlantis is thoroughly well ascertained; that

there are multitudes in spirit life who positively know of its existence, that records are kept with most faithful accuracy, and that communications are forthcoming absolutely proving to those who are susceptible of such demonstration the fact of the antediluvian world. We will now call your attention directly to facts in the order in which we deem it advisable to present them, and then leave you with such assistance as you can derive from history and science, to indorse or repudiate the testimony here given.

There can be no doubt whatever that the world is immeasurably older than six thousand years; there can also be no doubt of man having existed upon the earth through periods which may almost be termed "countless ages." We will not undertake to say how old the human race is; it may have been millions of years since the first human being set foot upon the earth, for without doubt the story of the earth, as many geologists have affirmed, is a history of a constant succession of risings and fallings of surface. Many geologists have come to the conclusion that a million years is a very short time in the history of the world, for such periods as are sometimes called the Primary, the Secondary, and Tertiary, as well as such other periods as are termed the Silurian, the Devonian, the Carboniferous, etc., have occupied ages upon ages. An eminent geologist in England expressed in our hearing, that all events which transpired less than eighty thousand years ago might be considered, geologically speaking, recent, eighty thousand years being as a mere span in the history of the earth, for since the days of the fire-mist, or the time of

the primitive chaos (the first expression from original cosmos), until the present hour, cycles of ages must have been consumed in the gradual development, peopling, and civilizing of this one little world.

But it would be impossible in an address such as this to enter at any length upon the story of the world's gradual formation and development. It is not our purpose to carry you in thought through long geological epochs or to compute their duration: we simply remind you that the earth develops through a succession of spiritual cycles; these cycles are each divided into twelve lesser cycles ordinarily termed ages, periods, or dispensations, each one occupying twenty-one hundred and seventy years or thereabouts. If the average duration of each minor cycle is between twenty-one and twenty-two hundred years, and there are twelve of these minor cycles in the grand cycle which has been termed the grand year of the Pleiades, during which time the phenomenon is accomplished known as the precession of the equinoxes, you will perceive that a complete cycle embraces nearly twenty-six thousand years. We believe twenty-five thousand eight hundred and forty years is about the time of the duration of each grand cycle when computed with as much accuracy as is possible without entering upon the higher mathematics.

During each period of nearly twenty-six thousand years land and water change their places upon earth, and while there may have been a "glacial period," there is no doubt whatever of there having been many glacial floods; and while there may have been a time when the

entire world, or at all events the greater portion of it, was under water, still all races have their stories of deluges which were simply local and which occurred long after the earth was settled by man. When you were children you all heard the story of Noah's deluge, which, according to the chronology of the Pentateuch, took place about four thousand years ago; but when you consider that these five books, commonly called the five books of Moses, only relate to a very small portion of the earth's surface, no mention being made in them of any other parts of the earth than portions of Europe, Asia, and Africa (nothing whatever being said concerning America or Australia, the eastern parts of Asia, the southern parts of Africa, or the western parts of Europe, all this territory being apparently unknown to the writers), the story dealing only with the Israelites and with the nations with whom they fought and did business, making mention of no other territory than that associated with Israel's history, you become convinced that the flood which occurred nearly four thousand years ago, or thereabouts, was nothing more than a local deluge. The letter of the story undoubtedly referred to events which then occurred — doubtless some great natural upheaval, due to violent earthquakes, and the encroachment of the sea to an unusual extent upon the land; at the same time vast torrents of rain poured down day after day, causing great damage to life and property. But the deluge stories of all nations certainly cannot have been founded upon the Israelitish record of a deluge that occurred comparatively recently and which was limited to a very narrow area. You

will find on inquiry that many a nation which apparently never had communication with the Hebrews has preserved faithfully the record of a great deluge which occurred long, long ago; and though it has been customary for many centuries among the orthodox both in Israel and Christendom, to deny everything that has appeared to conflict with the literal history of the Bible, no scientist, scholar, profound philosopher, or liberal religionist is in any way limited in his acceptance of universal testimony to an event occurring long ago, by any alleged divine revelation concerning the comparative youth of the world, as geology has gone far to prove that the world is millions of years old instead of only a few thousands, while testimony is accumulating daily proving man to be so ancient an inhabitant of the world that his real antiquity is a matter of doubt, it reaching so far into prehistoric ages. There can be no doubt whatsoever that the legends of all nations have been founded upon historical facts, that all mythologies have historical and biographical, as well as scientific, spiritual, and philosophical elements within them; the question therefore at once arises, From what primal fount did the idea of a universal deluge enter into all ancient literature and possess the minds of all nations upon earth?

The story of a universal deluge must necessarily have reference to a great catastrophe, which, even if it did not affect the entire world to the extent of overwhelming the whole earth, must have so far affected the entire world as to have seriously interfered with the condition, occupation, and commerce of all peoples.

There can be little doubt that the Aborigines, both of America and Australia, are the degenerate relics of once ancient and powerful peoples; no one can study the literature of the North American Indians, or their traditions rather (for most of their testimony is conveyed orally, not by means of writing), or the remarkable ceremonies in which they engage connected with the interment of their dead; no one can study their beliefs concerning the future world, and then peruse the Hermetic philosophy of Egypt, the Vedantic philosophy of Hindustan, or the classical literature of Greece and Rome, without coming to the conclusion that there is a truly wonderful similarity between the traditions of the untutored dwellers on the North American prairies and the most ancient and cultivated people upon earth. With such testimony as ancient scriptures, classical lore, and Indian tradition can supply, all deep students must become convinced that there was a time when Europe, America, and Asia were united as they are not now geographically, but as they surely will be to all intents and purposes, as fully if not more perfectly than they ever were in prehistoric times, when commerce and navigation have been brought to such perfection as to place a girdle of fraternity round the whole world.

You all know that in many places islands have been known to suddenly disappear, especially in regions where there are active volcanoes and where earthquakes are frequent, and whenever an island has disappeared in one part of the sea, somewhere else an island has suddenly — apparently miraculously — made its appearance. You all know that whenever the encroachments of the

sea in some places are such as to inundate large tracts of country, submerge habitations, and drive the population inland, at that very time somewhere else large tracts of marshy land become dry, and in some places what was for ages the bed of the ocean becomes once more the habitation of humanity. In California, and all along the line of the Pacific coast, there is a tendency on the part of the sea to withdraw itself; and though something has been done by the hand of man in "making land," human art and ingenuity having redeemed some land from the waters, yet instead of the sea when left to itself gaining upon the land, it is unquestionably assisting man's endeavors to extend the land. We predict the time will not be very long before the waters of the Pacific Ocean will retreat several miles from where they now usually flow, and there will arise a beautiful and fertile tract of country extending far into what is now the ocean. But on the extreme eastern coast, especially in the State of Maine, it is observed that many farms once high and dry are now under water. The water is constantly encroaching upon the eastern shores of the American continent and retreating from the western; and as the march of civilization and progress is now constantly westward, it appears as though the current of human thought and enterprise naturally follows those natural currents which are causing new lands to rise in the West and the sea to encroach upon land that has grown old in the East.

You know that it is necessary in Egypt for the Nile to overflow its banks every year and inundate the land, or it would not be capable of yielding crops; hence the

overflow of the waters of that "sacred" river is absolutely necessary to human sustenance. You also know after long periods of excessive cultivation it is necessary for the earth to have a period of rest; for this reason it was wisely prescribed in the Jewish law that the land should keep its Sabbaths, every seventh year the land should be allowed to rest, as the seventh day every week was given to man for rest; whenever the sabbatic law is ignored by farmers and agriculturists, the land gradually loses its fertility, as by over-cultivation and over-production it becomes sterile, just as man by over-exertion, the loss of natural sleep, and stated periods of refreshment and recuperation, loses his vigor and power to continue labor.

Whenever the land has been excessively cultivated for a long period of time, and has supported very highly developed races of men, the phosphates have been gradually removed from the soil into the sea; and when those phosphates, which are necessary for all human and vegetable life, are removed from the soil, and the richest earth has been carried into the waters, the earth becomes practically uninhabitable; at such times the waters gradually encroach upon land and undermine large portions of the soil. There are many currents of water under the earth; there are also currents of fire. If you could see deep down into the bowels of the earth you would behold connections between interior portions of the earth far inland and the ocean; these are reasons for streams of fire belching forth as they sometimes do far from the centre of any specially volcanic regions. You know there are warm and even

boiling springs in very cold parts of the earth, in Iceland for instance, proving that there is underneath the earth a close connection between rivers of fire and rivers of water; whenever earthquakes occur, the fire and the water under the earth have together produced the phenomena. Earthquakes and volcanoes are always near neighbors. Earthquakes are always common in volcanic regions; where there are many earthquakes there are usually violent volcanic disturbances; in many places where there are now frequent earthquakes there are ranges of extinct volcanoes. Students can discover over all the earth many indications that great upheavals and convulsions of nature, destroying large territories of land, have been brought about by the collision of fire and water, two great necessaries and yet two deadly enemies of man, if man's life is regarded only from a physical standpoint; but when our eyes are turned toward the spiritual plan and purpose of being, and we realize that God manifests his presence in the storm; that there is never a period of inundation or strife that is not followed by prosperity and calm; when we realize the existence of a spiritual power beyond all external laws and forces, and attribute all to divine power, never to accident or chance, — nature becomes aglow with divine illumination, and the spirit of God is seen in every movement of the earth. From the standpoint of spiritual life we can observe the action of spiritual powers in peopling and then unpeopling the earth, in rebuilding districts long since rendered uninhabitable; and we thereby come to know that every distinct centre of civilization is a direct response to some special need

in spiritual life, and that when any period or cycle ends, the first-fruits of that cycle are gathered in like garnered sheaves; at such times all the souls belonging to that period are gathered to their home in spiritual life.

If we had space to enter more fully into the laws of spiritual life, to explain the existence of families in the spiritual world, the distinctive origin of the various races of mankind, and prove how each race has its distinctive origin in spirit and afterward in material form; that the negro did not spring from the Malay, nor the Malay from the Caucasian, but that each race represents a distinct order of spiritual life manifested on earth, — we could trace in the outward history of the world the reason why one race after another rises and falls, and why a place which has long been occupied by one people will afterward be occupied by another and totally dissimilar race, until after many such changes (generally brought about by natural convulsions of the most terrific character, also somewhat by wars and pestilence, particularly when the condition of the people has been corrupt) all nations blend into one; then when all nations have blended into one, the paradisiacal or edenic condition of the world will be established on that hemisphere or in that zone where such union has been perfected. There can be no doubt whatever that upon the land where civilized races are now living there were once powerful warlike races, who gradually grew peaceful, then in an age of deterioration warlike again. These races came and went in obedience to a direct law of spiritual being which ordains that all events shall be

accomplished through the precession of cycles of development. When an objection is made that there is not only progress but also retrogression, we answer, that when you can solve the spiritual problem of life, you will KNOW that seeming retrogression as well as seeming progress is in reality only progress in the true sense of the word.

What do we discover concerning the development of the earth itself? Why, that everything advances, then retrogrades, and then goes forward again visibly. There is not a summer but is followed by a winter, day is always followed by night, there is never a period of activity that is not followed by rest; the glory of the meridian sunlight is followed by a midnight. But why is it necessary that there should be a night following upon every day? a winter after every summer? Why is it necessary that men should sleep every night after a period of activity during the day? Why is it that empires fall after they have risen, that flowers fade and forms die so soon after their maturity? Why is it in the history of every nation under heaven as well as in the progress of the earth itself there should be a night-time in every cycle as well as a day-time, rest as well as boundless activity? Surely because during the day period of the cycle the activities are such that it becomes necessary for rest to follow in order that humanity may be prepared to ascend to a yet higher plane. Surely it is necessary that winter should come in order that the seeds may germinate in the earth, and that darkness follow light so that light be more appreciated. In all great pictures the background is dark and the

foreground brilliant; contrasts and reliefs are necessary to show forth the splendors of the artist's ideal; shadow is necessary to reveal the glory of sunshine, adversity gives the highest understanding of pleasure. So in the entire development of the earth and of all races of men there must come a night-time as well as a day-time, a winter as well as a summer in the cycle of unfoldment.

If, then, you behold a bright and brilliant day ending in a dark and awful night; if clouds gather at eventide, and night follows rayless and starless; if thunders, lightnings, and earthquake terminate a day of summer heat prolific of activity and prosperity, remember that that brilliant day not having been a perfect day, its very activities not being absolutely perfect, have begotten such conditions as must of necessity be removed through the agency and instrumentality of the darkness, rest, and storm that follow.

As no spirit can die, no intelligence become extinct, no mind perish, no idea be lost, what matters it if the great empires of the world are buried in oblivion? What matters it if Cæsar, Alexander, and Napoleon shall some day be forgotten? What matters it if Egypt, Chaldea, and Babylonia are now in ruins? What matters it if along the banks of the Nile, the Ganges, the Euphrates, the Jordan, and all sacred rivers there are now little else than abodes of owls and bitterns where at one time were gorgeous temples and splendid palaces?

Though their outward forms be destroyed and are now but faded flowers and withered leaves, only the most external forms have died, only the chrysalides have been thrown off, while the spirit of the nations

like butterflies of immortality have wended their way to brighter and loftier climes; and from that glorious realm of spirit whither human sense cannot ascend, triumphant mind reaches down to the earth, offering to take us all, though ever gradually, to its higher state.

All graces of the past, all voices of ancient song, all ideas inspiring ancient artificers, are ever ready to rehabilitate themselves on earth with a splendor never known in days gone by.

If the story of Atlantis is regarded by any as a fable, it must be accounted for in other ways than those which have already been resorted to to prove the narrative fabulous. The statement that Atlantis at one time occupied what is now the Atlantic Ocean is borne out by the very name; the ocean has taken its name from Atlantis, at one time an immense continent, but afterward, when reduced in size through gradual encroachments of the waters, only an island of moderate dimensions; also from Atlas, who is said to have been a mighty ruler of Atlantis before the days of Poseidon, from whom the principal city of Atlantis took its name. This great king also gave his name to the central state of the united Atlantian empire of olden time, which was divided into ten kingdoms; he was afterward regarded as a god in mythology: great warriors and heroes of antiquity were always deified after passing from earth — even Romulus was deified and numbered among the gods because he was regarded as the founder of Rome, though it is supposed by many that his sudden death was a result of popular protest against his tyranny; the "gods" therefore were not always immaculate. It was

customary in olden times to give the names of great and mighty warriors to the countries they ruled, as well as to worship them as divinities after their passing into spirit life. We say, then, the very name Atlantic, derived from Atlantis and from Atlas, will have to be accounted for in ways not yet attempted if the story of Atlantis is considered a myth; while the deep-sea soundings of the vessels "Dolphin," "Challenger," and others in the waters of the Atlantic Ocean have absolutely proved the assertion of Plato, made more than twenty-three hundred years ago, reiterated from the words of his ancestor Solon, the great lawgiver of Athens, who flourished about six hundred years before the commencement of the Christian era, as the ocean district bordering upon the northwestern coast of Africa and extending as far as the British Islands is filled with volcanic débris which may be correctly termed "mud" produced by sunken land. It is an absolutely attested fact that the entire bed of the Atlantic Ocean bordering upon the coast of Africa and Europe is at the present time in such a condition as to prove conclusively that violent earthquakes and volcanic eruptions have destroyed countries in that region once extending far toward the shore of what is now America, while the peaks of the Azores off the northwestern coast of Africa are without doubt the mountain tops of the highest elevations upon Atlantis. The circular motion of the Gulf Stream is another witness to Atlantis, as it was doubtless occasioned by the water flowing around the island of Atlantis taking an almost circular form from that circumstance; while before Atlantis became an

island (that is while it was yet a large continent), there being no outlet for the waters of the southern sea into the northern ocean, extreme cold prevailed in the north of Europe and other northern climes, which cold has considerably abated through the agency of the Gulf Stream.

The glacial period in Europe was no doubt occasioned by the cold northern ocean being shut off from the waters of the warm southern seas; but as the continent of Atlantis gradually wore away, as the encroachments of the sea steadily diminished its dimensions and reduced it to an island, the Gulf Stream, flowing from the southern seas around Atlantis, warmed the waters of the northern ocean, and by so doing caused that melting of the ice which is supposed by many geologists to have taken place from twelve thousand to twenty thousand years before the present time. The epoch when Atlantis was submerged must have fully terminated the glacial period in the northern parts of North America and Europe, while the more southern portions of these continents must have had their glacial era, if at all, at a period of almost incalculable antiquity.

Let the reader try to imagine himself a citizen of the ancient world occupying a position on Atlantis, say twenty-five thousand years ago, before the continent had been reduced to an island, for at that time Atlantis was physically connected with both the Eastern and Western Hemispheres. Instead of there being then two large hemispheres, the Eastern and the Western, as now, with two immense oceans between them, there was an immense middle continent, that included con-

siderable portions of what are now known as the Eastern and Western Hemispheres. Time came gradually when the land was split by earthquakes and the gradual encroachment of the sea, which caused land to rise from the ocean both on the eastern and western sides of Atlantis; as the land went down more and more in the central continent, it rose correspondingly on either side. In this way both the western parts of the Eastern Hemisphere and the eastern parts of the Western Hemisphere were gradually formed prior to the time of the submergence of Atlantis, but did not assume anything like their present size till after that event.

This fact will account for the presence of widely different races in the opposite hemispheres, races who certainly were not indigenous to the soil. There is, moreover, a wonderful similarity in both the *fauna* and the *flora* of the Eastern and the Western world; these facts, together with that perfect unity of tradition in religious and many other respects prevailing in the most ancient portions of the Eastern and the most ancient portions of the Western Hemisphere prove very strongly the once union of both hemispheres.

There can be no doubt that after Atlantis had been to a large degree separated from the mainland, ridges remained connecting it with the Eastern Hemisphere on the one hand, and with the Western on the other. The course of those ridges can now be distinctly traced, as they are not very far below the bed of the Atlantic Ocean; across these ridges men and animals must have passed from Atlantis to the Eastern and the Western

world. The inhabitants of Atlantis and its animals could pass easily along the eastern ridge into Africa, thence into Europe, and thence into Asia; and along the western ridge they could with equal ease pass into America: this circumstance readily accounts for the close resemblance still existing between the peoples, animals, and vegetation of both hemispheres; such similarity cannot be accounted for satisfactorily in any other way.

You will also remember that the earliest stories of Egypt are tales of unparalleled glory and magnificence. Egypt was at one time the most highly civilized colony of Atlantis; long before the days of the Pharaohs or any native Egyptian rulers, you are told the country was ruled by "gods." Many and many an ancient Egyptian tradition and inscription proves that they were great and mighty men who ruled in prehistoric times; they are represented in tradition as of a reddish hue. The Hebrew narrative ultimately traceable to Moses, who was educated at the court of Pharaoh, and therefore acquainted with all the wonders of Egypt, declares that red men were specially created in Eden by God: now the Atlantians were doubtless a red race, and an exceedingly powerful and highly developed race. The letter of the second chapter of Genesis contains, no doubt, a record of Atlantis as well as the allegorical spiritual truth we have endeavored to bring out further along in this volume. There are very many traditions in Egypt describing the overrunning of the land in very ancient times by a race of powerful and mighty red people. When the Spaniards visited Peru many

centuries ago, they found Solar worship there in its original purity, agreeing perfectly with the ancient Solar worship of Egypt, Persia, and India. Now Solar worship is the true worship of antiquity; and you can account for the similarity between the Peruvian and Egyptian theologies satisfactorily in no other way than by admitting the influence of Atlantians who crossed the connecting ridges now under water, and traveled to Egypt on the one side and to America on the other, leaving in both hemispheres almost ineradicable impressions of their civilization.

Before as well as after the ridges were submerged, the arts of navigation were thoroughly understood in the ancient world. In the brightest days of Atlantis, in its palmiest period of palmy civilization, the Atlantians or their descendants must have built the pyramids of Egypt, and also those wonderful pyramids of Central America, which, though not quite so perfect in form, bear a close resemblance to those of Egypt. Professor Smythe has declared that the Great Pyramid of Egypt was probably built twenty-one hundred and seventy years before the commencement of the Christian era, because at that time *Alpha Draconis* was the polar star, which must then have shone directly down the shaft of the pyramid; and the formation of the galleries in the pyramid proves conclusively to astronomers that it was built for astronomical as well as religious and other purposes. The telescopic gallery evidently was intended for purposes of stellar observation; but it is known that more than twenty thousand years before that date *Alpha Draconis* was also the

polar star; may not the pyramid have been erected at that much earlier period?

Egypt had certainly begun to deteriorate four thousand years ago; for you find all marks of its highest civilization carrying you back to a much earlier date than four thousand years ago. Now as the pyramid contains in its secret and still undiscovered chambers a great deal more than has been discovered in the parts already explored and concerning which so much has already been said and written, we declare that evidence points to the fact that the greatest pyramids of Egypt are between twenty-five thousand and thirty thousand years of age, and therefore carry you back to a period of such remote antiquity as places them side by side with the buried marvels of Atlantis. At the time when Atlantis was in the height of its glory, there was, doubtless, a high degree of civilization in Central America, and in various portions of South America, extending also some distance to the north, surpassing any civilization of to-day, but not reaching to the height of the purest civilization of the near future, when it shall have reached its culmination, which will probably be less than one hundred years from the present time. Then will come in the natural order of development, the co-operative commonwealth, so perfectly outlined by Bellamy in "Looking Backward."

It is stated to us by those who claim to KNOW, that about twenty thousand years ago Atlantis was at the height of its power and sovereignty, also from eight thousand to ten thousand years before that time, carrying us back from twenty thousand to thirty thousand

years. After a long period of ever-increasing prosperity, the land and its inhabitants gradually began to deteriorate and decline, until at last, nine thousand years or more before the days of Solon, according to his account, Atlantis was overthrown, as Plato graphically and perhaps somewhat poetically and extravagantly states, "in a single day and night."

Before that time the better element of the people had emigrated to other shores, leaving the land in possession of the less enlightened. Races die soon after the emigration of their better element, while those cut off from all other races, left alone in solitary grandeur, soon pine and expire in their isolation. Probably the North American Indians and other aborigines have deteriorated because of the isolation brought about by those natural catastrophes which separated the inhabitants of America from all the rest of the world.

When nations begin to emigrate, it is an evidence that their country is on the declining wave, for then the power and vigor of the nation goes forth to other lands. It may be to-day that Ireland as an island declines; but all the representative element of the Hibernian race is within the American people. It may be said that England is declining; but the very backbone of Anglo-Saxon civilization is in the Canadas, Australia, New Zealand, South Africa, and other parts of the rising world. It may be that Germany will soon decline; but the best elements of the Teutonic race cross the ocean and form an important factor in the life of the United States. If France and Italy decline, it will be because the best elements of the French and

Italian races, through varying circumstances, have departed to other lands and left the mother country barren.

There is nothing really lost when a land is overthrown. It was not in its highest glory that Greece was swallowed up by Rome. Greece had deteriorated, and Spartan bravery was no longer the watchword of the hour.

When Rome fell she was no longer the mistress of the world, but enfeebled and decrepit, given over to vice, and so emasculated that she retained but the skeleton of her former grandeur. When the fair temple of Jerusalem was destroyed and the Israelites driven out over all the earth, whatever was characteristic of the Hebrew race was carried by the exiled Hebrews into all countries whither they roamed, and they still perform their "messianic mission" in all parts of the world.

If the splendors of the days of David and Solomon have long since departed from the sacred shrines of Israel, if India, China, and Persia are no longer what once they were, all that made them great, all nobility of thought, all true culture, all their marvels of art had fled long before their destruction, and these are rehabilitated in the new forms of the modern world; all civilization rises as the phœnix rose, a young bird from the ashes of its parent.

There is no retrogression, no decline, no failure in the purposes of the Eternal; even were there no visible indication upon this particular earth that the glories of the olden days are renewed, still when you turn your

eyes to the star-bespangled heavens by night and gaze on other planets, the countless starry orbs may be to-day (some of them) the scenes of the higher activities of those who have been transported thither from this earth, there to express higher forms and engage in larger activities than they could conceive of before their earthly career was ended. Arcadia, Eden, Hesperides, the Olympian Heights, the Islands of the Gods, and all the sacred places whose names after a time were interwoven into Greek literature, expressed in mythology and religion in the cultured Greek world reminiscences of Atlantis. When Plato told his story, he had gathered it from Solon, who had obtained it from the priests of Egypt; not from the Alexandrian library, — for it was told before the city of Alexandria was founded, and came from those learned cults or secret orders of the priesthood, who afterward committed it to writing. It is certain that books existed before libraries or book-cases, and afterward in the Alexandrian library ancient knowledge was preserved. The world of letters had in its possession accessible ancient documents pertaining to Atlantis until the time when this library was destroyed, several centuries after the commencement of the Christian era, through the vandalism and bigotry of the Mussulmans. In that library was registered and perpetuated the ancient knowledge of Egypt, its genius, literature, and art, extending to far ancient times. Knowledge has always been preserved in ancient orders, the mysteries of knowledge being always perpetuated in many a rite and symbol. In very ancient times mystic orders in their wisdom deemed it unwise to

place much of their learning in any outward form to insure its preservation; but later on the Alexandrian library contained an embodiment of that knowledge which Solon received, not from books, but direct from the priests of Sais at the time when Egypt was a Grecian colony. Under Grecian rule the richest treasures of Egyptian knowledge were conveyed to the Grecian philosophers and afterward transmitted by them to the world at large, though but imperfectly. The story of Atlantis, recorded by Plato and received by him from Solon (one of the greatest lawgivers the world has ever known), has lately been fully corroborated by the bed of the ocean, stones and the very mud under the sea confirming the statements made by the learned of antiquity concerning this fair and wondrous land.

The Atlantians were, unquestionably, those people of olden time who were called gods and goddesses, and who, because of their godlike form, were termed giants among men. Atlantian men and women at one period — and that the highest in their career — without doubt enjoyed perfect equality, so that their government took that dual form in which it must have appeared at the time when Egypt recognized the divine duality personified in Osiris and Isis: both in government and religion the feminine principle was acknowledged as deserving worship and admiration equal with that accorded to the male.

When Bulwer-Lytton wrote his "Coming Race," he made his hero say that he had traveled in subterranean countries, and had there been introduced to people

whose government, religion, and general customs were far in advance of those of modern Europe and America: not only did Lytton look forward to the future, he reviewed the past history of Atlantis in the popular guise of a fascinating romance. In that book is portrayed that higher potency and dominion of the human mind over the entire earth and atmosphere which, in a period of sovereign and enlightened spirituality, enables man to prove himself indeed the lord and ruler of creation. Those wonderful air-boats in which the Vril-Ya traveled, those wings which they wore upon their shoulders as useful (not ornamental) appendages, were the literal originals of the wings upon the shoulders of the cherubs and angels in Christian art: the winged beings represented to the world by artists were not men and women whose wings grew out naturally from their shoulders, but men and women thoroughly versed in the art of aerial navigation. When Jules Verne, for writing "Twenty Thousand Leagues under the Sea," and other sensational works peculiarly pleasing to boys, received a gold medal from the French Academy of Sciences for his perfectly philosophical reasoning, it was because he not only gave rein to imagination, but, following upon the traditions and inspiration of the past, reproduced to a considerable degree in his stories a record of the ancient world, even though strongly colored and largely imbued with the prophetic and romantic spirit.

When the "Arabian Nights' Entertainments" were conceived, crowds of travelers would gather together to hear the praises of ancient people and ancient times

recited by itinerants, who entertained the marvel-loving Eastern public by reciting to them the wonders performed by the use of Aladdin's lamp and other marvels of the far Orient. All such stories are but highly colored tales of a far past when a part of the world was brighter than it now is. In stories of the long ago, in many a wonder of architecture, in splendid tapering spires and minarets pointing to the sky, in gorgeous gardens upon the roofs of Oriental houses, in majestic palaces and cities paved with gold, from Noah's ark, the simplest and rudest structure, to the symmetrical and magnificent temple of Solomon — in all we may trace some recollection of Atlantis. Floods sweeping over the land, bringing utter desolation and disaster, and the ark resting upon the water, in which a remnant of the human family were saved, carry us back to a period when Atlantis was in all its power and glory, a very paradise upon earth, and then to the sudden ending of its bright, hot, glorious day, when the storm cloud arose, followed by a dark and awful night of utter desolation.

But from out that splendid land long since submerged there has arisen to the world of souls a glorious company already engaged in enlightening mankind to build a new Atlantis, to form a brighter colony than that of yore. And when America is again united with the Orient, the ocean bridged by perfect navigation; when commerce and the arts shall blend all nations in the pure chain of fraternal relation, and the new republic of peace shall be formed, then will the time come when man shall reach out more fully than of old toward

perfection, and rise to sublimer heights than Atlantis ever attained. To-day men realize the prophecy, but only in its dawning, the budding, not yet the opening of the flower.

There is no retrogression in nature; all is progress. But as everywhere summer and winter, night and day, light and shade, must alternate, the most appalling catastrophes which overwhelm the earth are forever fulfilling the purposes of the Eternal Good.

Aspiration.

Eternal Fountain of all beneficence, Thou who art the orderer and ruler of the universe, Thou in whose hand are all the events of life; Thou who dost ordain the rising of the morning sun and the shadows of the evening; Thou who dost call forth the light from its hiding-place, bidding it illumine the world with radiance; Thou who dost fold the curtains of the night about Thy sleeping children and invite them to repose; Thou who dost speak unto us in every sunny glance which lights the mountain and valley, in every star-beam that pours down its radiance from the glorious heights above; Thou who dost speak in nature's myriad tongues, inviting man to Thee with all her countlesss voices; Thou who dost allure the world to truth by every form of nature's loveliness displayed in all the changing seasons; for all the beauties of the earth, for all the loveliness of sea and sky, — we would give praises unto Thee!

Eternal fount and sustainer of our being, in the glories of creation, in the wonders of preservation, in the marvels of reproduction, Thy power do we behold; and when destruction spreads its gloom about us and works of grandeur are reduced to their parent ashes, then from out the pile of ashes cold Thou dost revive the world; while the phœnix, arising from out the newly kindled flame, jubilant and immortal, typifies the resurrection of the spirit from the tomb of sense, ascending beyond all death forever.

If empires rise, then fall in splendid ruins; if magnificence departs and decay takes possession of ancient palaces and temples; if all over the far Orient the lights have gone out and the altars are discarded where once Thou wert worshiped under the sacred name of Brahm and where Thy servants were acknowledged as the messengers of Vishnu the preserver; if all these splendors faded into story as the glories of the Orient were reduced to a name; if over Persia and Hindustan, Greece, Rome, and Egypt the mantle of destruction and the pall of darkness has fallen, then from out the depths of all the buried cities of the earth Thou dost cause the light of truth to arise, and from the buried land beneath the sea Thou dost summon Thy witnesses, until the rocks are eloquent with Thy praises and the stones cry out concerning Thy wondrous works of old.

If, with the voices of inanimate nature, even with the voices of the stones which men have piled together, the spirit of wisdom calls us that we may receive instruction, oh! may we in the midst of Thy living temples of humanity, turn from the dumb idols of wood and stone, from

the temples that lie in ruins, from the deserted banquet halls of ancient kings, to the glory of those immortal habitations which can never be overthrown and to the splendors of the life of those souls who abide forever in Thy keeping.

Whatsoever storms sweep over the earth; whatsoever waves inundate the land; whatsoever quaking of the earth removes the cities of the plains; whatsoever fire and smoke from burning mountains shall desolate human habitations, may we know that Thou art in the whirlwind and the storm, that the earthquake is Thy messenger, the flood Thy servant, and that all things working together for good will at length reveal to all Thy plan, which orders all things for the best.

As we turn from the ancient Eden to the Paradise that will yet be revealed; as from scanning the history of the past our eyes turn prayerfully and hopefully towards the future, as we gaze toward republics which shall yet be established, toward the purer religion, the milder government and juster laws which shall yet betoken the presence of truth enthroned among humanity, may we sigh not for what is gone, but prepare for what is yet to be, knowing that the future glories of the earth and the future destiny of all human spirits shall surpass all that prophetic eyes have seen, and transcend a thousand-fold all wonders historians may record.

And thus in earnest faith, in the confidence of love, in abiding trust in Thine infinite goodness, may our hearts rest secure: may we never fail nor falter, but fulfill our mission faithfully by proclaiming truth to earth and spreading it in perfect love among all humanity.

LECTURE VIII.

FRAGMENTS OF FORGOTTEN HISTORY; OR, ATLANTIS "RECONSTRUCTED."

MANY persons inquire: "What good do you think you or any one can accomplish by digging up ancient fossils and speaking of remote antiquity, of races of men who have been buried in oblivion for thousands of years? Why not confine yourselves to practical, present-day topics? Why not deal with the burning questions of the age, take up the labor movement or some other matter of vital importance to society as at present organized?"

We answer, that no scientific mind ever thinks of doubting the desirability of studying the history of man in the far past, the science of geology and kindred sciences being regarded by all as matters of the utmost importance in a liberal and progressive education to-day. While geology deals with very ancient fossils; while this natural science carries us back to remote antiquity and teaches us how the earth has gradually developed from primitive chaos until it now assumes an almost spherical form; while we are told of the habits of the very earliest men — yea, and of even the radiata, who swarmed long before the earth could give sustenance to man; while "evolution" embraces a study

of what has been going on for countless æons, and all students of nature or of the history of the globe are obliged to go back through almost incalculable periods of time that they may accumulate the testimony which the rocks and the seas will give, as to how God made the world; as the knowledge of cosmogony is one of the most interesting and important topics of the day, we may well ask, why study geology? Why discuss evolution? The answer comes, we can both regulate the present and prepare for the future in the light of past experience.

While it is true, indeed, that a wise and doubtless highly inspired apostle recommended his hearers and readers to "forget the things which are behind" in their zeal to "press on to the things which are before"; while, without doubt, there is sage counsel in the commandment, "Look forward, not backward," still before we can take a forward glance we are often obliged to review past years, and no one can say that experience is nothing or that the knowledge of what has been may not be most serviceable to those who desire to correct the errors while they would follow all the good examples of the past.

All ancient history teaches us the most valuable and important lessons. By studying the doings of ancient peoples we are enabled to see ourselves as others were in similar conditions to those in which we now are. And as we learn that all ancient civilizations came to naught, that all ancient empires were at length overthrown, that the most splendid achievements of past centuries were hurried into oblivion, and that civilization

seemed only to reach its highest point to be overthrown, we may well inquire, what is that wonderfully mysterious and seemingly awful law which ordains that as soon as the flowers are perfect they should begin to wither, and that as soon as the fruit is fully ripened it should fall from the tree?

In a beautiful hymn often sung the statement is made most sublimely, —

> "We do not die — we cannot die;
> We only change our state of life
> When these earth temples fall and lie
> Unmoving 'mid the world's wild strife;"

and then the hymn closes with the magnificent refrain, —

> "Our friends have only changed, have sped
> From lower homes to homes above."

As we said in the previous lecture concerning Atlantis, that as we gaze upon the starry heavens and watch the planets as they roll, we cannot reasonably regard the occupants of this little orb as being the only intelligent creatures in the universe; we cannot feel that those ancient and majestic globes that roll and shine in the distant heavens and that the various planets in this system are uninhabited, while this world is the only world which contains intelligent, sentient beings; rather do we feel in the progress of the cycles — as wise men of the East were wont to teach in days of remote antiquity — the soul passes on and on from planet to planet, from system to system, and those bright, glorious, and aspiring minds who, while they dwelt on earth were always scan-

ning the heavens and wondering whether those bright, twinkling stars were inhabited, or whether man could ever visit them — we feel that those great inquiring intellects who gaze upon the stellar worlds and desire to know all about them, build their observatories and place their telescopes so that they may discover whatever may be revealed to human sight and understanding concerning the myriad worlds in space — those mighty intellects are destined to travel among those starlit spaces, destined at some time to pass from world to world, to navigate the oceans of space and explore what would be termed by man on earth the farthest corners of the universe. Those great and glorious souls who long to know all they can about the stars are the very ones who are becoming prepared while in earthly life to journey through the universe, and when they have dropped the earthly mantle, clad in other and more glorious form, will assuredly pass to other and more glorious worlds than this.

There are no instincts in the human mind which are beyond satisfaction, no desires eternally destined to remain unsatisfied; there are no demands of our spiritual or intellectual being for which supplies do not exist somewhere, and we have no hesitation in saying that a spiritual revelation has already been made to highly inspired seers and sages, both in the Orient and the Occident, and that there are those to-day in America, and Europe also, who are holding communion with intelligences who speak of what they know when they declare that the old Buddhistic doctrine of a planetary chain and of souls passing from world to world,

assuming new and higher forms with every forward stage in their journey, is substantially true; and these are not the victims of an overheated imagination, but are the recipients of spiritual truth wafted to their minds from higher spheres.

If any one inquires, "What does anybody really know about the lost Atlantians, or about any prehistoric peoples, wonderful God-like men and women who were the models after which the Grecians patterned when they erected statues of fairer and lovelier human beings than we now see around us? Where are those great and mighty nations of antiquity whose very habitations have been washed away by floods, ruined by earthquakes and storms, and now lie but as débris at the bottom of the Atlantic and Pacific waters?" we answer, Turn your eyes skyward; gaze upon the myriad worlds that shine in the blue expanse of heaven, ask of those stars which the telescope but dimly reveals, concerning which no adequate information can be obtained by material science, at least with reference to their inhabitants, and if you have the quick ear of the spirit and hear the answers that will vibrate toward you through the illimitable spaces dividing the earth from those distant worlds, as swiftly as light and electricity pass down to you, you will receive tidings of those races of mankind who have graduated to higher schools and universities in the universe. Races of men, families of souls, colonies of spirits come to the earth to fulfill their appointed mission; their destiny is slowly outwrought here, and then the countries wherein they labored and which they perfected by their toil become

like old school-houses from which the scholars have fled. The school-houses may fall into decay, the edifice, no matter how fair, may lie in ruins, but the emancipated scholars have graduated and gone forth into a broader universe; all of them are learners, some may now be professors in those great colleges which you call other and brighter worlds.

Not only is this world a school, but all worlds are schools; not only is this world inhabited, but all worlds are inhabited at some period in their career. All are born from one great parent source; all are brought to perfection in obedience to one beautiful law; all are intended as houses of discipline and education for immortal mind, and filled with probationers for a glorious immortality. Such is the mission of all the planets and stars which stud the glorious firmament.

Therefore it is not ruin, devastation, or failure that overtakes a world or any portion of it when, having reached the climax of perfection, it afterward fades away, but as the book of Genesis tells us, when the heavens and the earth were completed and man appeared upon the earth, the sons of God shouted for joy. Why did those sons of God shout for joy when this world was sufficiently far advanced to sustain human beings? Why did those angels and archangels of which theology teaches give praise to God when God had made a new earth, but, because they were evidently former inhabitants of worlds that had passed out of existence, and from the very star-dust, from the cosmic fluid and the primal chaos, a new world had been born in the building of which they had been instrumental as

the servants and messengers of the Most High, rearing habitations and schools for other souls who must undergo experiences similar to those which had made them great.

And so whenever a world is blotted out or quenched in flame, or whenever a portion of the earth fades out of sight (even its memory may lie for a long time forgotten, buried among the ruins of departed ages), — when its forgotten history is again remembered, and knowledge of ancient days is revived, and men exclaim, "Oh, what saddening spectacles of decay! Oh, what pitiable wrecks! Oh, how terrible it is that when things have been brought to such perfection they are surely doomed to die!" — angelic choirs chant with exceeding gladness, "Ah, it is not so; for we who were the inhabitants of those now deserted haunts have been called to a higher world; and when the spirit, which kept alive the earth and advanced it on its way, receded, it journeyed to higher spheres, and only through the withdrawal of the spirit from the outward form at the time of their death, the old tabernacles, no longer vitalized by mind, passed away, and their places know them no more."

Let us look back upon those grand old people whom we call Atlantians, who inhabited many thousands of years ago that glorious land beyond the Pillars of Hercules at the entrance to the Mediterranean Sea, spoken of by Plato in his wonderful account of that ancient world; let us take such glimpses as we may catch both from inspiration and from history of their manners and customs, of their religion and general

condition, and we shall find that corroborative testimony collected from an immense variety of authentic sources will lead us to the conclusion that they were in their highest culmination, without doubt those very remarkable people who are called "sons of God" in ancient lore, and whom the poets have sighed over as the fair and happy beings who once were well-nigh immortal upon earth.

There are two directly conflicting theories extant, (*i.e.* apparently conflicting) concerning man's origin, growth, and destiny, which cannot either of them be set aside as spurious or without foundation. The one theory is, that man began his career as an illiterate, naked savage, and slowly made his way to his present point in civilization. That theory, which is termed the evolutionary theory, and which is now held by nearly all scientific and philosophical minds in some form or other (subject to various modifications), seems to harmonize perfectly with all we can understand of God's goodness and of the infinite wisdom displayed in the scheme of the universe. Such a theory seems to harmonize perfectly with all our knowledge of the laws of growth in nature, that man should begin a human acorn, as it were, and work his way out by dint of progressive effort until he becomes a giant oak; that he should begin as the very tiniest seed, though containing every highest possibility of future development within him, but only through ages of growth become as a flower in all his expanded beauty; that he should begin as an infant with the most rudimentary intelligence and scarcely any idea of Deity or the soul's immortality,

and then slowly evolve through long periods of time, religion, government, science, art, and philosophy, until he becomes at length well-nigh a god in human form. This theory of evolution fills us with boundless hope; it enables us to look forward to a future far more glorious than the past; it teaches that paradise is before and not behind us, that we are working our way to an Eden that has not yet been found. It fills us with a boundless confidence that our dreams are all to be realized in days to come, and that there is something infinitely better before us than ever lay behind us. To a great extent this theory, commending itself as it does to the very highest, noblest and most intelligent sentiments of our nature, is indisputable, it is supported by many irrefutable truths, and is beyond cavil when judged either from a moral or intellectual standpoint.

But while we may glory in the evolutionary theory of man's development; while we may give to it the palm and in a general sense sincerely believe in it, — at all events we believe it to be the nearest approximation to truth which modern science has preached to the world, — we are compelled to admit that history and the condition of the globe itself everywhere points to a forfeited Eden, to a lost paradise. We need not turn to the Bible to read the story of Adam and Eve expelled from a garden of Eden in Asia six thousand years ago; we need not read of the flaming sword held by the cherubim to deter man from partaking of the fruit of the Tree of Life; we need not delve through wonderful stories in the Old Testament and read of a Deluge that swept away the inhabitants of the earth with the ex-

ception of eight persons, about four thousand years ago, or of the fire and brimstone that came down from heaven and destroyed the wicked cities of the plain; we need not *read* in history of the fall of Rome, the fall of Israel, the desolation of Nineveh and Babylon, or the sweeping away of Tyre and Sidon; for no traveler who journeys through the land of the Nile, or through any of the territories watered by the Euphrates or the Ganges, and contrasts the present condition of Egypt, or of India under British misrule, or the present condition of the Chinese Empire given over to degradation and idolatry, with the splendid teachings of an age that brought to light a Buddha and Confucius, can fail to perceive that the earth has in many of its parts enjoyed in days gone by a glorious history which is now scarcely remembered even in name.

All the eloquent ruins of Egypt, those wondrous pyramids, that mysterious Sphinx, and all those weird and mystic obelisks standing in impressive grandeur in the Delta of the Nile, point to a time when there was a race of men in Egypt who could build structures which to-day excite the attention of the most scientific minds, and are well-nigh beyond decipherment. We find in Central America, in Peru, though to-day the native populations are degraded, evidences of a glorious enlightenment in the far past, which assures us that all these districts have once been centers of a civilization and art now almost entirely forgotten.

No traveler in Rome, in Athens, in Palestine, can possibly pass through the desolated walks where once

the noblest and mightiest men of earth were wont to travel, without sighing over the world's loss in their destruction, and exclaiming, "Oh, if to-day things were only what once they were!" The traveler pours forth a wail of anguish when he gazes upon the desolated splendors of the earth, and yet all the while modern science tells him that progress is the watchword of the earth and humanity, that everything is moving forward to a more glorious goal then was ever reached in bygone ages.

Here are two apparently irreconcilable stories told by the earth itself. The earth says, "I am advancing," and the same earth in many, many places says, "Oh, how sadly have I retrograded!"

The doctrine of evolution is positively confirmed by the testimony of the rocks, and by a study of ethnology. But at the same time the story of a lost paradise as sung by every poet and prophet, is eloquently told by the very stones beneath our feet. By reason of the ships which to-day go forth across the Atlantic, and make deep-sea soundings in the very bed of the ocean, thinkers are led to conclude that there is no longer any doubt that the peaks of the Azores are the mountain tops of Atlantis, and that for thousands of miles under that wonderful Atlantic Ocean, yea, and under the Pacific also, we may find the remains of continents and islands, which were once more glorious than any of to-day.

We can, however, affirm this: while there is an order of circular motion in the development of all things, while night follows day, rest follows work, winter fol-

lows summer; the earth is progressing all the while, and taking it all in all, everything considered, the world was never as well off as it is now.

We are now in the spring-time of a new cycle; we are now in the early morning hours of a new day; they who stand on free fair American soil, where their unknown ancestors trod in ages buried in the night of prehistoric antiquity, are carving out a destiny for fair Columbia, infinitely surpassing that of the palmiest days of old. When the fruits are ripened next season, when the waving corn is next gathered in, when next the angels are commissioned to thrust in their sharp sickle because the harvest of the earth is ripe, the vintage and gathered crops of grain will be more luxurious, if not more delicious, than ever of old. Civilization covering a far wider territory than it ever covered before, the world will fulfill the prediction of Jesus, "Greater works than these shall ye do." Not necessarily greater in kind, but greater in quantity; not greater in marvelousness, but more widely extended. The civilization of olden times was localized, here and there was an oasis in what might otherwise be called the desert of the world; and though such oases grew larger and larger until civilization spread over wide tracts of country, there never was a culmination in days gone by so glorious as the culmination we may now anticipate.

The forward march of the world is accomplished not only through the day-hours, but also through the night that follows day; so the new day following a departed night is a brighter day than the preceding one; winter follows harvest, then another spring-time and summer

result in a harvest more plenteous than the one of the year before. And so there is indeed a forward march of the world, a response from all beings to the Master's great cry, "Excelsior," a perpetual response to the invitation, "Come up higher," and this in perfect accordance with what, at first sight appears like a reversal of the order and a contradiction of the doctrine of humanity's progression.

We maintain, therefore, when we take anything like an intelligent survey of the world's history and cast the horoscope of coming generations with anything like accuracy, that we must look on this side of the picture and on that; on the side of seeming retrogression and on that of real progress. When we do so we shall learn that a new and more glorious life than has ever yet been known to earth is not merely a poet's rhapsody or a sentence placed by an enthusiastic painter at the foot of a great work of art, but a sure and solid reality capable of application in every national and individual case.

In "Fragments of Forgotten History," a work published under the auspices of the Theosophical Society in London, by two Cheelahs, the statement is made that there were days long gone by in the far East when men possessed seven senses instead of five, and that beyond the senses of the body these men enjoyed clear perceptions of the spirit which gradually were lost as men became more and more materialistic, thinking more and more of mammon and less and less of spirit. This same work which is the result of mystical researches into the spiritual as well as the physical his-

tory of mankind, declares that the various powers and senses of human nature were not developed all at once, but gradually one by one. Now as we hear that there has been a stone age, a bronze age, an iron age, etc., and different ages of the world have been characterized by special developments in all departments of being, we can readily understand there may have been a mystic period long ago, an age of intuition, an age of wonderful spiritual enlightenment, when the morality of the world, at all events in certain sections, was higher than it is now. We may assure ourselves there were times, now long gone by, when people realized their nearness to the spiritual universe as they do not ordinarily realize it now; that there were times when the gods really walked among men; but who were the gods? Those mentioned in the New Testament were simply human beings upon whom the spirit of God (the Eternal) came; gods are said to have ruled in Egypt before the Pharaohs; Egyptian gods and goddesses were highly inspired men and women whose spiritual gifts enabled them to realize not only scientific, but also spiritual truth in wonderful degree. The accounts in Grecian and Roman poetry and philosophy of how gods and goddesses in the happy days long passed, walked among men; the stories which are told of mortals meeting with the gods upon the Heights of Parnassus and Olympus, and of mortals hearing the lyre of Orpheus play when touched by invisible hands, clearly prove that men were once nearer to the spiritual world than they now are. These tales are records of a holier and happier age, of a period when the earth was

young in this sense: that the beauty of the unsophisticated spirit of poesy and philosophy had not been tampered with and sullied as much as now. However, that may have been a period, comparatively speaking, of the world's infancy, for we know that children to-day are often far more alive to spiritual visions than the oldest gray-headed sires. We know there is a profounder wisdom than appears at first sight in the action of Jesus taking a little child, setting him in the midst of the wise men of that day, and saying to the sages: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." We know that childlikeness does not only mean innocence and virtue, but frequently spiritual illumination; it means that intuitive wisdom which fades away when reason dogmatically asserts itself and intellect claims to be the only ruler, saying: "What I cannot comprehend is not worth knowing." We all know that in a spiritual sense a little child is often a sage, while many a man of science is but an ignoramus spiritually.

We do not undervalue the achievements of material science, but we do say an age of intuition in the far past gave to man a knowledge of spiritual law coupled with a power to produce æsthetic art, as the faculty of instinct enables animals (lower creatures than men) to act unerringly while man stumbles and falls. Do not animals — creatures far beneath you in intelligence and dignity — astonish and abase you by knowing more than you know, or apparently so, because they act with foresight that you do not possess? And is it not true that man falls when he endeavors to walk alone, but

when guided by a power beyond himself he always walks uprightly?

We are not prepared to say that the Atlantians or that any ancient wonder-workers of either the Orient or the Occident were as rationalistic as modern scientists. We are not prepared to say that intellectually considered they had come to that perfection in the development of science, literature, and art which men of to-day are rapidly achieving; we rather look upon them as what may be termed mediumistic people, guided very greatly by a spiritual instinct, by a subtle intuition, and by a peculiar receptivity to the operation of the spiritual nature. Thus we find associated with all their achievements, and with all their art, names and forms of those whom they called gods and goddesses, and these gods and goddesses, though originally men and women, were those in whom spiritual gifts were unfolded, to a very remarkable degree, and who held constant and open communion with spiritual states of life.

Our own knowledge is derived from sources which we cannot divulge further than to say that it emanates from those who positively know of the ancient world. Atlantis in particular was the primal source of all the splendid literature which startles the world with its profundity and glowing imagery, that has been worshiped as sacred but yet misunderstood, as its inner meaning has not yet been found by the masses; sacred lore has been handed down to modern peoples and committed to the custody of the nations of to-day from the very ancient prehistoric races of Asia, Africa, and America at large.

We have no doubt but that the Israelites, borrowing their wonderful knowledge from the Egyptians, acknowledging Moses as their leader, Moses having been educated at the court of Pharaoh, acknowledged as the grandson of the reigning monarch, when leaving Egypt at the time of the exodus, borrowing from the Egyptians their ornaments, had gathered from the Egyptians that wonderful knowledge which they embodied in their scriptures, which agree esoterically with the marvelous tales of Atlantis told to Solon, the Athenian law-giver, by the priests of Sais, and we are sure the Alexandrian library prior to its destruction by the Mohammedans contained in priceless manuscripts knowledge of the ancient world transmitted to parchment. But the knowledge which men suppose to have been destroyed by the Mussulmans when they caused the Alexandrian library to be burned — because, said they, there is nothing worth preserving but the Koran; and if the statements in these books are not in harmony with the Koran, they are false; and if they are in harmony, we do not need them because the Koran contains all truth and knowledge — this knowledge was never swept from the face of the earth, for in sacred secret orders (theosophical lodges we may call them, for they are lodges for the study of divine wisdom, and that is all the word *theosophy* signifies) this knowledge has always been preserved, and there are those now all over the world who act as ordinary citizens, who wear the ordinary costume of the period, whose outward manners would betoken no singularity, who belong to these ancient lodges and hold communion with

those who have handed down to them a direct line of history of those ancient buried peoples. Now concerning *Mahatmas* and Himalayan brothers: while a great many stories have been told of them filled with sensational exaggerations; while a great deal of mystery has been thrown over Theosophy by those who endeavor to advertise themselves rather than divine wisdom, we assure you that we know as a positive fact that ancient history is now in the possession of secret orders which is yet to be disclosed to the world, printed in plain English and sold by booksellers, for there are many important palimpsests about to be deciphered by learned hieroglyphists, archæologists, and other students of antiquity, and you will soon find our words concerning the condition of the Atlantians are in accordance with veritable facts recorded on the sacred tablets of the world's ancient monuments and parchments, which are slowly being discovered by those who in various ways are interrogating the bed of the ocean, and the wonderful monuments of antiquity all over the earth, and who will reveal all the truth they can decipher to the world at large.

The religion of Atlantis, which has been aptly called solar worship, was not a simple recognition of the solar orb as a center of light, heat, and electricity, but as Swedenborg said in a later day, reviving the science of correspondences which he declares was known in the time of Job and lost for four thousand years, until he refound it in 1757, divine wisdom is divine light, divine love is divine heat. Therefore, as the sun is now known to be the center of light, heat, and electricity from which

the world and all that grows upon it derives its sustenance, and this fact that all things are dependent upon the sun, is a recent scientific discovery, so far as the present age is concerned — the very fact that all ancient people, Egyptians, Hindus, Peruvians, Central Americans and others worshiped the sun, is an evidence that they were acquainted with the scientific facts which are now being newly revealed or newly discovered to the world.

In Solar mythology, when spiritually deciphered, the sun represents the soul, the light, heat, and electricity radiating from it, love, wisdom, and truth which illume the entire understanding and body of man, and give him all his intellect and vitality, man being the microcosm, God the macrocosm.

Alcyone, the centre of the Pleiades, the great and glorious central sun around which the sun which lights this system in company with many others accomplishes its periodical journey in the grand year of the Pleiades, was the best representative of the Almighty that man could find, and instead of dwarfing and limiting God to a puny earthly form, instead of declaring that God was to be likened to a dog, a cat, or a bird, — as many idolaters have likened God, — knowing that great central sun (without which the universe could not exist) was the center of all light, life, heat, and electricity, they acknowledged it as a symbol of the divine spiritual power which kindled all worlds everywhere; and thus Solar worship, the grand old religion of the Atlantians, the religion of Egypt at the time when the Great Pyramid of Gizeh was built, and the religion of all the most

enlightened ancients, instead of being an idolatry which worships matter and ignores spirit altogether, as some suppose, was a correspondential religion acknowledging the glorious luminary which lights all space, as being the best and most perfect symbol of the divine all-illuminating Being.

The Atlantians, acknowledging the central sun as the source of all light, declared that as the sun gave light, heat, gladness, and vitality to countless worlds, as the sun did not exist for itself, did not live in solitary grandeur, shining in splendor for its own glory, but lighted all space and brought teeming worlds into existence with all their myriad populations, such was God's light in the great universe as a whole; and in every individual life God must be understood as always imparting his beams of glory to all who will to be reached by His power. Acting upon this glorious principle, they declared that love to the neighbor and works of philanthropy were the only possible means of showing forth the glory of God; and from that great and glorious ancient world came the very spirit of the commandments, "Thou shalt love God with all thy heart, and thou shalt love thy neighbor as thyself."

The ancient religion of Atlantis has been well reconstructed and re-presented to the world in Bulwer-Lytton's magnificent description of the Vril-Ya; and when that great novelist wrote his "Coming Race," he did not depend upon romance or imagination, but being himself indoctrinated into the innermost mysteries of certain secret orders, he wrote the history of Atlantis, and prophesied that in coming days the world would

achieve even more glorious triumphs over matter and beget even diviner forms of government than were ever known before.

Atlantis, then, is that wondrous world said to be under the earth (for it is now under the water),where those tall and venerable men and women rose in glory with their Vrilsticks in their hands to dominate the earth and gather force from everything in nature, driving away all errors and annoyance by the mere touch of their magic wands. From many ancient sources we may learn much of the condition of the ancient world. We are convinced that Atlantis will be reconstructed, nay, surpassed in future days in the condition of some fair, bright land in which all nations will unite, in which all peoples will amalgamate, in which all religions and languages will blend in perfect harmony; for out of all the chaos of the present, a pure religion, a perfect language, and a just government founded upon principles of intelligence, equity, and freedom, will appear, like a phœnix from the ashes, soaring triumphantly to future glory.

What was the condition of the Atlantians when at the zenith of their greatness? Study if you will the most perfect models of Grecian art, gaze upon the magnificent statues of these highly civilized peoples, when the nations bordering upon Hellenic seas were at the very summit of civilization. Behold the majesty of Hercules, the mighty in strength; the wondrous loveliness of Apollo Belvedere; the matchless intelligence of Minerva; the charming grace of Venus. Compare those wonderful models of humanity with the almost

pigmy creatures who strut upon the earth to-day, and then you will have caught something of a photograph of those marvelous people of old who attained to this surpassing loveliness by a life of intelligence far, far surpassing that which is dictated by the highest culture of to-day, which is superficial because intellectual only and not spiritual, even when avowedly religious.

In those ancient days when the gods and goddesses, as they are termed, walked the earth, the most perfect symmetry extended through the moral, intellectual, and physical departments of human nature. The most spiritually minded were the most intellectual, and the most intellectual were the strongest and healthiest in body. Instead of emaciated skeletons priding themselves upon their sanctity because they look more fit for the grave than for the discharge of ordinary life duties; instead of pale and lifeless men and women cloistered beneath the earth, shut away from the invigorating influence of sunshine, air and beauty, those noble Atlantians, who were the builders of the pyramids and other wonderful structures now in ruins in Central America, were the people who were made mention of as "the children of God" in the olden times, separated from the ordinary children of men, because characterized by exceeding grace of mind and form.

Their government was a pure republic, a perfect democracy, and yet at the same time a theocracy. It was of God, and yet it was "a government of the people, for the people, and by the people." It was the self-government of an enlightened nation who followed their moral instincts and were guided by intelligence and wise

enough to allow every one to fall into his own place and to elect as rulers those who were seen to be most fitted for the work. Bulwer-Lytton, very true to Atlantian history, says that the Vril-Ya, when they selected their rulers, singled out for their representatives men of wonderful unfoldment and special qualifications and urged them to take office. He states further that there was no clamoring for position, no electioneering strife, no bribery or corruption through people trying to get into Congress or Parliament in order that they may appear a little better than their neighbors; he reviews the past and forecasts the future, in his description of a coming race, and tells you what was in the highest civilization of olden times, and what will be again on a more extended scale in the civilization of the future.

Atlantis of old passed through all the stages of trial and development through which America and France are now passing. Republican and democratic experiments were tried, monarchies came and went, empires rose and fell, and then at last a system of intelligent co-operation arose, embodying all the excellence of the communistic idea with all that is truly good in a parental form of government, united in an absolutely democratic form of administration.

The land was abundantly fruitful, highly cultivated, favored with a charming climate from end to end, and occupied by an intelligent, industrious people who had carried their labor-saving appliances to such a point that all their manual work was performed automatically, the people devoting themselves to intellectual and artistic studies of every kind. They soared in the air,

travelling with wings as mechanical appendages; they had a perfect system of aerial navigation, and in their air-boats sailed in the calm atmosphere surrounding that beautiful land, which was itself a terrestrial paradise, as easily as vessels cross water to-day in calmest weather.

All this points to the glorious coming days when the new Atlantis shall be established all over the civilized globe. Society will yet show itself capable of taking the most romantic theory of the most enthusiatic prophet and reducing it to science, showing man's absolute power at length over the elements, but only after he has first mastered his own lower nature.

Men and women of Atlantis were in blessed equality; no striving on the part of one for supremacy over the other, they acknowledged their equal rights and offices, and came together in the highest marriage relation as mothers and fathers of children whom they loved, not one of whom they unwillingly bore. In those bright days of old the highest civilization expressed itself in such perfect education, such pure religion, such high art and equitable government, that to-day with all our boasted pride and civilization we look back that we may pattern after the ancients. You admire the splendid temples of old so much that when you build a new cathedral or coliseum you endeavor to imitate ancient architecture instead of seeking to improve modern imperfections. Every one admires the ancient models, and with all our "superior culture" we have to acknowledge that the finest poetry and the most sacred writings belong to a bygone age.

Be it so! These are the rich ripe fruits of a cycle

long since culminated, and as we look back and study the history of the old world, let us go forward into the new age, not only to equal, but to surpass, the attainments and achievements which were the loftiest developments of yore.

The new Atlantis, Atlantis reconstructed, resurrected as a phœnix from the pile of ashes, will give to humanity in the days to come even more perfect religion, manners, government, and art than these prehistoric people ever knew: for Whittier's words ever prove correct, —

> "The new transcends the old
> In signs and wonders manifold."

Aspiration.

Eternal Fountain of all goodness, our Father and our Mother, who art in all the heavens and in all the earths; Thou who art in all the seas, the winds and hurricanes, the earthquakes and the storms; Thou who art in everything which men call beautiful, and in all things which men call adverse, when they understand not Thy purpose, when they realize not the beauty of Thy plan; Thou who art all in all, the Eternal One blessed forever and ever, we lift our hearts and minds and voices unto Thee, the infinite spirit, with glad acclaim, praising Thee that we live in a beautiful universe governed by an all-wise and all-loving law.

If in the law of nature there are mysteries we cannot explain; if there are wonders we cannot decipher, and

marvelous doings beyond our ken; may we in humble trust and fervent love acknowledge Thee now and at all times as the guiding and inspiring power of all, working out a glorious destiny for all Thy children, and ever preparing for the sons and daughters of men a larger heritage and a more glorious possession than they ever forfeited in the destruction which has fallen upon the wondrous places of olden time.

If we turn our eyes to the earth and ocean beneath our feet, and observe the footprints of the storm and tempest — where'er we turn our eyes; if nations once most powerful and victorious lie low in ruin, and their place is now the habitation of the bittern and the owl; if we see no longer the gay and festive crowds marching through imperial Rome, or following the philosophers of Greece to halls of learning; if over all the Orient the temples are desolate and the fires extinguished upon their altars, — may we know that Thou dost ever kindle anew the fires of aspiration in the human mind, and sendest fresh fire from heaven to give evidence to all humble and honest seekers after Thee, that Thou dost answer all thy suppliants by the fire of truth which cometh down from spheres supernal, purging the dross and separating precious metal from base alloy.

May we know that in the glorious Eden-time yet to come, in the paradise yet to be found on earth, men will realize more than the poet's dream, more than the prophet's expectation; and that the lion and the lamb, the little child and the serpent, as Thy servants of old foretold, will, in peace and harmony, dwell together,

having lost all subtlety, all ravenous desire, and whatsoever would militate against a republic of perfect peace and happiness.

May we know, O Thou eternal fountain of all goodness, that though Thou art in the storm and in the deep waters, Thy way is ever love conjoined with wisdom. If friends more loved than life have been called away as with a flood, to realms beyond the tomb, then through the rifted clouds, from out the opening heavens may we behold them with the eye of the spirit and listen to their glad voices with the ear of the spirit, hearing them singing together and seeing them rejoice as they walk in white, proclaiming there is no death, but only translation; may we see them risen and ascended, beckoning us on to the bright worlds where now they dwell. May we feel the guidance of heaven's beckoning hand: may we listen and obey the entreaties of all loving voices that call us to a higher and nobler life; and though it be upon the wreck of all that sense holds dear, may we gladly turn to the Spirit of Truth as our only guide and counselor, and fixing our minds steadfastly upon those incorruptible treasures of the spirit which neither time nor death can ever touch, find in our own souls a new paradise, a kingdom of life and love wherein Thou dost dwell forever, revealed to the hearts of Thy children. Amen.

LECTURE IX.

ORIENTAL THEOSOPHY. — BRAHMANISM AND BUDDHISM.

It is indeed impossible to deal exhaustively with these two most stupendous religious systems of olden time, and it would be futile to enter upon labored arguments to establish the priority of one or the other. They are both unmistakably of very great age, dating back into what is commonly called prehistoric antiquity. Our endeavor will be to compare the two, not to settle any mooted question regarding age or doctrinal superiority.

The chief difference between these two systems is, that Brahmanism deals principally with abstract metaphysics, Buddhism with practical philanthropy. The Brahmanical system of thought is indigenous to the East, and profoundly metaphysical. When Mrs. Eddy makes the statement, "All is mind; there is no matter," she uses a phrase in harmony with all spiritual understanding of the universe; but such a conception certainly did not originate with her, nor even with the Greek philosophers of more than two thousand years ago; it is an echo from perhaps the oldest system of thought extant on earth — ancient Brahmanism — which recognizes Spirit as the incorporeal *Brahm,* the only Reality, the all in all of Being. Matter (*Maya*) is

nothing but illusion, though a reflection of the All (Spirit). The material world has no existence save as a reflection of the spiritual, which is the only real world, as Spirit is the only reality. This doctrine of the sole reality of spirit and the utterly illusive character of matter can be traced back through thousands of years to the Vedas, which embody the profoundest system of thought known to the East. But this system of abstract and unapplied metaphysics often addresses itself to the intellect alone, not to the affections; consequently it frequently fosters personal spiritual pride and self-righteousness, out of which has grown many a system of caste, giving undue authority to a ceremonial and priesthood. Any attempt to convert the world to absolute Brahmanism to-day would be futile. People who love to revel exclusively in abstract ideas are not as a rule benevolent.

Buddhism is entirely different from Brahmanism; as a religion it is ethical rather than creedal, and delights entirely in benevolent action. Brahmanism frequently looks to the salvation of one's own soul; Buddhism asks the higher question, "What can I do to save others?" The most frequent question of the individual in the world of to-day is, "What can I do to advance my own prospects? how raise myself to some high condition in this world or another?" Now all selfish consideration represses what is noblest and best in human nature. Gautama (Buddha) renounced everything, became a mendicant friar, and gave to the world a religion so nearly resembling that of Jesus, that we cannot contrast the two, there being no essential variance between them;

we can only compare, and seek to harmonize popular ideas concerning them. Buddha did not originate his teachings; he found them in the sacred Vedas, Puranas, and Upanishads. Buddha was a great Brahmanical reformer, as Jesus was a reformer among the Jews. Jesus never protested against the law or the prophets, only against the spurious aristocratic element that had crept into Judaism and exalted the teachings of the Talmud above the Thorah or Mosaic law. Gautama taught, five and a half centuries earlier than Jesus, the same truth, that all religion must be made practical. Buddha disregarded, as he grew in spirit, all the austerities of the Brahman creed, and devoted himself so entirely to a life of lovingkindness, that he exalted moral perfection far above intellectual accuracy; he reduced the purely metaphysical ideas of his countrymen to practice, and founded a system purely ethical; a pure religion carrying into effect the grandest teachings to be found in all the world. Buddha had attained in his earliest youth (at eight years of age) to the understanding of all philosophy and science, and all through his life he felt in his heart the religion of the Spirit; but not until he reduced it to daily, hourly practice did he attain to the state of perfect blessedness (*Nirvana*). While meditating under the sacred tree he saw all his past embodiments, reviewed every link in the chain of his existence as it had been forged by the effort of his own spirit, and learned in this moment of divine revelation that everything which had prepared him for *Nirvana* was the good he had done, not the intellectual eminence he had attained. A merely intel-

lectual comprehension of Theosophy is not a road to salvation. Salvation springs from the practical exemplification of truth in our relation to our brethren. Our progress along the road cannot be judged by intellectual accomplishment, but only by our spiritual growth. We cannot estimate real progress by the amount of knowledge stored up in the mind, for we do not always find saints in professors' chairs, or sinners clothed in rags. Spiritual good is always our *essential* good, the good of our affections, not the truth of our intellects; though in a perfect condition of dual unfoldment, it is needless to declare, we shall be both intellectually and spiritually developed.

Brahmanism, as we understand it, was originally a pure, spiritual religion, proclaiming the essential oneness of all life, and regarding matter as an illusion of finite sense. But in the lapse of centuries the lofty ideal of primitive Hindu sages was obscured by priestly arrogance, till, as in the case of Israel, prophets became fewer and fewer, while priests and sacrificial ordinances multiplied on every hand. There is but one Spirit; whatever appears to exist separately from that Spirit is but illusion; this was the protest of ancient Brahmanical Theosophy against all materialistic or sensuous conceptions of the Universe. Para-Brahm, the Infinite Unknown, inaccessible to the intellect, was the sum and substance of the ancient teaching. Modern philosophers in the West talk of the Unknowable, — a foolish word, for none can measure prospective knowledge. Theosophy contents itself with speaking of the Great Unknown; and this eternal mystery, though beyond all

our present power to solve, may be so far understood by us in the future as to appear quite well known by comparison with our present ignorance.

As the mortal senses can never discern spirit, it is quite useless to argue with confirmed sensualists concerning Deity, as they are quite destitute of the first requisite for considering the question fairly; and to some extent it is also futile to discuss the divine problem with intellectualists who scoff at *intuition*, and declare *reason* to be all. Such people may be quite honest, and live clean lives, but they are in the state of the "dog," as the term is used correspondentially in the Scriptures; the former class are corresponded to by "swine." To attain to knowledge of the Supreme Being it is necessary to acknowledge and liberate the divine element in man, the "spiritual man" who can and does discern the things of the Spirit, but takes no cognizance of outward forms of sense. As no one can really serve two masters, it is vain to expect any great contribution to spiritual knowledge from those who are immured in sense and worldly pursuits, and it is equally unlikely that the world will receive very much assistance in mere money-making from those Cheelahs and Adepts who devote themselves exclusively to spiritual considerations.

There is a prevalent belief in the West to-day that the Oriental religions counsel at all times a life of the most rigid and painful asceticism; that they would urge their followers to completely renounce every earthly obligation as well as pleasure, in attaining to adepthood. This view is erroneous; though it is true that there is

a strong ascetic element in Hinduism as there is in Roman Catholicism; and the two systems, when carefully analyzed, will be found to teach about the same thing concerning prayer, penance, mortification, etc. In the Roman Catholic Church there are two distinct sets of commandments: First. Those binding on everybody. These include the Decalogue and certain rules of the Church concerning confession, communion, fasting, alms, attendance at Mass, etc. Second. Those which pertain only to members of religious orders, and these orders are by no means equally strict. The Carmelites and Poor Clares differ in their discipline from the Benedictines, Dominicans, and others whose churches are plentiful all over the world. In the Catholic Church, just as in ancient Brahmanism, there are again two distinct views as to the most effectual means of attaining the highest blessedness. In the "Lives of the Saints," by Alban Butler, and that much more Anglican view of the subject taken in a similar work by Baring-Gould, the writers distinctly prove that some eminent mystics in the Church, many of whom wrought miracles (works which excited wonder because the multitude could not duplicate them), adopted the idea that pure contemplation of perfect holiness excited in the devotee the intensest love of righteousness and conduces to the attainment even here on earth of ineffable beatification; while others insisted that scourgings of the flesh, fearful flagellations, and other horrid exercises of self-imposed torture, were necessary to free the soul from carnal bondage. Is it not probable that the founders of different orders judged the world by

themselves, and, being persons of widely different temperament, they each commended only that discipline which seemed appropriate to their own needs? For this reason the Popes have sanctioned many orders, and the "infallible" Church confesses to freedom in discipline, but rigid uniformity in doctrine. Many Catholic priests of unquestioned orthodoxy disapprove of the persecution of "heretics" to the death, and consider the fiery martyrdoms of the sixteenth century the result of grievous error in ecclesiastical discipline; but these same priests would render themselves liable to immediate suspension and ultimate excommunication, were they to show any toleration for the doctrines taught by those same "heresiarchs" and their condemned followers. With this explanatory digression we will now take up the two opposing elements in Hinduism, one of which is sublime and the other hideous, leaving the reader to use his own judgment in accepting or condemning whatever comes to him in an Oriental guise, alleging itself to be "Eastern wisdom."

Pure, undiluted Brahmanism (an absolutely metaphysical system) is no doubt the most ancient religion of the East; but Buddhism, which seeks to embody the divine idea in a perfect man, may be almost as ancient. The two systems are probably almost contemporaneous. To-day they exist side by side in Asia as do Judaism and Christianity in Europe and America. Brahmanism deals with God out of Buddha; Buddhism sees God only through Buddha, as Christianity sees God only through Christ, which view of Deity Judaism stoutly rejects, as the Jewish mind fears it is only a species of

idolatry or polytheism; but polytheism is not necessarily idolatrous, nor is it really opposed to Monotheism when inferior divinities are never permitted to usurp the throne of the Infinite in the mind of the worshiper. The Jewish Kabalists, though they never swerved in their allegiance to the fundamental proposition of Judaism, "God is one," admitted nine orders of Sephiroth as emanations from the Supreme, each one of which, according to the Kabala, constitutes a distinct hierarchy in the invisible world. Moses, though never deified in Israel, is regarded by all orthodox Israelites as the greatest man who ever lived, — a man to whom God spoke as He has spoken to no other; but the distinctly mystic element in Judaism has always clustered around the person of Melchisedec, King of Salem (abode of peace). He, as priest of the Most High, was a greater man than Abraham; for, when Abraham met him he did obeisance before him, and offered him loaves and wine in token of his superior rank as a priest of the unchanging order of the Spirit. The Hebrew name for Deity, Jahveh, or Jehovah, means the self-existent being. Adonai (the term used in the Hebrew ritual) only signifies Lord, which is a title of doubtful meaning, and suggests to the mind familiar with Greek literature, Adonis, the god of beauty, whom the Greeks never considered the equal of Zeus, who, in his turn, was subordinate to the nameless, ineffable Power which, when Stoicism was in the ascendant, was called Fate, to which gods as well as men were always subject.

It is so impossible for the finite mind to content itself with the infinite and absolute in idea, that every relig-

ious system on earth has added Spiritualism to Monotheism. These two systems are not antagonistic in the minds of those who can grasp both; for the latter is but a manifestation of the former which, while unmanifest, is incomprehensible. Who was the personal Lord who spake to Moses from the bush at Horeb, and from the summit of Sinai, who appeared to Elijah in the wilderness, and constantly manifested himself as an angel to the patriarchs? Surely, not the Infinite Eternal, whom no man has seen at any time, but a messenger from the invisible world, near enough to the plane of man's comprehension to be intelligible as a personality, and yet far enough removed from ordinary limitations to be a master in wisdom to those with whom he conversed. We know the purely subjective type of mind will repudiate this explanation, and contend that objective spiritual phenomena never occur, but people think they take place when they are hallucinated. While those who argue thus are often very spiritually minded people who are quite sure they enjoy interior silent communion with the Divine Spirit, we must differ from them in all kindness, when they tell us that only subjectively is spiritual truth revealed to man. The subjective or internal revelation is, no doubt, the highest, but all are not prepared to receive it; therefore there is always an accommodation of truth to the varied necessities of mankind.

So impossible does it appear to revel only in the thought of the infinity of the unmanifest Supreme Being, that those uncompromising metaphysicians, the ancient Brahmans, soon discoursed of a trinity by means

of which the infinite Brahm was revealed in the universe. As there is but one absolute color (white), but three primaries (red, blue, and yellow), and these three spring from one, and melt into one, so *Brahma* (Creator), *Vishnu* (Preserver), and *Siva* (Destroyer and Reproducer) are introduced on the pages of Sanskrit lore as the threefold expression of the sole Infinite. Buddhism here steps in and puts forward its prominent claim, that Vishnu is periodically incarnated on earth as a Buddha (wise one), and that these incarnations of Vishnu are necessary at intervals, to save and redeem mankind. Vishnu as a spiritual power never embodied in human form is a purely Brahmanical idea, and chimes in very well with the Gnostic idea of Christ never manifest in the flesh as a single personality, while Vishnu incarnate as Buddha born of a virgin, singularly precocious as a child, living a life of singular purity, healing the sick, preaching to the poor, suffering much, and then translated without dying, finds its parallel in that far more popular phase of Christianity which deifies Jesus and declares him to be "very God of very God," in a sense in which it would be blasphemy to consider any human being God. The popular view of truth is always more or less beclouded with error in consequence of the very limited view most people are able to take. Certain it is that great masses of mankind grasp some idea, fundamentally true, and then build upon it an enormous structure partly true and partly false. As with Christianity so with Buddhism; the enlightened are but few, while the ignorant are very many, and frequently the exoteric belief of the masses is taken for the esoteric

verity known only to initiates. Mr. Sinnett in his "Esoteric Buddhism" has not, in our opinion, fathomed the deeper truths of Buddhism, except here and there. His work is learned, and gives evidence of much research and not a little deep thought; but it is not always theosophical, as it falls into the stupid error so common in Christendom, that literal death, what Shakespeare calls "shuffling off this mortal coil," makes an immense difference in the immediate condition of the individual who has died to the external world. This conclusion is less true than almost the crudest notion of the most illiterate of modern Spiritualists on the same subject, for one will hardly find a Spiritualist in any part of the world who does not know enough to deny this palpable and misleading blunder.

The whole difficulty concerning "separation of principles at death," "shells," "astral bodies," "*reliquae* of the departed," and many other crude conceptions thrust upon the world as arcane wisdom, has arisen from an utter failure to understand the mystical meaning of the term *death* as employed by spiritually enlightened writers the world over. "Ye are dead," "I die daily," and similar expressions of Paul in several of his epistles cannot be made to refer to physical dissolution without destroying the sense irrationally; and just as Paul spoke of death and dying in a figurative sense, so did the mystics of the far Orient, to whom, as to the Rosicrucians, the secret of death is transmutation. A more foolish misstatement can hardly be imagined than this we meet with continually in avowedly theosophical publications, which are too often theosophical only in

name; and as these misapprehensions are great roots of bitterness, occasioning much strife, contention, and often severe mental distress, we are determined to do our part in presenting what we know to be the truth as opposed to these errors. Mrs. E. H. Britten, though herself a student of occultism, and one who has done much to promote the study of it in others, has written vehement articles against Theosophy in her paper, *The Two Worlds*, published weekly in Manchester, England, in consequence of this foolish misconception coming so prominently to the front in many places. We wish she had corrected the error more theosophically; but anyway her denunciation of it can have done no real harm to the theosophical movement, as only the tares can perish — nothing can destroy the wheat.

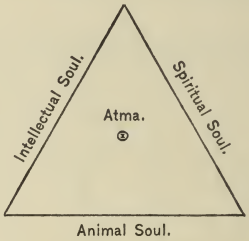
The seven-fold constitution of man, as generally stated by "Esoteric Buddhists," is comparatively easy of acceptance and provokes no reasonable hostility, though to the word *principle* used in that sense many may take exception, as there is in reality but one principle of life — essential spirit. The seven-fold constitution is really a misnomer, as there is but one life principle according to those who speak most of seven principles, and that one, which is both Alpha and Omega, is called *atma*, which signifies divine soul, the immortal atom of intelligence which, as a deathless entity, lives unchanged despite all that may occur to its subordinates. This *atma*, or ultimate unit of consciousness, is expressed in what is termed the *spiritual soul*, which is the seat of moral perception; this in turn is displayed through the *intellectual soul*, which is the seat of human reason or

intellect, without which man would not be man. Below these divine and human principles are placed the *animal soul*, which is the seat of instinct and passion; the *astral body*, which is the invisible form or organism; *vitality*, which is the connecting link between the astral or immaterial body and the physical frame; and lastly, the physical body itself. As involution necessarily precedes evolution, the first from the spiritual side is the seventh from the material, and *vice versa*. To give our readers a plain illustration of the idea we present the following table of the constitution of man: —

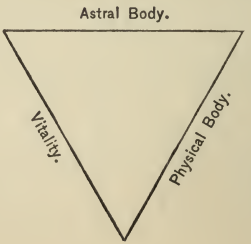
ABSOLUTE UNMANIFEST LIFE.

7. Atma.		Invisible Order.	Involution. Descent of Spirit into Expression. 1. Atma.
6. Spiritual Soul.			2. Spiritual Soul.
5. Intellectual Soul.	LADDER OF LIFE.		3. Intellectual Soul.
4. Animal Soul.			4. Animal Soul.
3. Astral Body.			5. Astral Body.
2. Vitality.		Visible Order.	6. Vitality.
1. Physical Body. Evolution. Return of Spirit.			7. Physical Body.

It will be readily seen by this table that the popular Kabalistic figure of the double triangle is intended to represent the sixfold expression of the one inexpressible life principle; and those who study this will see how vast a truth those healers have grasped, who sometimes, however, cannot very well explain their philosophy, who treat by urging forgetfulness of all but the *atma*. "God is well, and so are you," is quite true in every case, provided we know what it means. The upward pointing triangle (△) may be read thus: —



The eye, or divine name in the centre, always signifies the immortal life principle, which is one with God, and is all-good in finite degree as the Infinite is all-good in infinite degree. The downward-pointing triangle (▽) may be read thus: —



but it is no real part of man, and thus the fourfold constitution is all that is admitted by those who know the external form to be nothing more than a temporary appendage. Man is one, as there is but one God. To use Brahmanical terms, *Brahm* is corresponded to by the *atma* which manifests itself in the following threefold order: *Brahma* (Creator) in the spiritual soul, *Vishnu* (Preserver) in the intellectual soul, and *Siva* (Destroyer and Reproducer) in the animal soul. It is intuition which creates, reason which preserves, and animal impulses which destroy and reproduce expressions. Thus the three loves which Swedenborg says are in the heart of every man can be located; *divine love* in the spiritual soul, *neighborly love* in the intellectual soul, and *self-love* in the animal soul. When these three loves are rightly subordinated, man is an angel; but when they are inverted, he is a fiend. Thus "All is good, there is no evil," can receive a perfect explanation as we learn to know ourselves. *Demon est deus inversus* (a demon is an inverted god) is an ancient theosophical maxim and teaches us as we study what is perfectly in accord with all the researches of outward science, viz., that everything in nature is innately or inherently good, and only needs to be rightly employed to proclaim its goodness.

Evolution teaches that the component parts of antediluvian monsters have been dissipated, and that after the molecules were separated and eventually recombined, fair and graceful forms took the place of the frightful creations of bygone cycles. When Theosophy lifts the curtain and reveals the inner sense of the first

chapter of Genesis, the six days' labor of the soul and its seventh day of rest appear before us as a beautiful allegory of the progress of each individual spirit from untempted innocence to celestial purity. Innocence differs from purity in that it is dove-like harmlessness, but nothing more; while purity unites the wisdom of the serpent therewith, and is a permanent condition from which no fall need be feared. The four states mentioned in "Esoteric Buddhism" as lying beyond the grave, can be easily comprehended if we know that *Avitchi*, the lowest of them, corresponds to hell, a place, or state of remorse and misery, entered upon only by those whose motives have been malicious, and who have purposely worked to injure others. A peculiar feature of this condition is that while it is not and cannot be eternal, it appears everlasting to those who are suffering in it, and from this cause Dante in his "Inferno," and Swedenborg in his "Heaven and Hell," have pictured it as though unending. *Avitchi* is only possible to the very worst type of men conceivable. *Kama-loca* is an Oriental synonym for purgatory, and really means nothing more than a progressive condition after death, which the majority of persons must experience, for they are not low enough for *Avitchi*, nor high enough in the moral scale for *Devachan*, which is the Sanskrit name for paradise, a condition of calm repose and sweet content, the well-earned reward of an active and self-denying life on earth. *Nirvana* means ineffable blessedness, and describes the state of the soul when finally released from the need of further planetary pilgrimages.

The planetary chain is a very interesting feature of

the Eastern doctrine, and explains the old idea of the seven worlds in harmony with astronomy, at the same time giving us a very intelligent glimpse at the object of planetary creation. As there are seven notes in the musical scale, A, B, C, D, E, F, G, so in a scale of worlds there are seven planets; but the same world does not always represent the same note: there are always seven worlds in each scale, and as a world progresses, it strikes the octave note and becomes the commencement of a higher scale, at which time there is another world ready to enter the scale as lower A, from which this advanced planet has departed as higher A. Say, for instance, that at present in this solar system, Mercury is A; Venus, B; Earth, C; Mars, D; Jupiter, E; Saturn, F; and Uranus, G. Neptune must be A in a scale above. In the order of development a world must either go forward in the scale, or go to pieces, and drop out of it. Some people think the later fate befell one planet in this system, and that the Asteroids are the fragments of this disrupted orb. Some very interesting views on astronomy will be found in the section entitled "Electrical Christian Theosophy"; therefore we will not pursue the theme further at this point, neither will we enlarge upon *Karma*, as that is treated at length in a section devoted to it. In bringing this lecture to a close we will content ourselves with declaring that a fair-minded study of Hinduism leaves the student amazed at its agreement with Christianity esoterically interpreted, which everywhere forces itself on the student's mind. Verily there is but one esoteric religion under many names.

LECTURE X.

THROUGH THE AGES.

A Study of the Soul's Progression through Repeated Earthly Experiences.

It is almost impossible to touch upon the profoundly interesting subject of the repeated embodiments of the human soul, or the plurality of terrestrial existences, without feeling something of that pressure of antagonistic thought which beats against the minds of those who are seeking to solve life's mighty problem, and from the prejudiced thoughts of a multitude who seemingly must dogmatize where they have no light, and appear as though compelled to unkindly, even fiercely, denounce all who have received a ray of truth from any source except such sources as they, in their arrogance, suppose to be alone creditable, because in consonance with their own predilections. From science we have nothing to fear and everything to hope; but from blind and self-conceited sciolism we ask no quarter and seek no indorsement.

The objections to the doctrine of repeated embodiments, so far as we have heard them, are without exception crudely materialistic, personalistic in the narrowest sense, and not infrequently vulgar and insulting. For several years the author of this volume and many,

many other persons have through the public press importuned the objectors to this great mystery, as it appears to so many, to state reasonably, logically, and consistently, without puerility or venom, their best answer to this dogma, as they term it, and to which they manifest such senseless and irrepressible opposition; but in vain. All arguments to prove it false have turned out weak when not spiteful; and though all over the world a controversy has been waging for many years, and is not ended yet: we have yet to see a single answer to the central claim, that divine justice, impartial equity, is only thus displayed. The innumerable inequalities apparent on every hand imperatively demand some just explanation. Those who oppose the theory of re-embodiment never answer the questions which are put to them. If they are theological bigots committed to some antiquated church dogma which is sure to be a perversion of some occult truth, they content themselves, and strive, though usually quite unsuccessfully in this age, to satisfy their interlocutors with the time-worn and depressing reply, "We must not speculate on matters of religion, God having revealed to us in the Bible and through the ministry of the church all he intends us to know in this life; probably in the hereafter what is now mystery will be made plain."

If the objector be a Spiritualist, he usually commences with an utterly illogical statement concerning relationships, entirely forgetting that no relation which is simply of earth, in any way pertains to the spirit. Persons may be very near earthly relatives and at the same time bound to each other by the closest spiritual ties;

but it is equally common for those who have no tie of blood between them to be exceedingly near to each other in spirit, while the closest earthly bonds often betoken no spiritual relationship whatever. Not only do those Spiritualists who oppose the theory of re-embodiment utterly fail to realize the truth concerning real relations; they confound the terms *identity*, *individuality*, and *personality* so bewilderingly that only one idea is expressed by these three words, each of which when rightly understood conveys a totally different idea. Identity pertains to the soul, individuality to the mind, and personality to the body. In a very fascinating story, published in three volumes by C. L. H. Wallace, Oxford Mansions, London, entitled "Through the Ages," the gifted author, who remains anonymous, brings forward argument after argument in favor of this much misunderstood but most important fact of repeated embodiments, and answers very powerfully the leading objections to it. For those who are not particularly attracted to philosophical essays, such a novel is very helpful and instructive. The same remark may apply in great measure to "Karma," by A. P. Sinnett, which is obtainable everywhere at purely nominal cost, — fifteen to thirty-five cents, according to style of binding and size of type. For those who are really anxious to seriously investigate this great subject we would recommend a work entitled "Reincarnation," published by the Occult Publishing Company, 120 Tremont Street, Boston; also, "The Soul," a series of teachings given through the mediumship of Mrs. Cora L. V. Richmond, published by William Richmond, Roger's Park, Illinois.

Both of these works are most interesting: the former is historical, comparative, illustrative; the latter, positive and didactic in style and reasoning. Of course, manifold questions will arise on this subject in the minds of all who are seeking the light its consideration may help to afford. It is not to be expected that so vast a theme can be dealt with off-hand; nor, in the present stage of general knowledge, need we expect a thoroughly consistent statement of the whole case from the lips or pens of all its numerous advocates.

Allan Kardec, the noted Frenchman, whose name, or rather *nom de plume*, is so intimately associated with the doctrine of re-embodiment in Europe, was by no means an ultimate authority on the subject, nor did he ever profess to be. He was among the kindest and most modest of men, say those who knew him best. His sole desire was to advance the cause of truth and human progress; to this end he freely gave time, money, energy, and all he had to bestow, reserving for himself only sufficient means to enable him to live quietly in Paris, in rooms largely devoted to the work so near his heart. In the early days of Spiritism in France, the apartments of this noble man were freely open to earnest investigators in the field of psychic science, while all the sensitives who came in his atmosphere found him firm but gentle, grave but kind, ever anxious to give the utmost latitude to individual expression, and then to diligently compare the teachings given through different channels the one with the other, until he found a sufficient concord in the general statement to justify him in publishing them to the world in the

Revue Spirite, an excellent journal he was then editing. Four of his principal works — "The Spirits' Book," "The Medium's Book," "Heaven and Hell," and "Genesis" — are now for sale in English at the *Banner of Light* establishment, — 9 Bosworth St., Boston, — at $1.50 per volume. "Heaven and Hell" is, in our opinion, the most intensely interesting of the series to those who are desirous of considering the matter from a religious standpoint. No matter whether or not one is prepared to accept all that is put forward concerning the sources whence the teachings were derived; wherever they came from, they are excellent, and whatever may be their defects in the opinion of any, no one can justly accuse them of glossing over a palpable weakness or creeping out through a small crevice when a question pertaining to universal equity is on the tapis.

As we look over the earth to-day we see any number of varieties in human condition, and we are naturally led to inquire, Why are things as they are? Theology with its "divine mysteries" may satisfy those who do not feel deeply on these matters, and the future life as mapped out by Spiritualists may seem quite satisfactory to those who are contented with an evasive and partial reply. That everything is for the best, that God does all things well, that all will be fully compensated in the hereafter, may be expressions of a great truth; but the question still remains unanswered, Why are people so terribly unequal now? To this question Theosophy fearlessly addresses itself, and by having recourse to the wisdom of the ages presents the nineteenth century with a philosophy fully in accord with the doctrine of

evolution, and also in perfect consonance with every exalted religious sentiment. Evolution is unthinkable if there be no such a base for it as involution supplies. We may trace every organism back from the most complex to the most rudimentary, to a single germ cell; but such an original cell must contain within it all possibilities of future expression, or the development of a higher type could not take place. In the light which involution supplies, evolution is no longer insoluble; for, back of the germ is the spiritual monad, or soul, the living entity, the conscious designer and builder of forms, which is never really confined to any material tabernacle, but uses one after another, the palpable organizations we behold, through which to display its latent talents. James Freeman Clarke, whose essays on Oriental religions are exceptionally fine, tells us in his "Ten Great Religions," a most marvelous production, which all students of Theosophy should study, that while he claims to actually *know* nothing of transmigration, its truth or error, he feels convinced that the enlightened of ancient time and Orient clime did not teach the vulgar notion entertained by the illiterate, that human souls after the dissolution of their physical bodies pass into the forms of animals; but that the theory of transmigration was really an idea of evolution: therefore the various developments of inferior organisms by the human entity preceded birth into human form instead of succeeding the death of that form. Now if evolution be accepted for the human race at large, why not for every unit in particular? What is there foolish or repulsive in the theory that

the vital spark of divine life animating a human organism to-day, built an inferior form in ages past, and that, ever proceeding along its upward way, it is continually advancing toward perfection in expression. "Art Magic" and "Ghost Land," those extraordinary works published about 1876, by Mrs. Emma Hardinge Britten, who declares them to have been written by "one who knows," and that one not herself, — she being only their translator and editor, — both take the ground of pre-existence, though they do not favor the idea of repeated embodiment in human form. In both those volumes a theory of "elementals" is ingeniously put forward to explain the genesis of the individual soul of man in a rational manner. Such theories are intensely interesting, and well worthy of consideration. We should imagine those who consider them conclusive must believe that some human entities have advanced further in the elemental kingdoms prior to their manifesting in human form than others; and if this conjecture can be fairly argued out, it certainly may do much to remove the terrible blot on the posture of the universal plan, placed there by the dogmas of those who deny both pre-existence and re-embodiment.

A singular work, "The Light of Egypt," for which great claims are made by the author, who holds to being exceeding wise, and who expresses acrid hostility to "Esoteric Buddhism," which he unsparingly denounces and in many places grossly misrepresents, puts forward a somewhat similar view, and were it not for his denunciation of others his work would be very readable throughout: as it is, he, in common with all others of

his school who seek to deny whatever they do not understand, misrepresents the purpose of successive embodiments in the most important instances, and makes the doctrine of *Karma* (consequence) signify a harsh, unreasonable, vindictive, unfair system of punishment, while it is exactly the reverse, — a perfectly equitable plan of *education*. To many minds the works of Kardec savor of a doctrine of expiation of sins committed in a former existence far too strongly, as also do certain writings of Anna Blackwell, still extant, some of which first appeared many years ago in *Human Nature*, a London periodical not issued at present. But the stress laid on expiatory suffering is often due to the urgent quest for a satisfactory answer to the query, Why do we suffer? which will not down. In dealing with this topic we desire to be particularly lucid and cautious, and shall therefore carefully avoid all technicalities and seek to present the subject so that any intelligent child may understand it. The human soul, according to Hindu Theosophy, is quite distinct from the spiritual soul, which is its originator and on which it depends for everything. This human soul, the offspring of the spiritual, requires discipline, all of an educational character. It must forfeit its primeval, automatic innocence, and eventually attain the royal height of perfect purity in which, to use a Gospel metaphor, the wisdom of the serpent is united with the harmlessness of the dove. During probationary stages of growth the human soul must develop its own consciousness, and from choice, not compulsion, follow in all things the dictates of spiritual desire. To accomplish the perfect

individualization of this subordinate consciousness, it is essential that the soul should experience to the full the result of sowing and reaping according to its own will. There are no rewards and no punishments in the usual but wrongful acceptance of those words. Throughout all periods of progression, each individual reaps what he sows, and his next sowing is in large measure dependent upon his last reaping. There is no particular private destiny marked out for any individual; there is a common race destiny to which all are subject, and this destiny is simply *destination.* If one man sows grapes and another thorns, one will reap grapes and the other thorns; but there is no law compelling one to sow fruit and another weeds; the law is imperative only in its declaration, — "No man can gather grapes from thorns, or figs from thistles." If any one desires figs he must cultivate fig-trees, for figs will grow upon no other boughs. If one desire grapes he must cultivate grape-vines, for grapes are produced nowhere else and in no other manner. Thus we cannot say that men are either rewarded or punished in the conventional usage of these terms, but all take the consequences of their own acts, be those acts at a given time remembered or forgotten, and the consequence is itself at all times, under all circumstances, the best thing which could possibly happen to the person who rejoices or suffers by reason of its happening.

Such puerile absurdities as an illustration drawn from whipping a dog for the wrong it committed when a puppy, put forward with all the assumption and dignity imaginable, in "The Light [more correctly the darkness]

of Egypt," prove the person who used so ridiculous and false an analogy to be anything but enlightened on the question he perverts. To take up his own dog and puppy simile, we can prove his reasoning false on his own ground; for had he understood the doctrine he assails he would have known that in its reference to canines as well as men it would operate thus: A man (or a dog) has contracted an injurious habit when a youth (or a puppy), the consequence of which has entailed upon him certain suffering, which suffering grows out of the act itself: such suffering is not a judicial punishment in the popular sense; it is a result, and as such in no way dependent upon memory or forgetfulness of the act which occasioned it. Now if the penalty following the act proceeds from the act as naturally as grapes grow on grape-vines and figs on fig-trees, how can one pronounce the suffering in any arbitrary sense a punishment? But our philosophy does not desert us at that point by any means; it carries us much further into an understanding of universal rectitude, by assuring us that the penalty is educational and remedial. Thus what we suffer is not intended to punish us for doing amiss, but to lead us to where we shall not err in future. The best medical doctors all agree that pain serves a double end; it calls our attention to some error, and at the same time is caused by an effort of nature to heal a wound; consequently we do not need nor should we seek exemption from penalty, but deliverance from the ignorant or perverse mental state which occasions suffering, and which is outgrown by means of suffering. The whole doctrine

of *Karma* when reasonably explained is a simple recognition of the perpetual operation of immutable cause and effect. Sin produces suffering, and suffering wipes out the sin; just as when one's garments are stained they need cleansing, and to cleanse them means work.

The present system of incarcerating criminals appears to us entirely wrong, while capital punishment is an offense against reason, justice, and humanity. Hospitals, penitentiaries, industrial schools (miscalled such), lunatic asylums, and a host of other semi-barbaric institutions are no safeguards against crime; those who advocate them as necessities are utterly blind to the real wants of society. The idea of punitive expiation seems to have so befogged the minds of a majority, that it is well-nigh impossible to all at once clear the mental air sufficiently to let in the light of reason upon the popular mind concerning this subject. No life is for punishment, no experience is to pay some one out in a harsh, vindictive sense for some error of a previous existence; but effects will follow causes in the natural order, and hence, if the effect of previous folly is present suffering, is not that suffering a result which cannot be avoided, and which will in due time produce the peaceable fruit of righteousness? Theosophy teaches that all souls are equal; that the first expression of every soul is at the foot of the ladder of progress; every rung is a distinct term of experience, while the spaces between the rungs are periods passed in the invisible state. During the interim between embodiments the soul is neither unconscious or inactive, but still moving forward, till, when that stage of experience

is at an end, the next ultimated expression, though in a material form, is always the next step in the forward order.

Some very vulgar errors are exceedingly common, and among them none more prevalent than the belief that "reward" and "punishment" can be determined by one's outward circumstances; that the rich are always favored while the poor are invariably under chastisement, is a very popular but most insane mistake. Some rich people are very happy while others are wretched; the same is true of the poor; neither riches nor poverty can then be regarded as indicators of spiritual, moral, or intellectual status; but wherever we find real nobility, sweet contentment, and pure enjoyment, in a word, blessed satisfaction with one's condition whatever it may be, we witness tokens of spiritual unfoldment. All that we can ever see our way to teach or advocate on this subject of successive embodiments is, that in the cycle of the ages everything is equalized, no one is favored above another; those who are now born in the inferior races will some way be born in the superior; those who are now superior have once been inferior; all start at one point, all ultimately arrive at one goal. The manifold discrepancies of the present will all be cleared up in the light of the future, so that we shall all realize that whatever occurs is for the best; every obstacle we meet we need to encounter and overcome.

But before we can grasp this philosophy we must study the nature of death.

Death to a Theosophist means death to old conditions,

the death of the animal instincts, followed by a resurrection to spiritual consciousness, which, like a glorious Phœnix bursts its bonds when freed from the control of earthly passions. This death is truly represented by the butterfly emerging from the chrysalis, or by such emblems as the Easter egg. Death is a casting-off of an outer shell, deliverance from the trammels of the senses, as the spiritual life-principle works its way upward. Resurrection is the triumph of spirit over the thralldom of sense. A great deal in all of us needs to die. As animals we die never to rise again; but when our outer clothing is cast aside, we, *i.e.* our real selves, ascend to higher states of conscious life. Death, when understood in its true significance, means spiritual elevation, not physical dissolution. The apostle Paul rightly exclaims, "O death, where is thy sting? O grave, where is thy victory?" In this saying, his meaning is that death is only a casting aside of an outgrown shell, as a once imprisoned bird breaks from its calcareous environment, and rejoices in deliverance from its prison. There would be no fear of death if people did not depend on the body for happiness. We should be willing to wear it, and use it as long as we need it, but be ready to cast it off when it can be of no further use, with no doubt of the spirit-world being a better state than this. Strive to make it a matter of perfect indifference to you whether you remain here or go hence. We are always at work in the spiritual universe. There is no real difference to the spirit between birth and death, and as we rise to a consciousness of our real being we deny that we ever were born or ever

can die; we realize that we ARE forever. We affirm that we have nothing to fear from death, and we thereby overcome its power to bereave us of what we prize and love. Those who live in the spirit pass to the unseen state without any suffering; they gradually dismiss their physical environment, until the ultimate stage appears only like passing through a beautiful gateway of transition, as it appeared to those great adepts, Enoch and Elijah. Is it necessary that a house should tumble down because we are ready to move out of it? need the body we are ready to vacate first become foul and loathsome? The true philosophy of Being is expressed in Longfellow's immortal couplet, "Dust thou art, to dust returnest, was not spoken of the *soul*." Soul has a prior existence to the body, and "returns to God who gave it." The experience of a spirit on earth may be likened to that of a child at a boarding-school, or of a youth while an apprentice to a trade away from home. He remembers his home with love, and enjoys it on his return as he never could have enjoyed it had he never left it. The "elder brother" of the Prodigal Son, though *un*fallen was the inferior of the two, as he had not the tender loving spirit of the father toward his brother, who, though fallen, had risen again. The prodigal, who returned to his home, had fought life's battle, and won its prize. We develop from manhood to angelhood, as a child develops from infancy to maturity. The glory of the angel does not equal that of the archangel, but the archangel was once a man, as the man was once an infant. All reflections that lead to an intelligent recognition of Theosophy

bring us to a point where we comprehend the true relations of spirit and body here and hereafter; they therefore aid us practically to an incalculable extent in our endeavors to effectually banish all errors and superstitions which produce misery on earth.

We regard the physical body as a necessary tool in the hands of a spiritual workman. Our bodies are constructed for a definite purpose; they are tools for work as well as dresses to wear. They are brought into existence from necessity. The spirit forms its body as a workman constructs his tools. If the question arises, "Why, then, do we not all have the bodies we would like?" we must bear in mind that we cannot always externalize our thought perfectly, even in the making of a dress or coat. We have not as yet perfect power over material, even with the best patterns before us. People are often very much dissatisfied with their own efforts, and much prefer the workmanship of others. The ideal always antedates the actual; a perfect expression of the ideal is reserved for a condition in this world, or some other, where we have gained complete ascendency over all material; then we shall be clothed upon with bodies of glorious spiritual form. There is no such thing as creation of substance, but only creation of form. Forms come and go, substance abides. When bodies are formed nothing comes into *being*, and when they die nothing goes out of *being:* there is only a change in appearance. Creation is organization, expression; seeming death is simply dematerialization, the disappearance of some object from the realm of mortal perception. From the standpoint of the Eternal

there *can* be no death. There can be no change in divine law, but there is frequently great change in our conception of it; there can be no change in truth, but only in our views of truth. All outward things change, because outward things are manifestations of finite ideas: all intelligence moves in incessant but ever-diversified activity. Why do worlds change, why do they advance from infancy to old age, and thence to reabsorption into the element whence they sprang? Their changes from first to last are resultant from the condition of some unseen mind working out its capabilities in expression. An organ may remain in one condition during all the years you are studying music, but you are capable of evolving at one time far more intricate harmonies from it than you could at another; the capacity of the organ has not changed, but the musician has; the organ has never been educated, but you have. Planets and human bodies, as we behold them outwardly, are constantly acted upon by intelligences who are always advancing.

The story of Pygmalion and Galatea, in which the statue comes to life and is made to speak, is illustrative of the truth of spiritual evolution. The sculptor produces a marble form by means of his intellect and affections, which somewhat embodies his ideal; he breathes his life into the work of his own hands; it could never become himself: still the statue was made to breathe. Man's outward form can have no life in itself, but it is an animated statue made by the soul; it is will and affection manifest in form. We may even fancy the soul's animated statue to have a wavering,

wandering will of its own, which often *knows* better than it *does*. Everything we call objective in mineral, vegetable, or animal form, expresses some mental condition; it is an embodied result of mental breath, but not always a faithful reproduction of the one who breathes. Human souls have doubtless lived for ages before they expressed themselves in mortal form. Man is the creator of everything below him. It is far more reasonable to state that the action of a human mind *made* a monkey than that man ever *was* a monkey. Man, as a spiritual entity, is now and always in the spiritual world. If our thought has passed through the animal and vegetable kingdoms, they have naturally proceeded from the mind of man previous to his building a form, in which his thought could more perfectly express itself. We can only understand evolution in the light of involution. We never are embodied; we live now and ever in the spiritual state, but the soul gives forth various impulsions, which produce forms, and endow them with more or less perfection. When we rise to conceive of ourselves as we really are, we shall know that we have never been on earth at all, our real selves have created mortal forms, and endowed them with life, as the sculptor created and endowed the statue.

The next question which arises, is, "How can we know each other in spirit?" We know each other in soul-life by nothing that is manifest to sense. Do we any of us really know ourselves? does the lower know the higher nature? Most people live so much in the lower nature that they cannot know themselves in spirit. The "fall of man" is his losing sight of his

spiritual nature amid the busy scenes of external activity. The lower *ego* must find the higher *ego* before man can, in any true sense, be said to know himself. In the deepest sense we never had mothers, and never were born. Our spiritual being did not commence with mortal birth, but our spiritual entity was the cause of physical conception. Spirit causes mothers to become mothers through a spiritual impulse, too often unrecognized. No woman can give life to a child. We acknowledge spiritual Deity and spiritual humanity. Man must come to an understanding of his true self, and of the principle of spiritual being, before he can know his own soul, and walk in the light of the Spirit, which is the only true Being.

[ORIGINAL POEM.]

THE LAW OF GROWTH: THE PRIOR EXISTENCE OF THE SOUL, ITS EARTHLY DISCIPLINE, AND RETURN TO ITS PRIMAL HOME.

From the sphere of spirit, the realm of the soul,
The spirit descends to earth,
And here takes on its external form,
Born of earth's changeful birth.
For here it must strive for a while
On the earth with all forms of sense,
To develop all power from within itself,
And gain wonderful recompense.

The soul in the realm of the soul above
Is like an unplanted seed,

Like a beautiful acorn that yet will grow
To an oak, whose living seed
Shall be scattered through distant ages,
Over ocean, land, and sea;
Through the many worlds that roll in space,
Amid heaven's immensity.

The law of growth is this wonderful law,
That the spirit contains within
Whatever power or majesty
Is unfolded; for it can win
No added power by the earth's control,
Though earth can display the power of soul.
Like a seed that is planted deep in the earth
Nothing is added thereto,
Though the rains have descended, the sunbeams shone,
Though the balmiest zephyrs blew;
Though man should cultivate the soil
And irrigate with care
The place where the seed is sheltered,
Yet the harvest will declare
The special form of the special seed,
And no other can spring from the seed,
But the body expressèd as that special flower,
For God gives to each seed its especial dower.

If the soul of man is embodied here,
And bound to the earth for a while,
Like an alien pilgrim away from home,
While the heavens above it smile;
If weary and worn and ofttimes sad,
The spirit shall turn for light

And ask of the rolling orbs above,
For their testimony bright;

And ask of the wondrous fields of space,
"Oh, what is God's decree?"
All worlds and all souls will answer that
Throughout eternity
The law of growth by God's mighty power
Ordains the expanding seed,
And its outward manifestation here
Of what is within — indeed

It may seem that all earthly care,
That all earthly pain and loss,
And all the burdens one may bear
And the heavy weight of the cross,
Are unneeded by the soul,
And you may complain to God
And ask the wherefore and the why
Of griefs that spring from the sod.

But angel hosts in their bright array
Would bring you this wonderful dower,
Would tell you that all their glorious songs,
Which are their spirit's flower;
That all the music and the crown,
And the brightest lights above,
Are answers to the spirit's cry
For more room to unfold its love.

If among the cherubs and seraphs fair
A soul to its master shall say,
"Oh, may I go down to toil on the earth
And travel life's mystic way?

I see the archangels passing fair,
In their hierarchies of light,
And I know though innocent and pure—
My robes are not so bright.

"I hear of their deeds of great renown,
I read in their love-lit eyes
The wonderful story of victory gained;
And when I with ecstasy
Look on you my angel guide, I ask,
'Why am I not such as thee?'"
The angel answers the infant soul,
"My child, if you come to me
And ask of my glory and wondrous state,
Inquiring the reason why,
I must tell you of struggle on many a world,
In many a time passed by;

"Of the gate of birth and the gate of death
Ere my soul was rounded forth
In the splendor of that innocence
Which triumphed over wrath;
In the splendor of that perfect love
And of that wisdom bright
That links me to the radiant realms
Of cloudless heavenly light."

If the soul shall again exclaim,
"I would be such as thee;
Is there no way whereby I may
Gain such a high degree?
Are there no means for me to trace
The pathway to the skies?

Oh! can I never wear the crown,
Can there never in my eyes

"Shine that light of wisdom divine
Which in yours is more bright than day?"
The angel makes answer: "The way is dark
And long, and thou must stray
For many a cycle far from those
To you the dearest and best,
And toil on earth full many a time
Till thy soul is fully blest."

Then the fairy child of angelic light,
The cherub and seraph fair,
Consents, yea, desires to leave its home
And the beauties over there.
For into the waters of "Lethe" dark
The soul must needs descend,
And then a child is born on earth;
As the soul its path doth wend
Adown from the skies so fair,
The trailing light from above
But dimly lights its earthly way,
And dimly foreshadows its love.
And a child is born with many a tear,
And imprisoned a while in sense,
The captive spirit must sigh and groan
And patiently wait its recompense.

But after all toils of earth,
When the battle is fought and won,
When the life of the spirit is rounded out,
Then more glorious than the sun —

Not cherub nor seraph, but angel bright,
  At length an archangel fair,
In one of the highest spheres of heaven —
  The soul can then declare;

"I have fought the fight, I have won my crown,"
  For the soul goes back again,
Like the prodigal returning home,
  With experience not in vain.
And the soul then turns to the angel guide,
  Who makes answer, "Thou'rt such as I,
For the life thou hast lived, the toil thou hast borne,
  Has lifted thy spirit on high."

Then all the ages, the weary years,
  Full of trials and sorrows below,
To quickened memory pass along
  As a wondrous fantastic show:
And the panorama is all outspread,
  And the many lives in one,
Like many a link in a golden chain,
  Will prove how the work is done.

Through long, long growth to the perfect tree
  From the little angelic seed,
Is the soul's unfoldment to perfect light,
  For life is blest indeed.
And you need not complain, you need not sigh,
  And you never need shed a tear,
For all the burdens that here you bear,
  Though they last through many a year,

Are at length exchanged for a crown of light
  Where the flowers can ne'er decay,

And the victory gained, through eternal years
Is your joy, and your light will stay.

Then work ye well and bear your load
Whatever the burden be,
Knowing your earthly discipline
For a glad immortality
Is for growth to the planted seed
Which, pure as a snow-white dove,
Finds at length in the home divine
Perfect wisdom blent with love.

LECTURE XI.

A FURTHER STUDY OF EMBODIMENT. — THE LAW OF KARMA (SEQUENCE), AND HOW IT OPERATES IN DAILY LIFE.

THE preceding lecture has led us up to where we can affirm that though all spirit is in essence good, it needs experience to unfold its capacities. The soul prior to embodiment is like an unplanted seed; physical form gives it opportunity to expand. Many think that souls come to earth merely for expression, in the smaller sense of that word; but if after a struggle through many existences the soul were only converted to its primal state, all effort and earthly discipline would be of no avail whatever. All souls are equally pure in essence; but the soul is not powerful like God; it has no such knowledge as God possesses. If our knowledge is finite and His is infinite, there must be an infinite difference between infinite and finite power; therefore we can understand eternal progression, which means our unending advancement in power and knowledge. God is the only infinite: He is all-powerful Love and Wisdom. Eternal good-will, the pure beneficence of the Infinite brings all beings into existence and endows them with the power and privilege of perpetually drawing nearer to Him in their own consciousness. We are

constantly advancing nearer to infinite knowledge and power, but the goal is always beyond us. The human soul is as pure as God, but capable of infinite advancement in knowledge. Souls are embodied on earth to *acquire* and to *unfold*, as well as to express. The efforts of finite souls bring worlds and bodies into existence. As soon as we have learned all we can in this present state, and there is therefore no longer need of our further embodiment on earth, we advance to a higher planet. When we have outgrown all love of earth and all yearning for it, we shall live only in spirit; but so long as we retain earthly attractions, they will draw us into realms where earthly experiences can be gained. The earth is a magnet to us until we have overcome all sensuous attraction, and put away all "childish things" through the higher development of understanding. We are drawn to earth just so long as any desire for earthly things lurks within us, and we are often brought (seemingly) involuntarily into whatever outward state corresponds to our mental condition. When we attain to that perfect state of growth of which neither eye nor ear nor heart can yet conceive, we reach the true "home of the soul," the eternal world, or "kingdom of heaven," the absolute Nirvana of unalloyed and perpetual bliss. We have then reached the end of our journey, so far as our spiritual pilgrimage is at present perceived by any of us. What further heights there may be for us to climb, in states beyond our present conception, altogether removed from time and sense, none should attempt dogmatically to decide; though of this we may feel assured, that the conscious immortal

entity, the real *ego*, will be forever reaching out to a yet more glorious destiny.

In the Kabala the statement is made that all worlds and forms are brought into existence, not by En-Soph (Supreme Wisdom) directly, but through the action of subordinate deities designated *Elohim*. There can be only one supreme life, infinitely good; but the one contains the multitude. Souls always have existed and always will. In the eternal world it is always NOW. Each individual soul can say "I am that I am" in *being*, though not in existence. Existence is but an external manifestation of being. The unembodied soul is as perfectly pure and divine as the Eternal Soul, in the sense of spotless innocence at least. In our highest conception of ourselves we know we are perfectly pure, but we must learn to distinguish carefully between the divine soul (*Atma*) and the human soul. The divine soul creates (or emanates) the individual human spirit; the divine soul is the ultimate atom of self-conscious life which physical scientists have never discovered; they can only discover molecules and monads, which are aggregations of atoms, but never do they find an atom. The absolute atom is entirely beyond recognition by means of the five bodily senses, and can only be apprehended spiritually. This divine atom, in its endeavor to express itself, creates the "spiritual soul," which is a secondary emanation; the divine soul belongs to the *Elohim*, and is a child of God. It is the human spirit which needs earthly discipline and experience. Now we cannot any of us begin at the top of the ladder. Everything originates in spirit; matter is the lowest

vibration of spirit. We see everything on earth, as it were, through inverted lenses, for we see effects without their causes. Jacob's ladder symbolizes embodiment for experience; it represents the descent of spirit into matter and its return to its source. There can be no self-existent matter; there is but one eternal homogeneous substance, but this is heterogeneously expressed. Matter is the lowest expression of this one substance, and is non-existent in the realm of cause, for in absolute reality ALL IS SPIRIT. The esoteric doctrine admits matter only as an appearance in time to sense: spirit alone is both Alpha and Omega. The spiritual soul, the human soul, and the animal soul form a trinity in expression; but the *Atma* is the sole origin of all. The spiritual soul is expressed through intuition, the human soul through reason, and the animal soul through instinct. We all possess these three so-called principles. Intuition is a moral sense, reason is purely intellectual, while instinct is animal perception. We outgrow animal perception as we lose hope in certainty and belief in knowledge, or as we lose the shell when the bird emerges from it, and the bud as it becomes the flower: we shall at length conquer all limitation. Theosophists usually place the human soul (intellectual principle) between the animal soul which tends to earth and the spiritual soul which soars heavenward: though intellect may often aspire, it is constantly vibrating and faltering in its allegiance between spirit and matter. It is for each individual to decide whether he will voluntarily unite himself with the spiritual universe, or remain susceptible to lower influences. If he choose the

latter, it must result in moral suicide or death. Each one must individually decide whether he will live after the flesh or in the spirit. Herein is contained the meaning of all allegories setting forth the temptation and fall of man. If there were no lower states in the universe, we could not reach the higher. Intellectual culture alone is not sufficient for mankind, for many intellectual people give themselves to vice. The spiritual soul, through intuition, like a good genius, is ever urging us onward and upward; while our evil genius (animal soul) is ever attracting us downward toward its own plane. The fourth principle in man (animal soul) must be the servant of the fifth, and the fifth of the sixth, or chaos (discord) is inevitable. This subordination of the lower to the higher answers the old question concerning good and evil, light and shadow, which constitute the foreground and background of existence; but it is light that reigns forever; the shadow does its work and is then absorbed in the light which alone made it possible. In the light of re-embodiment, the idea of punishment is partly true and partly false. By punishment we do not mean retaliation, but means for unfoldment, education, and expansion through suffering. We must understand what we are, before we can comprehend our mission, or conceive why we are embodied at all. Man spiritually is a perfect unit; in manifestation, a trinity in unity: the upward-pointing triangle represents the mental, the moral, and the spiritual in man, while at the centre shines the central sun, *Atma*, the true *Ego*, the individualizing principle, which is forever the child of God,

and, like its divine Author, incapable of sin, sickness, or sorrow.

Varying degrees of unfoldment account for differences in people, but these differences are only external. The divine soul of man is the child of God, and never varies from goodness or holiness; the soul being perfect in purity, even while expressed on earth. When we sin, we do not live in union with this divine principle. All we recognize of ourselves ordinarily is very much less than our true selves; we have never made a full discovery of what we are, or of our real powers. Sons of men, in rare instances only, have come to know they are sons of God. Many have come to a better understanding of this divine truth than others. Whenever we dwell on the successive embodiments of spirit, we endeavor to show that all is in harmony with God's perfect law of justice, in consequence of which there can be no respect of persons. The Buddhist doctrine of Karma is simply an Oriental mode of portraying divine justice as always acting impartially; its entire philosophy is a vindication of divine justice in an application of the law of spiritual *involution* and physical *evolution* in every individual case. The doctrine of evolution teaches falsity when not interpreted spiritually. How often we hear of a man's being superlatively gifted, when in reality his gifts are powers acquired in a previous expression of his soul when he worked as others work now who are acquiring similar gifts. There is no way of justly explaining the marked differences between people which we all observe, but by the law of Karma, or sequence. If all persons to-day

enjoyed equal knowledge of truth, all would appear equal; if we all knew the right and did it, we should be entirely free from pain and trouble; but do we all, in our present expression, have equal opportunities of knowing the truth? Are there not multitudes on earth to-day who have no adequate opportunity of acquiring spiritual knowledge? The reason is found in the law of Karma, which Theosophy explains.

Karma regulates our opportunities. In the use we make of them we create good, and in misuse, or failure to utilize opportunity, we make evil Karma. One may have the opportunity to learn certain things, while his nearest friend may be so situated as to never find such knowledge within his reach. Why? because he had not grown to meet such opportunity. Then in relation to external affairs, take an example: Two persons may advertise for a position; one obtains a favorable reply, another receives none. Thus does Karma operate in daily life. Some persons have "gifts" others cannot cultivate. But remember we are never at a standstill; we are making Karma perpetually. Our past has made our present, and our present is making our future. We only live one life after all, but our experience of life is divided into many parts, and just as our present is the result of our past, our next condition will be the result of our present efforts, for we are incessantly manufacturing Karma. We are creatures of past Karma only so far as immediate opportunity is concerned; to-morrow we shall be swayed by the Karma we are making to-day. No endeavor is by any means valueless. Whatever gift we possess, whatever possibility of advancement is

now ours, is due to something we have learned in our past, when we laid up the treasure which is now ours. As it teaches that everything finally rests with the individual, the doctrine of Karma is, therefore, most encouraging, hopeful, and inspiring, not depressingly fatalistic as so many people misunderstand it. What is fate? Not something arbitrarily imposed upon us: our present condition is but the result of our previous life. Whether we remember making Karma or not, our Karma is of our own manufacture, and this is our present limitation. We rise beyond this through better effort in this existence than we made in our previous one. The soul in its first embodiment has no Karma. When we have conquered Karma we are controllers, not creatures of circumstances any longer. To attain to a Karmaless condition is to complete the cycle of embodiments, and attain Nirvana.

Some people seem "darlings of fortune," while others are always "unlucky." It is a false theory that states it to be God's will that some should enjoy all the blessings, and others endure all the hardships of life. In regard to our failures when we try hard to succeed, and all the events we do not as yet understand, we must conclude we have not grown to where we can always attract, or be benefited by what we desire. Our trials are preparations for a state where we shall receive all we crave when we crave only good. There is some good and adequate reason why we have not succeeded hitherto; but past failure is no evidence of future misfortune. All failure has done something for us; it has been a means of development, and as we progress we

are not really the persons who failed, so there is no reason why *we* should not succeed in future. King Bruce of Scotland, when in prison, watched a spider fail in spinning his web six times, but succeed with the seventh attempt. The six failures made the success of the seventh effort possible. This spider was a working illustration of the universal principle of growth. The spider had not gained the experience and skill after the fifth attempt it had acquired after the sixth, when it had developed to a condition which culminated in success. In all life's endeavors we win the prize only after humiliation and defeat. The triumphs of the successful embody the proposition that some people have outgrown the states in which others still are. All souls have the same to conquer, but at a given moment all are not equally far advanced. We should take all the humiliations we experience as a needful part of our education. There is really no luck or fortune, but one road for all to travel, — the path of growth. We must all climb one ladder of effort. Whatever comes to us is a result of our position on the ladder, and our position to-day is the result of all the steps we have taken hitherto. The understanding of Karma causes us never to dread ultimate failure, never to look forward with forebodings as though any were doomed to failure, but to press hopefully onward with such opportunities as are born of past accomplishment. Without special prophetic vision we can all see the results of our previous experiences in our condition at present. If we can bear fame and riches without haughtiness, and fill a high position well, we shall not need to sweep cross-

ings in a future embodiment. The *good* ruler does not return as a slave, but despots must acquire humility through humble service, learning the blessedness of ministration in the lowest positions. Whatever good one has earned one retains forever. As everything is a direct effect of some cause, every one should feel, "I have only to make a proper effort to succeed. I am assured of ultimate success. I am called to pass through no experiences others have not passed through." It is precisely with the individual as with the race, for the race is only a man on a larger scale. The race undergoes what each man undergoes till his final conquest over all material things. We are all growing from an imperfect to a perfect state. We should not look regretfully upon the past, but acknowledge a divine unity of purpose displayed in all experiences.

Instead of the world being about to be destroyed, it is becoming ever more and more perfect. When finally the spirit that has operated upon it withdraws, it will pass into obscuration, but will again be brought forth as a school for other minds, who will in their turn also recede from it. These vast periods or cycles of birth and death are the "days and nights of Brahm," which are ever succeeding each other: but a perpetual monotonous round is not the destiny of any individual; for every individual there is no going back, but, on the contrary, perpetual progress. The world is always a school, in which there are days for action, and nights for sleep. The scholar who once graduates never goes back to the infant school as a learner, but steadily progresses until he at length reaches Nirvana, or heaven

(the highest state conceivable). We shall all at length become Karmaless, and thus outgrow our "fate," and rise superior to everything we now call accident. Our experience on earth qualifies us all for a higher life. Our present state is that of the chrysalis; the next will be that of the butterfly. A poet aptly says, "here in the body *pent*"; for this state is one of limitation. But it may be asked, Does not the butterfly die as well as the chrysalis? Yes; for all external forms dissolve, but the soul dwells in eternity, and is forever the same. When the distinction between the true identity and the fleeting personality of man is grasped, there will be no further difficulty in understanding ourselves as distinct from our embodiments.

The question is often asked, Does the law of Karma make no provision for the forgiveness of sin? We reply: It is founded on eternal justice, which is the abiding rock of truth. The internal proof of any theory is that it harmonizes with perfect justice. Having a keen sense of justice born within ourselves, we know that whatever is just is true, and that whatever is unjust cannot be true. Justice is the universal solvent, the sole interpreter of all the mysteries of existence. Is the law of Karma just or not? It is often said, "to err is human; to forgive, divine," but we are told that Karma allows of no forgiveness. Is it not less than divine to forgive? Can your highest idea of God be of one who forgets and forgives? Can we believe Him capable of anger, wrath, or resentment? So long as our idea of God is semi-barbaric, so long is the Divine Being endowed by our thought with human limitations,

but no longer. God is no more than human if he forgives, and not even human in the highest sense, because forgiveness implies an alteration in the mind of the one who forgives. God can never change his mind, for he is never less than perfect; he can never change his attitude toward his children, though they may frequently change their attitude toward him. God is never angry, though he may appear so to us when we hold anger in our hearts toward our brethren. What a lesson for humanity there is in "neither do I condemn thee; go and sin no more." Jesus, when on the cross, said, "Father, forgive them" — as an example to the unforgiving, not to ask God to do what he otherwise might not have done; but in tender pity for man's imperfection, to teach man the needed lesson of forgiveness. It is often our duty to forgive others, because we are imperfect; but God, being perfect, can never become angry, and therefore He has nothing to forgive. God is never anything but Infinite Love and Wisdom. It is *carnally* human to err; it is humanly divine to forgive, because when man forgives he puts away his own error. It was once thought that in the thunder clap God revealed his anger; the lightning flash was interpreted by the Romans as the fury of imperial Jove, but storms are now regarded as footprints of Divine Goodness. The true philosopher sees only infinite love and wisdom in everything; all is good even when incomprehensible. All of God's actions are based on infinite goodness; man's are not. Theosophy gives us this higher conception of an unchangeable Deity. Now if *God*, *Law*, and *Nature* are inseparable; if immutable,

Natural Law is the law of Divine Mind, law is simply the expression of Divine Will. We thus get rid of everything but God, and attain to pure Theism. God is the eternal cause present in the effect; the effect must partake of the nature of the cause. What, then, is inexorable, immutable law, but the unvarying manifestation of divine benevolence? *Karma* is only sequence, effect following cause; and if some consequences of human folly are painful, they are not the less gracious and beneficial.

The operation of *Karma* often brings us bereavements; but there are no bereavements except to sense. So long as we place our affections on things of sense, we need the discipline of losing their object: thus the bitterest experience is a stepping-stone to a higher affection. True happiness does not depend on external things, but on peace of mind. A bereaved mother might develop a love so pure and unselfish for her child, a love so full of comprehension of what was really best for him, that she would come to know herself forever in the *real* child's presence. Then there would be for her no more sense of loss or bereavement; she would be more conscious of the spirit world than of earth, and *absolutely certain* her child was with her and loving her. It is the animal soul in us which continually wars against the spirit. This lower element occasions all our grief. Spiritual science declares death to be only *belief;* but who entertains the belief? Not the one who appears to die, but they who pass through the bereavement occasioned by belief in another's death. He who is supposed to have died, has not passed

through a belief of death at all. If he could speak to your consciousness, he would say, "I am alive and with you, just as before." The belief in death is on the earthly side; the one who has "passed over" *knows* he has not died. How can a living soul believe in its own death, and how can God know anything of death when all live unto him? How can he sympathize with your physical loss when your friends are not lost? God must see everything in its true light; how, then, can he sympathize with what has never occurred? We fancy people die, but that is our error, and we continually ask God to recognize it. If God is infinitely true, how can he recognize what has no reality, what never took place, and never can take place? If we knew the why and wherefore of all our experience, if we could take the point of view that celestials take, we should see at once that *all is good;* we should know that trial is good in disguise, and exclaim with Job: Shall we not receive from the hand of God what *seemeth* good and what *seemeth* evil? We give two opposing names to one impartial dispensation of divine goodness. What we call good at one time we call evil at another. At the true point of observation we see that *all is good; there is no evil; all things are for the best.*

When we arrive at this point, truth blots from our vision all sight of tears and sorrow. We then know that the eternal purpose is fulfilled in everything. There must come a period when we shall all know that whatever we have undergone was needful to our unfoldment, but the flower is not foreseen by all when the seed is planted, though the flower is in the seed. Exter-

nally speaking, the seed is before the flower, and slowly develops into the flower; but in spiritual understanding, the flower is perfect previous to the seed. The external world will at length become a faithful portrait of the thought of the Divine Artist, but in the present condition of the world the photograph is unfinished. When all divine ideas are perfectly mirrored on earth, the millennium will have come, which is the period of the finishing of the world-picture, when ideas that have always existed in the mind of God shall be perfectly reflected in the mind of man and his surroundings. When God's idea is perfectly reflected in us, we shall be perfectly contented and happy, knowing no further care or annoyance.

Geologists say that the earth is still young; upheavals of nature are but signs of imperfection, the means by which the earth advances to a more perfect condition; by means of cyclones and earthquakes all that is fitted to survive reaches maturity. There is a reciprocal action between earth and man. Physical and spiritual science really teach the same truth. When all prophecies are fulfilled in human experience, and spiritual illumination gilds the page of Scripture, we learn that everything *is* right *now*, we lose sight of all evil, and outgrow everything that occasions sorrow, humiliation, or pain. When we feel that a so-called calamity is the best thing that can possibly occur, it ceases to be a calamity in our eyes. There is in every mind an undercurrent of thought that submission is ignoble; we often think that the world would get on better without storms, that if something could avert earthquakes

what a blessing it would be; but science teaches all these convulsions are necessary to the evolution of a perfect earth, and harmful only from a superficial point of view. When those who suffer outwardly understand this, they are sufferers no longer in mind, for they feel no anguish of spirit as when they deem themselves deserted by divine goodness. The pessimist thinks all mysterious events are occasioned by blind force, void of intelligence and mercy: this feeling causes much of the misery of the world. If our house is burned, and we feel it to be an experience we need to pass through, we do not really suffer when we recognize a divine purpose working through the fire; for even if it leaves us paupers, we feel it was a necessary part of our education, therefore we can maintain a cheerful spirit in spite of poverty. If we can realize that everything is really for the best, we are able to meet all the difficulties in our way, without letting them crush us to the earth; we cannot in that case feel downtrodden and overwhelmed, as though we thought ourselves the playthings of blind force. The point to be reached is to be entirely unaffected by external things; gaining this point, we have completed our terrestrial journey. However and whenever this result is reached, it marks the completion of all earthly discipline.

We can in some instances exhaust all "bad *Karma*" in our present life. Those who can do so are often healed or converted to all appearance *suddenly*. *Karma* is of all our thoughts, words, and deeds the necessary effect. We have been making *Karma* through our whole life; it is the concentrated result of all our actions and

thoughts during our entire lifetime. The question often arises, Can we change all our conditions in the remaining years of our present earthly life? can we project a force now, strong enough to obliterate all past *Karma?* If we make a very sincere effort, perhaps we can; but if we live on in a careless fashion, we certainly cannot enter in the future world upon a state of perfect happiness. Remember always that what pertains to an immediate *future* state is not true of the *eternal* state; these terms are not by any means identical. What we often call "forever" is not eternity. Through the operation of *Karma* (sequence), the steady development of individual merit, we get rid entirely of the doctrine of everlasting punishment, which is founded on a misunderstanding of the right application of a Greek adjective which means sometimes long-enduring and sometimes eternal; but sulphur, brimstone, and fire are always symbolical of purification.

Churchmen have made a grave mistake in limiting probation to one lifetime, and in regarding as eternal the period which follows one life and precedes another. It is utterly impossible that a just God should make an eternity depend on our acts in one temporal life; but a temporary result ever follows a temporary cause. With eternity "hell" has nothing to do, only with the life which immediately follows the present; that life we are preparing for here and now. Our immediate future certainly depends on the use we make of this school; and the duties belonging to this world have to be done here or nowhere. A theory that endows this life with such importance, making this world a vitally important world,

inspires us with energy to live well *now*. We gain temporal reward for temporal good, and suffer temporal punishment for temporal error. Eternal reward for temporal merit would be unjust. When some beautiful, innocent soul enters the spiritual world, bright, pure, and happy, it may have nothing to outgrow; but it may have much to learn, nevertheless. We must develop spiritually in this world if we would enjoy the spiritual state after death. If a talent has not been improved here, it will be taken away there; not finally, indeed, but held in abeyance till another embodiment, when we shall again have it to use. We cannot be truly happy here or elsewhere until we have destroyed all evil *Karma*, for it is that which causes all suffering and distress, and the only way to destroy it is to do the special good that counteracts the special evil. We can only judge of progress by noting our development toward perfect charity. When we have conquered some particular vice, we have proof of it, for we can then destroy similar vice in others. All the good you *think* builds up your spirit; all bad thoughts have the same effect on the spirit that bad air or tainted food has on the body. But still another question arises, Have you encouraged enough good thought to more than counterbalance the evil? Often, alas, we build with one hand and pull down with the other. Some lives oscillate continually between good and evil, and thus remain stationary. Whenever we speak a kind word we step forward; when we are unkind we go backward; but even in going back we learn something, for there is progress even through retrogression. Good lives forever; bad *Karma*, at worst,

endures only for a limited time, as it relates only to time; it makes us suffer, and thus we advance by means of it. *Karma* works as a discipline for our good in every case. To understand this takes from us all disposition to repine at any grief, care, or misery which we have brought upon ourselves. We really suffer only as long as we see no reason for what we endure. Whatever befalls us is the consequence of what we have been. We are reaping our past and creating our future every moment; as whatever we do, say, or think makes fresh *Karma*. To study *Karma* is highly practical; for as we can destroy evil *Karma* by creating good, the creation of good *Karma* is the work of to-day. Let us make the very best of our past and its consequences, by converting the failure and folly of the past into pure gold for future days. There is no arbitrarily allotted time for any result. There is work for us all to do; and when we have done it we receive the result of that work independent of the time occupied in its performance.

We must strive to eliminate from our efforts all anxiety as to their result, for reward always springs from work done, not from anxiety concerning a future. If we worry, we are almost certain to turn the scales against ourselves. Right must prevail because it is right: truth conquers because it is truth. In a tranquil state of mind we are able to do what we could not otherwise see how to do. All worry disqualifies us for work. If we feel our success to be uncertain, we are apt to fail; but when we do not worry, we walk in light; the light of intuition which is for our universal guidance. We are all far too prone to pray the prayer of doubt and uncer-

tainty. Intuition is an infallible guide which we cannot follow until the higher principle in us is developed. The highest advancement springs from self-forgetfulness. As we become indifferent to our lower selves, we rise to care for the welfare of the whole human race. While we are in our spiritual infancy, we may be cold, haughty, and imperious, which proves we have not grown superior to the tempter (our own lower self).

Jesus, as an incarnation of Truth, was the Light of the world, and lived in perfect harmony with divine law. Both Jesus and Buddha were ripened fruits on the tree of life, in contrast to others who were yet green. If we are sour and acid now, let us not despair, but remember Jesus and Buddha gathered sweetness through earthly discipline. We behold in such matchless lives the perfect culmination of the wearisome stages we are now passing through. Jesus, "perfected through suffering," ascended to his glory, only after having passed through the very experiences whose utility we are so prone to disallow. The very sufferings we find hardest to bear lead most surely to perfection. The most bitter of all his experiences was the infidelity of his friends; the betrayal of Jesus by Judas he surely did not deserve, but through the alchemy of universal justice that heart-rending trial proved the very means by which he was perfected. Only in being faithful under trial can we create good *Karma.* Every time we meet with a trial or annoyance we have special opportunity to make good *Karma;* and it is a heavy loss to us if we do not take advantage of it. In the sum of our existence (many links, but one chain), we receive our full deserts. Impressions are made on

our spiritual bodies by everything we have thought, said, or done. The law of *Karma* is a law of perfect compensation.

As there are many terms used by Theosophists which are unfamiliar to the general reader, we will seek to explain a few of them. We understand by *Devachan*, for instance, simply a night between two days, a Sabbath between two periods of activity. *Devachan* is the Buddhist's paradise, a place of rest, but not of perfect enjoyment. It is natural that all should look forward to a state of perfect happiness eventually, but man's ideal state is capable of an entirely better explanation than is ordinarily furnished by Theosophy. No one could greatly enjoy resting, and never returning to a state of activity. The Second Adventists' theory of sleeping in the grave is a corruption of the Buddhist idea of *Devachan*. *Nirvana* is a state where activity will be perfectly restful, and where perfect rest will be active enjoyment. The spirit on passing from earth sometimes needs a period of repose before it wakes up to active consciousness; but there is no heavenly state which is one of idleness. Perpetual motion is the law of existence. Rest does not mean idleness, or stagnation, but only a temporary suspension of our mental activity, as during a vacation or holiday. The soul at some time reaches a point where it has no longer any occupation connected with earth. In *Devachan*, or "the spirit world," we all remain until we are prepared for another term of activity, and during our sojourn in that state we grow quietly but surely, as physical bodies grow most in sleep. The "spirit world" will yield us the fruitage of the life we are now living;

we shall reap there as we have sown here; then we may after a while enter upon a new embodiment, but we cannot then be at once wise and noble or of very great use to the world, if we have hitherto sown evil seed. Consequences run from one life to another, but eventually work themselves out. God does not forgive sin, as orthodoxy teaches, but we *outgrow* past errors. When we have outgrown all evil desires we become *Karma*-less. The tree of life is the tree of the knowledge of good only. The tree of the knowledge of good and evil is the tree of discipline on which *Karma* grows, and thereon rewards and penalties grow together.

Everything that comes to us *must* redound to our final good; it cannot possibly be otherwise. If some of us had eternally fewer difficulties and trials than others, we would have fewer opportunities for progress, and may we not ask, "Does God give more opportunities for unfoldment to some than to others?" "Count it all joy when ye fall into divers temptations;" it is always some lower element in our nature not yet overcome that tempts us. The animal soul is our tempter and the only devil there is. Only through resisting this tempter can we develop strength of character. No one is spiritually great who has not made an effort to become great, either in this or in some past embodiment. All past experience is stored up in the mind, but we are not always aware of it. We have far more accumulated experience than we know anything of, for we do not express on earth more than we now need. Wendell Phillips was naturally a man of great capacity, but he never would have greatly distinguished himself had not the great need of the age made

its demand upon him. He would in any case have been a graceful speaker, but not the great and thrilling orator he was in the days when the antislavery conflict was at its height, had not that great cause appealed to the ability within him. We are not all equally imbued with power, because only a few have undergone such discipline as to have stored within them great latent capacity.

In our next embodiment we shall not begin where we left off in this, but where we ended in the spiritual state following this embodiment. If we live impurely now, it will leave us in a state of mental exhaustion, so we will have but small chance to progress; we shall have to struggle with tremendous odds, but may, nevertheless, win a great victory. No condition is hopeless, and no child was ever born for punishment. This world is not a hell, but simply a school where all have opportunity to learn; no fate hangs over any head ordaining failure, though some have to struggle very hard to make life a success. The doctrine of *Karma* teaches hope and inspires to effort; it does not encourage reconciliation to the inevitable, because nothing in the fatalistic sense is inevitable; we *all* have opportunity to make good *Karma* now, and thereby secure happiness in our next embodiment. If one succeeds in developing character here, his spirit goes into the spirit world (*Devachan*) bright and beautiful, prepared for bliss in the next embodiment. A martyr's crown shines brightest of all in the life beyond. For such lives there is compensation whose glory no words can portray.

Our heaven is always what we make it. Whatever is our idea of heaven we will realize. Every one receives

what is the very best for him. We have all conceived of something we think of as perfect happiness, but some of us are capable of enjoying far more than others: it would take far more to satisfy one than another; but if we are faithful in this life, we shall attain in the next all the happiness we can appreciate. Some we know can apprehend beauty in music and art that ordinary people cannot detect. Some can drink copious inspiration from a landscape; others cannot appreciate it at all. The difference in people is so great that, if we could measure the actual amount of their enjoyment, one person when thoroughly happy would appear in capacity like a small-sized goblet; another, like a gallon vessel. The Indian of the North American prairies has no higher idea of the future state than of happy hunting-grounds: his sole ambition is to reach that desired goal, which would not, with our higher desires, in any way satisfy us; but the Indian would exclaim, "Great Spirit, so good to give me all I want"; he could not enjoy anything higher. If one has lived an artistic life, he might imagine a beautiful city, with scenery of gorgeous description, where treasures of beauty are freely outpoured. All can receive happiness in the ideal world they have pictured to themselves. The man in his study is no happier with his books than is the child in the nursery with his toys; the child must grow mentally to the stature of a man before he can enjoy a man's books. If we strive for the highest growth we can conceive of, we awake after "death" to all the glories we can enjoy. There can be no absolutely perfect reward except for an absolutely perfect life. The more advanced the soul, the

higher its possibilities of enjoyment. This view of the future life will at once strike the reflective reader as in perfect accord with "Many mansions in the Father's house."

How can we meet our friends in heaven if they are re-embodied? is a question which perplexes many; let us try to answer it: There is often a very long period between embodiments, — the intervals are referred to in the New Testament as ages. "The world coming to an end," "a new heaven and a new earth," and similar expressions, often refer to lapses between embodiments. We need not fear that if our friends are re-embodied we shall not meet them in the spirit world. We do not realize the dual life we are now living, and this is the reason why we cannot realize spiritual communion more fully than we usually do. This world is not man's native element; we are at times obliged to retire from it; this earth is a workshop, from which we need temporary retreats; we have to withdraw frequently into our natural element to find rest beyond the realm of dreams. From unbroken slumbers we awake recreated, strong, and full of peace. In the realm of spirit our spirit has enjoyed a higher fellowship than we can outwardly realize, but we experience the result in renewal of energy for all states of life. When embodied on earth, we are like amphibious animals, living between two elements. We, in perfect repose, go out of the material element into the ocean of spirit, and we could not do our work on the dry land if we did not occasionally rest in the water. We must strive to realize each other *now*, not after the flesh, but after the spirit.

When we reach a higher state of being, we shall neither know nor care what external form our friends may wear, since form does not contain spirit. The earthly embodiment is only a garment, an external projection of spirit: the substance must not be confounded with the shadow it casts. We (our real selves) always were, and we always shall be, in the spirit realm; we must learn to know each other in spirit now, if we would know and understand what we really are. The soul retains its perfect individuality in the spirit world, independent of external expression. When people express a desire to meet their friends in the life beyond, they often fail to realize in what spiritual union really consists. We should very soon grow tired of rigid outer personalities. Nothing external could forever satisfy us. We live forever in the life immortal, and true unions pertain to the unchanging state of the soul only.

As a supplement to this discourse, we append some thoughts on the true relations of

THEOSOPHY AND METAPHYSICAL HEALING.

Considerable misapprehension has prevailed in some quarters on this subject; but metaphysical healing is really Theosophy applied to health, metaphysical healing being the utilization of the spiritual power in man for beneficent ends. It is the desire of adepts to bring this truth before the world for the benefit of all mankind. The metaphysical movement has come before the

world through the direct action of master-minds, belonging to the most important orders in the world. The principle of metaphysics is the principle of Eastern wisdom, and it is only just to Theosophy and the wisdom of the East to make this statement. Mrs. Eddy says she obtained it from a study of the Bible. How did Dr. Quimby and others receive it? It matters not. These flashes of light which have come to different minds have all proceeded from orders that have for ages held this truth, which they give to the masses as they are able to receive it. Those who receive it intuitively do, in a certain sense, as they claim, receive it from God. Metaphysics and Theosophy are perfectly at one: mediumship has often been an erratic manifestation of spiritual power, but in its highest phases it is strictly theosophical, though in its lowest it is nothing more than "gray magic." No one can be a successful healer unless he lives a pure life, in conformity with the teachings of the science he professes to hold dear. By perfect devotion to spiritual truth and the good of humanity, all can exercise the power, the use of which Jesus taught to his disciples.

Every true healer is a true Theosophist, for he endeavors to turn the attention of his patients from matter to spirit; he insists upon the culture of the spiritual nature, and the establishment of noble relations with the psychic world, which will enable man to inherit all things worth inheriting. Our external forms receive an imprint from every thought which enters our minds. We believe in the perfect physical regeneration of the body through psychical means, and contend that this

can only be accomplished through the action of the highest thought: when the higher nature is appealed to, it drives out what the lower nature has accreted. The elixir of life is not a drug, or the blood of an animal, but the life that springs from the interior principle, — the Logos, the true Ego, the Life of God within us. In our highest condition we undertake to heal no one; but as the sun radiates light and heat through the solar system, so do we radiate health when we are in health. Every soul in eternity can perceive only good, be receptive to, and express only good.

The man who has really found his soul sheds blessing everywhere; he can go nowhere without healing the sick: wherever he goes he carries a beneficent influence which he unconsciously dispenses as freely as the song of a bird or the perfume of a flower. We shall never develop into such a condition, however, unless we love to do good to mankind universally. Let us cultivate our higher principle *for the sake of the good we can do.* All power is ours when we are in Divine Understanding. Life is a battle, and only they who fight the battle win the prize. Spiritual healing is more than mental healing. Mind-cure is an inadequate expression.

Spiritual illumination is necessary for perfect healing. A proper metaphysical treatment closes the door upon error and opens a door into heaven; it is often like opening the window in a room full of foul air so as to let in a fresh, cool, sweet breeze, which soon purifies and harmonizes the apartment. This is what thought does, when we affirm: "I am spirit, one with God; I am perfectly well in my interior, immortal being." When we

thus relate ourselves with the Infinite, we open a window nothing can ever close. Sometimes in the minds of the afflicted there are windows opening to most disagreeable places; a spiritual treatment shuts that window and opens another to a bed of roses, as it were, letting in thoughts of peace, and harmonizing all with celestial planes of intelligence. Spiritual truth opens the avenues of the mind to the knowledge of *being;* it conduces to right living, to traveling in the right way, to the overcoming of all discordant thought; it enables us to enter upon our rightful heritage of eternal life and blessedness. Every such treatment should be educative; the healer should develop a spiritual atmosphere by benevolent thought. Trust in God; rest in Spirit; work without anxiety as to results. In giving ourselves up to spiritual influx, we are yielding to the Holy Spirit, which is far better than relying on our own mentality. When one treats with personal will he soon becomes exhausted. Treatment coupled with doubt is worse than none at all; when you are agitated and do not leave all to God, you are giving wrong mental medicine, — *your* thought, not *God's* thought. You cannot fail when you are in truth, for it is God's will that every one should be well and happy.

Theosophy recognizes seven senses: Spiritual Science seeks to develop the sixth and seventh senses, through which we come into conscious relation with the astral and spiritual worlds. When we study Spiritual Science, we study everything there is; for spiritual knowledge is the only solvent of life's mystery. Some Theosophists we know take a mistaken view of spiritual healing,

owing to a false view of astrology, or planetary influences. Now astrology and alchemy are true sciences; they are the spiritual side of astronomy and chemistry. Theosophy teaches that we were born when certain influences were in the ascendant, because of the *Karma* we brought with us from past experiences: this caused us to be conceived and born just when we were. Our "brooding stars" are due to our *Karma;* but *Karma* is to be vanquished, it is not to govern us. The perfectly unfolded soul is represented astrologically in the twelfth chapter of Revelations, as a woman clothed with the sun, in contrast to Adam and Eve, who were represented in the garden of Eden as naked, signifying ignorant though innocent; that is, in a state of moral infancy. Their adoption of clothing signified growth in knowledge through experience. Eve, though innocent and perfect in virgin beauty, wore no crown; chaste as marble, pure as ice, with beauty unsullied, she was still no queen, no conqueror. She is the representative of infantile innocence, but one to whom no one need apply for advice or instruction, as she has no knowledge of the world, or its trials. While fair and pure, she was only a little child who could not serve as teacher, counselor, or guide. Now gaze upon the other picture, — a woman standing in regal glory, clothed with the sun, the moon beneath her feet, a crown of twelve stars upon her head; a woman with all the chastity that could be imagined as pertaining to the pure Edenic virgin, but chastity combined with all — commanding knowledge, intelligence united to purity, love married to wisdom. Between these two, a great gulf is fixed; but it is the Edenic

woman who has developed into the radiant queen of the Apocalypse. We may take Eve to represent a susceptible person who always "takes on conditions"; when tempted by the serpent (error), she is utterly unprotected; but the light that clothes the apocalyptic woman is the armor of the Spirit which envelopes her from head to foot and paralyzes the serpent. Jesus placed before us, as our goal, a glorious condition that is still beyond us, the union of the dove's harmlessness with the serpent's wisdom.

Now what is the esoteric significance of the apocalyptic figure? The sun corresponds to our spiritual nature, the moon to our physical, or animal nature, and the twelve stars to our different intellectual powers. Many astrologers tell us, "the wise man rules his stars." The true Theosophist, in whom divine wisdom is regnant, rules his own intellectual powers, compelling them to act as servants to the divine soul (*atma*) as the visible sun rules the planets which revolve around it. Our *atma* is the sun *in us;* the true *ego* is *the spiritual sun.* The moon represents the animal nature, a mere satellite which must be subjected to the intellect, while both mind and sense must obey the Spirit. This is the true planetary correspondence of the powers within ourselves. As planets revolve in space, they are continually discharging electricity into the atmosphere; the recent perihelion of several has had a great deal to do with the present tumult and unrest in human society all over the world; but all these influences being mortal, they afflict only those who are on the mortal plane of thought and affection. When we cultivate our soul power, when we are

clad in armor from head to foot, no arrows or bullets can pierce our armor. When we live in the Spirit, by constant at-one-ment with the interior life, we clothe ourselves with the sun, subdue the moon (all carnal passions) beneath our feet, and earn a diadem of twelve stars, signifying the perfect development of our intellect (the twelve stars refer to all zodiacal influences). A thoroughly rounded development is a regal crown. As we live in the light of spiritual truth we become ever more and more invulnerable, no matter what hydra-headed monster makes war upon us; our heels, being cased in armor, blunt the serpent's fangs, and the spiritual armor with which we are clothed, not only *protects us*, but radiates an atmosphere which purifies the air for every one else to breathe; it generates a counter-influence of good that destroys evil, as light dispels darkness. When this is understood, we shall learn how useless it is to expect to succeed in spiritual work merely through intellectual accomplishments. Verily, the spoken or written word of truth carries conviction by the sheer force of sound argument to many minds, but much more than argument is needed in breaking down the stronghold of error and letting in the light of truth.

N.B. — In compiling the foregoing essay, the writer has been to some extent indebted to "Short Lessons in Theosophy," compiled by S. C. Clark, a valuable little handbook in *question and answer form*, 59 pages, leatherette, price 25 cents, for sale by Colby & Rich.

LECTURE XII.

THE MYSTERY OF THE AGES. — THE SECRET DOCTRINE CONTAINED IN ALL RELIGIONS.

Is the world ready to receive esoteric truth? is a constantly recurring question. All must admit that every one is not prepared for theosophical teaching in its most intricate form, though every one is ready for something. Jesus condensed in his parables all the wisdom of the ancients; they were both sublime and simple. The mental veil is soon rent in those who give themselves wholly to truth, but it conceals the inner meaning of truth from the world at large. The spiritual mysteries of all religions are now being revealed, although the materiality of the present day tends to dwarf the minds of all who do not enter fully into the consciousness of spiritual being. When man really knows himself, he knows God. He who cannot find divinity in himself has only developed his fourth principle (animal soul), life being to him only a round of eating, drinking, and similar indulgences. We see many people who are animated bodies, but little more; they have occasionally better moments, but their souls have not yet shone through their organisms to any extent. Then there are others who have no consciousness of spiritual existence, yet are often actuated by a pure benevolence that puts to shame professional sanc-

tity. Many feel a spiritual impulse they are unable to express through their lower nature. Many people are not yet prepared for profound occult study or theosophical investigation, which really comprises religion, philosophy, and science.

Theosophy in its profounder aspect is not intended for children, but for men and women in understanding, who are the only people qualified to deal with the great problems which it presents to the world, — problems which call for the most earnest and persistent study. We should not give that which is holy to dogs; we should never force advanced ideas upon unprepared minds, but be ever ready to impart instruction to those who seek it. Whatever we learn truly we never unlearn; all teaching is progressive. We must impart esoteric truth to the public by degrees, but always teach children in accordance with foundation principles. Teaching must be pure in order to be good. Give milk and water where people are not ready for stronger food, but never prevaricate when you withhold, nor adulterate when you omit. The needs of human nature are very varied; each mind requires a phase of truth adapted to its particular understanding. A Theosophist should in the righteous sense be "all things to all men" to save all. Conduct the student, as in music, through scales and exercises to the works of the great masters. If we apply divine wisdom, as it was applied on the day of Pentecost, when the disciples spake in divers tongues, we shall divide the Word of Truth so as to minister to the edification of all who hear it. If we exercise in this age the genuine gift of tongues, we shall preach only one gospel as we

teach only one arithmetic and one chemistry, but we impart different degrees of instruction in these sciences as pupils are prepared to receive them: the one law and the one gospel can be adapted to all. Many complain of the unintelligibility of a great amount of theosophical literature, — the language is so mystical, the thought so involved, the ideas and forms of expression are both so unusual that the average reader cannot understand it, they say; but if all things difficult at first were laid aside, pupils might never learn anything new.

The study of Theosophy is like the study of a new science of which the multitude know nothing; an art with which the crowd is unfamiliar. We confront new expressions of old thoughts when learning a new language. Theosophical ideas, even though exceedingly ancient, are new to the world of to-day. The nomenclature often seems new and startling, but is soon interpreted. *Kama loca* is only a Sanskrit equivalent for purgatory; *Devachan* signifies the spirit world, or paradise; *Nirvana* means heaven; *Buddha* is no more mystical a name than *Christ.* There is nothing true or useful in Buddhism that there is not also in Christianity. The value of Theosophy is that it demonstrates the absolute unity of all divine philosophy. The general tendency of modern secular thought is toward the rise of the individual, that of Theosophy toward the welfare of the race, through forgetfulness of self; it admonishes us to kill out all sense of *separateness*, which means divided or opposing interests. We must feel that we are all living one true life, and that is the life of the race, the only life

with which we should be concerned. Self-forgetfulness is not antithetical to self-preservation; but human laws must give place to Divine Law; all good earthly laws are included in the one universal Law of Spirit, and that is stated in the formula usually styled the Golden Rule and in the method of the Pater Noster.

There is a rapidly growing desire on the part of all mankind for higher spiritual revelation. Surely none can be so blind as not to see the great and ever-increasing interest which now prevails in all that relates to *occultism*, which means secret philosophy or science. Theosophy means divine wisdom, but do we not have to search for divine wisdom as for hidden treasure? Without spiritual wisdom we cannot possibly understand life present, past, or future. Theosophy alone unlocks the mysteries of Being. It does not deal with the individual as separate from mankind, but only with man collectively, since the Eternal Being is Father and Mother of us all. All demonstrations of truth to an individual must depend on the mental caliber of that individual and the effort he makes to solve life's problem. Sciences are but various manifestations of one true SCIENCE; there are various departments of knowledge, but knowledge itself is a unit. All religious systems are endeavors on the part of humanity to express its highest ideas, though often but feebly in sign and symbol. Theosophy exerts a uniting, never a separating, influence on those who study it; its adherents become friends when previously strangers. Theosophy does not seek to overturn any creed, but, on the contrary, without deifying any form of religion, symbol, or book, it interprets all symbols, creeds, and

books esoterically instead of exoterically, as it recognizes that while the letter killeth, the spirit giveth life. Every true Theosophist is a universal religionist.

Our faculties, whatever they may be, are capable of stimulation in every direction. We must know that we have a special endowment to begin with, but that we are born gifted does not imply that we should not diligently cultivate our gift. It is possible to put our talents out at interest so as to make one talent two, then two will increase to four, and ten will become twenty as easily as one became two. Unto those who have, more shall be given continually. Spiritual growth is valuable here and now as well as in the state beyond the grave. It is not necessary that we all should isolate ourselves from our kindred to develop our spiritual gifts, but we must realize ourselves as living now a spiritual life in the spiritual universe; we must speak and think now as we would wish to in the supernal state. Theosophy claims that we can cultivate and exercise *now* and *here* all the powers of the spirit. Spiritual development is within the reach of all, as spiritual endowments are already in our possession. We can all enjoy spiritual illumination and vigor of intellect if we live harmoniously with divine law. Practice alone makes perfect; we can all develop spiritual muscle and cultivate the latent spiritual power within us. Man can use his sixth sense, and so accustom himself to employ it as to find it a reliable guide at all times. We are not so diverse as we suppose; we often think mistakenly that if we were constituted like some other people we could shine brighter than they shine; but Theosophy teaches that genius is

after all applied energy, a determination to take possession of our own. We all possess the power within us that characterized the most renowned people who ever walked the globe. We need not ask, "Have I this or that gift?" for when a gift is appealed to, it responds, and can be used as a means of further development or higher culture. All persons really possess the gifts they wish for; what you do not possess you could not care for. Love of anything is due to a power within struggling for expression, which says: "I have chosen you" (not, "you have chosen me"); "I am in you already and want to be used." Our spiritual powers are continually asking to be exercised. This is the real condition in the spirit of every man. As we increase in knowledge of the law of *Karma*, or sequence, we shall be able to explain quite satisfactorily in every instance why human demands and affections are outwardly as diverse as they are. These explanations we must give a little later in our work, after we have led up to them by taking a hurried glance at Theosophy in general.

In the chapters devoted to Hindu and Persian Theosophy (*vide* Lectures IX. and X.) we have sought to familiarize the reader with the general scheme of Oriental thought and doctrine; we are now about to enter upon the doctrinal and practical, rather than to continue the historical portion of our work. As book reviews are, we know, expected, and greatly appreciated by many readers who have little time for reading but are desirous of acquainting themselves with as many good books as possible in a short time, we shall now introduce —

"The Mystery of the Ages contained in the Secret Doctrine of All Religions." Under this heading Lady Caithness, Duchesse de Pomar, one of the brightest minds in Europe engaged in theosophical propaganda, has issued from the press of C. L. H. Wallace, Oxford Mansion, London, W. (price 10*s.* 6*d.*),[1] one of the finest and most comprehensive works we have been privileged to peruse. It is a complete digest of universal Theosophy, treating all schools of thought and branches of this vast subject with remarkable fairness and ability, in a manner to attract all and repel no honest enquirer. In a copious preface, excellently worded, the talented authoress and compiler, who has drawn from almost every conceivable source important material for her work, calls attention, with great power and ability, to the identity of all religions at their root. There may be many branches and countless leaves, but only one root, as all intelligences are nourished from one eternal fountain of life, all warmed by the same great central fire of being. All prayers are cries of God's children seeking their Parent, — cries which are never disregarded, even though it often seems amid the mass of worldliness and error in which so many are seemingly engulfed that the originally pure aspirational element, which is the vital germ of religion, had been crushed to death. Overlaid with error it may be, as frescoes in ancient churches have been covered for centuries with whitewash, which, though it has hidden, has preserved them; for at a time of restoration they reappear, fresh as on the day when some great artist, long since departed, placed them there.

[1] For sale by Colby & Rich, Boston.

Truth alone is immortal; its absolute imperishability was never more clearly demonstrated than now, when from every quarter new forms of truth are springing up, but all animated with the old vitalizing breath of spiritual revelation. None of our readers who have carefully followed us in our hasty scamper over ancient fields of thought and modern inspiration, will be unready to welcome all that Lady Caithness has to say to them. Her work, though very popular, and enjoying a very wide circulation, is scarcely for beginners in the study, unless they are persons whose previous training has led them up to desire arcane knowledge, such as she serves to them in a manner which at once bespeaks the profundity of the *savant* and the grace of the accomplished society leader. Among the many who are giving time and energy to a dissemination of spiritual truth, no one perhaps is working more efficiently than this truly noble woman, who, while wearing her ducal coronet with all the imperial grace of a noble dame of the *ancien régime*, mingling freely in high society where she is an acknowledged leader, uses her influence to carry into the gilded halls of wealth and splendor a truth which is surely destined to bring all stations of life into sweet and gracious union, whereas now, unhappily, ill-feeling often prevails among those which conventionalism divides into upper and lower classes. Jesus taught all with whom he came in contact to be faithful in the sphere of action where their special mission lay; and do we not, when we see clearly, behold more real excellence and usefulness among those who adorn the state to which they are born, than among such as go out of their way to carve out for them-

selves a channel of supposed greater usefulness, where often they are unable to do anything at all?

Some people, envious no doubt of the wealth of others, would object to any man or woman who teaches Theosophy, or anything of the kind, living other than as a peasant; but so we have not learned the Christ (Truth). In all spheres of life great good may be accomplished by those who are in those spheres exerting themselves, as far as in them lies, to do the good which lies nearest to their hand. Jesus said to a very wealthy young man who sought perfection, "Go, sell all thou hast and give to the poor, and come follow me, and thou shalt have treasure in heaven." He said also to another who would be his disciple, but wished to linger to conduct a funeral, "Let the dead bury their dead, but follow thou me." In another place, however, he checked the ardor of an impetuous missionary who would leave his home and kindred to itinerate through Galilee: "Go home." Carping critics might find in these opposite passages marks of discordance in the Gospel teachings; but carping people are always short-sighted and shallow, and quite incapable of looking at any subject from more than one (and that their own) point of view. The broad-minded student of sacred history will soon learn that all truly great teachers were extremely versatile in their thought and doctrine. Though they never contradicted themselves, they were deep-seeing enough to recommend each one who applied to them for advice to do the particular work he could best accomplish in his own place and in his own way; and as the missions of different people differ widely, advice suitable to one would be quite misleading for an-

other. One criterion, however, we have at all times, and that is, be sincere, be strictly *honest* with yourself, never toy with conviction; and to this we add, never judge or condemn another who does not act as you would, or rather, as you think you would were you in his place.

Nothing illustrates the old adage, "It takes all sorts of people to make a world," more than Theosophy. All sorts and conditions of men, women, and children are necessary to the completeness of the human family and the performance of life's multiple duties. This fact Lady Caithness elaborately illustrates in her charming theosophical mosaic, for which she has culled from all the spiritual and mystical flower-gardens of the world their choicest blossoms. At one time we are introduced to a poor, half-naked fakir, seeking to attain supreme blessedness through a life of complete renunciation of all external joys. Almost on the same page we read of the spiritual attainments of some who have adorned the highest stations in Church and State. The true catholicity and marked absence of prejudice in the work of Lady Caithness constitute its great charm. In one sense it is not a consecutive narrative, as it presents a series of dissolving views, so to speak, of great characters, memorable events, and noble systems. The information it gives is very exact, and supported by innumerable references to writers of high standing, and in this respect it renders a very valuable service to the student by whetting his appetite for more knowledge, and then informing him just where he can find it. In her copious and beautifully written preface, the gifted authoress launches upon her subject at once, and

throws down the gauntlet, without delay, for materialism and dogmatic theology to pick up, if they will. She makes few, if any, unsupported statements, and ventures but very few personal opinions. She says in effect, Here are facts; deal with them as you can. Conservatism and radicalism are united throughout the volume; and is it not the province of Theosophy to conserve truth and destroy error? — a task which can never be fulfilled by either the diffident servant of popular tradition, or the ruthless iconoclast who sees no good in any system in which he finds some error.

The book opens with an allusion to the famous story of Hiero of Syracuse, who proposed to Simonides the question, What is God? He replied after long and earnest study, "The longer I consider this question, the more obscure it seems to me." Cicero endorsed the statement of Simonides, and through all classic literature it appears that even the very greatest minds, who sought for knowledge of divine truth by means of intellect alone, were baffled in their search. All persons who have been reared in the Christian faith, and do not wish to surrender it, will find in "The Mystery of the Ages" a strong vindication of the esoteric claim, though the same book deals quite mercilessly with fabulous and injurious dogmas, which have arisen from time to time in days of general ignorance and oppression.

The book proper is divided into twelve very long chapters, each of which will prove well worthy of reading carefully at least a dozen times. Milk is the exception, strong meat the rule, though the most intricate

and unusual topics are dealt with with surprising clearness, in vigorous classic English. The first chapter, which is "introductory," commences with the statement that a study of Theo-Sophia (Divine Wisdom) "*alone* enables man to feel that divine love which is the supreme good, and the manifestation of the Eternal in his own being." In the second chapter, which is on "The Theory and Practice of Theosophy," a long list of valuable books for reference is given, at the head of which stands "Hermes Trismegistus," translated by Professor Wilder. This work, and many others recommended, are for advanced studies, and should be read after "The Mystery of the Ages," to which it is a concise introduction. Extracts are also given from "The Perfect Way," by Anna Kingsford, which can be obtained for $2.00 from any bookseller, and will well repay re-perusal, though some of its statements are severely contested by many Spiritualists, who think it does not teach truly concerning the post-mortem existence of the soul. This chapter ends with the most true definition of universal religion — which Theosophy is, or it is nothing. "Our Temple is a Pantheon, admitting all Divine Ideas and excluding only the demoniac; but before a God-Idea is admitted it should be mathematically examined as to whether it is truly Divine." When this rule is strictly applied, all ideas of a Supreme Being will be rigidly excluded, save that glorious monotheistic conception, which is the very essence of the Theosophy of all climes and ages; an idea gaining an ever-extending hold upon advanced minds everywhere, that one Infinite Spirit lives in all

universes and is the life of all. Thus, in a last analysis of all things, we arrive at spiritual (not material) pantheism, and, exclaiming, "All is Spirit," we agree that God (Infinite Good Intelligence) is all in all.

Chapter III. commences with a treatise on "The Secret of Mythology," and most ably argues down the gross materialism of many would-be *savans*, who can see nothing but literal astronomy clad in fanciful disguise in the sublime mysticism of the Hermetists of old, who taught spiritual science while teaching at the same time much of importance concerning the physical aspects of nature. The science of Correspondence, familiar to all students of Swedenborg, opens up a wide field for diligent research; and though some Swedenborgians cling too closely to the letter of Swedenborg's writings, the "New Jerusalem Church" is doing far more than any other body of Christians at the present time to "open up the interior sense of the Word." But what is God's Word? Is it a book or is it Man? Human nature is surely God's inspired volume, in a much deeper sense than the best literature can be; for, were not men inspired rather than parchment scrolls in the days of old? and does not the Bible itself inform us that in the brightest days of Israel's history there were living prophets, oracles, and voices? and that only in a degenerate age, when the celestial voice was not so plainly heard, did men feel obliged to turn to the written law and testament? And what, we may ask, is a testament but a legacy, — a something bequeathed, left behind by one who can no longer come in and out among us? Scriptures are, no doubt, all susceptible of an interior inter-

pretation, as, instead of being written by ignorant men, they were the work of the exceptionally enlightened; and though in their present translated forms they contain many blunders, and were not at the start in the original necessarily infallible, no unprejudiced scholar can doubt for an instant that they were wise works of wise men, written in a double manner, intended to preserve literal history in a substantially correct outward guise, and to preserve for all coming generations the spiritual wisdom in possession of the writers. The letter is often sacrificed considerably for the sake of the spirit; but the spirit is never sacrificed to accommodate the letter. Thus, literally, bibles are no sure guides in matters of history, though they are repositories of the deepest truth the world has become acquainted with. These remarks apply equally to many bibles, and it would be well for Swedenborgians to remember their leader's words concerning the word of the Lord hidden in Great Tartary, if they ever feel disposed to unduly exalt one canon and repudiate all others.

Chapter IV. continues a discussion of Hermetic Theosophy in a very able comparison of Egyptian and Christian Gnosticism. From this exceedingly valuable and scholarly chapter we make the following brief extract, regretting our limited space peremptorily forbids more: —

Christianity, the outcome of a Neo-Hermetic Gnosticism and opposed to the sensualistic cult that for ages disfigured the ancient religious systems, had in the first centuries of its establishment a hard struggle for existence. "Gnosis," individual experience, knowledge of God, was the Center, the great Arcanum, and the Mystic Christ. The sanctuary of Christianity is Theosophy. Christianity

would have perished as the ephemeral teachings of the so-called false Messiahs of the Jews, had it not been that it was established by those ignorantly deplored and abused Gnostic Heresies. Gnosis, the sanctuary of Christianity, being attained to by some earnest, striving souls, life and reality was given to the new system by their enthusiasm.

Chapter V. introduces us to the Theosophy of the Brahmans, Magi, and Druids. Chapter VI. treats on Buddhist Theosophy. Both these chapters are exceedingly interesting and very important; but we have touched sufficiently, perhaps, on these topics in the lectures or essays devoted specially to their elucidation, so we will not say more about them here, but pass on to Chapter VII., entitled "Pagan Theosophy." In the treatment of this thoroughly classic theme, Lady Caithness introduces powerful arguments to show how its exclusiveness was demolished by two Jews (Jesus and Paul), who by preaching the Gospel to the multitude broke up the aristocratic hierarchies which flourished in the Roman Empire in their day. Concerning the Eleusinian and Bacchic Mysteries we have spoken in another place, but will here introduce a fine passage concerning the philosophers: "Nearly all ancient philosophers were not only Initiates, but also Esoterists, teaching Theosophy under the veil of allegory. They were all spiritual teachers, and their Philosophy was Theosophy. Material terms were only used as symbols for spiritual things." If this fact were only realized in modern universities, where Greek verse is parsed and translated without the student being led to imagine there is anything of merit in it beyond the rhythm, how living collegiate studies

would become where now they are dead and lifeless as inanimate marble. Orpheus, Hesiod, Xenophanes, Empedocles, and many other famous bards of ancient Greece have sung pure spiritual truth in lines now usually regarded as devoid of any valuable meaning. Let Theosophy awaken the thoughts of the multitude, and Ezekiel's vision of dry bones will be realized in our universities.

The eighth chapter, on "Semitic Theosophy," contributes a great deal of valuable information on the Kabbala. The Hebrew religion is very appreciatively dealt with, and truthful reasons for Levitical ceremonies assigned. It is doubtful whether the Jews, as a people, ever understood the spirit of their religion to any great extent; but the Sages undoubtedly understood something very different from the vulgar conception of the populace. The most fantastic ceremonies, when traced to their origin, are all found to be reasonable, and calculated to benefit the place and time, where and when they were instituted. Much information is given concerning the Nazarites, who were prophets, and as such unpopular with the priests, who were ever apt to despise prophesyings; prophets being living mouth-pieces of a continuous revelation, while priests are jealous custodians of the manna which fell the day before.

Chapter IX. treats of "The Sufis and Mohammedan Theosophy." In analyzing the character of the founder of the religion of Islam, the authoress is very ready to credit him with many solid excellencies, though she does not claim him to have been anything like a perfect character. The very word *Islam* means resignation, or entire submission to the will of God. In its theoretical

part it is called *Imân*, Faith; in its practice, *Sin*, Religion (or Wisdom), which contains the ritual and moral laws, inculcating four chief duties, — prayer, almsgiving, fasting, and pilgrimage. The belief in angels forms a prominent dogma; they are created of fire, and stand between God and man, — adoring and serving the one, interceding for and guarding the other. Besides angels there are good and evil genii. The poor will enter Paradise five hundred years before the rich; there are about a hundred degrees of the various felicities which await the pious, and those who go to heaven find exceedingly sensual delights prepared for them. There are, however, higher degrees of recompense of a purely spiritual kind, for those who are of a higher and more spiritual nature, and who on earth have lived the inner life of the spirit rather than the outward life of the senses. Some curious historical facts are quoted to prove Mo-Ahmed "the 10th Avatar or Theosophic Messenger from the Logos, or Divine Wisdom." The grand Mosque at Constantinople significantly named "Santa Sophia," which is divided into four stages, is remarked upon as setting forth four stages through which the initiate passes during his probation, till he reaches the divine arcanum. Before concluding this section Persian Theosophy is interestingly alluded to.

Chapter X., on "Christian Theosophy," is very fine; and had we not written so much on that score ourselves we should be tempted to quote largely from Lady Caithness, who deals with it with a master-hand. We will just give a few extracts which convey the entire pith and marrow of the difference between Esoteric and Exo-

teric Christianity, which is hourly becoming more apparent. "'The Son of God died for my sins,' is far more pleasing to an ordinary mind than the truth that he must die to his sins in order to become a true Son of God. Jesus, imparting the true Gnosis, or knowledge, to those who for generations had been deluded by sacrificial perversions of religion, was with necessary emphasis regarded by his disciples as the Divine Light becoming manifested to those who sat in darkness." "Theosophically, then, the Gospels are the histories of an inward and regenerating principle, called the only begotten Son of God, which is the Saviour of humanity; for it redeems man from the prison house of earth; and the development in him of this principle transforms the Son of Man into the Son of God. Call it the Spirit of Truth, or call it Love, or Life; or call it Wisdom, the Logos, or the sixth Principle in man, as do the Buddhists; or the Keystone of the Arch, as do the Royal Arch-Masons; or the Head-stone of the Corner, as do the Scriptures in certain places: it is always the highest state to which man can attain. It is, in fact, 'to put on Christ.'" Read in this connection Matt. xvi., which gives an account of Jesus saying to Peter that he will build his church on a rock, and we shall the better understand the esoteric foundation of the spiritual (not the outward) catholic church." To the Gospel-writers Christ was the invisible Holy One of Israel, seen through the veil of the Old Testament; not merely the Spirit of the Old Testament, but Life itself that was before Abraham, or, as Christ calls it, the Spirit of Truth that should guide us into all truth. This was the secret of those earlier Theosophists, the Essenes,

and was regarded as a great mystery, called the 'Mystery of Christ,' because it is certainly not of a nature to be communicated by any external process, for it must be felt and lived before it can be spiritually understood." "Jesus of Nazareth was a soul in its last earthly embodiment whose life was a model; a pattern life, of matchless purity and devotion to duty. Had he been more than *perfect* man, he would have been too exalted to be an example to humanity. We utterly fail to see how or why, with any show of consistency, those who believe in the successive embodiments of the human spirit until it reaches perfection, can dispute the fact of an occasional case in point occurring as an illustration of the fact that the human spirit in its final embodiment on earth, manifests the perfect character, to ensure which, all preceding embodiments have been a necessity." "The Christ is indeed the central or spiritual Sun of human life; the source of its better inspiration, and the genius of its supreme evolution and final ascension."

Chapter XI., on "The Theosophic Interpretation of the Bible," commences, "all that is true is Spiritual; no chapter in the Bible bears (only) a physical meaning. For Matter as it now exists shall cease, and all that is of it, but the Word of the Lord shall endure forever. And how shall it endure except it be purely Spiritual; since, when Matter ceases, it would then be no longer comprehensible?" Then follow extracts from "The Perfect Way," which we hope many of our readers will procure and study, though it is not a book for beginners by any means, and we conceive much harm to be often ignorantly done by commencing with ad-

vanced treatises instead of elementary text-books. Our aim is to introduce excerpts from advanced works, rather to show the simplicity of the spirit than to exhibit the complexity of the literal form of Theosophy. "The Science of Correspondences Elucidated,"[1] by Edward Madeley, is a large and very helpful work for those who can glean knowledge when presented in a form acceptable to Swedenborgians. It certainly is a treasure-house of wisdom for many Sunday-school and Bible-class teachers who cannot feed their classes with literal husks and consider they have done their duty, and who would be the last people in the world to throw the Bible overboard and substitute simply ethical treatises by modern authors. Lady Caithness' words on this subject are numerous and deep; they are of a character to greatly interest scholars, and at the same time are sufficiently simple to be useful to every thoughtful and fairly instructed reader. Her quotations from the Fathers of the Church, Augustine, Origen, and others, are exceedingly apposite; but it is not necessary to study the patristic writings to gain a spiritual insight into the meaning of inspired documents. Every one may be his own priest and key, if he but faithfully seek illumination by aspiring ever toward the highest and abstaining in thought, as well as in word and deed, from all carnality.

The concluding chapter, the twelfth, commences as follows: "The knowledge or revelation of God comes to the world in cycles or waves"; and ends with the fol-

[1] Published by E. Claxton & Co., 930 Market Street, Philadelphia. Price $1.50.

lowing quotation, "When, after an earthly pilgrimage of many centuries, the wandering Jew prototype of unbelieving man shall return at length to Jerusalem (state of peace), he will find himself in the midst of a great multitude assembled from every quarter of the world, and gathered around an altar on Mount Moriah (height where truth is manifested). He will look at the officiating priest, and his eyes will overflow with tears as he will exclaim: 'Tis He!' and fall down at His feet. He will regard the holy offering which the pontiff raises above the heads of the crowd, and with a deep-drawn sigh, he will again exclaim, 'Tis He!' and will worship Him the second time. He will look around on the multitude as far as his eyes can reach, and recognize Him in each one of his brother-men, and will cry with a sob, '*Tis He* again! *He* is present in all! '*Tis He* everywhere! 'Tis always *He!*' and he will sink down in the deepest adoration. At length he will look into the depths of his own being, and then his heart will melt with love and gratitude, for he will at last discover *Him* in his own heart. His selfhood will have become transmuted into that of the Christ, and the work of regeneration will be finished."

Thus ends, with an exquisite extract couched in the most fervent prose poetry, "The Mystery of the Ages," by the Duchesse de Pomar, a work almost without a peer in modern literature, written by a woman whose presence in the world is a perpetual benediction, and in whose own graceful and actively useful life, Theosophy finds one of its truest exponents.

Deeming the following extracts from an article en-

titled, "The Test of Theosophic Interest," published in *The Path* of January, 1889, of more than ordinary interest and instructiveness, we give them to our readers as a sequel to this chapter: —

The test of Theosophic interest is precisely the test of every other kind of interest, — What one will do to promote it. And here, obviously, two considerations arise.

The first is, that no act which is superficial, or perfunctory, or for personal benefit, can at all gauge devotion to a cause which is both impersonal and deep-reaching. It is easy to descant on the glory of a system so elevated as the Wisdom-Religion. It is as easy to proclaim one's own appreciation of its tenets. It is not difficult to attend punctiliously the meetings of a Theosophical Society, and to absorb with readiness, perhaps with profit, whatever of truth may be there disclosed. It may not be easy, but it is entirely possible, to read every theosophical work of repute, to extract its main thought, and to digest well the learning acquired. And yet, very evidently, the first two are exercises only of the voice, the last two only of the mind. If Theosophy was a matter of the breath or the brains, this participation in it would not only be salutary, but ample.

In truth, however, Theosophy gives but a light benediction to either the mere talker or the mere student. It by no means undervalues sincere homage or zealous inquiry, but it is so intent on the work of transferring interest from the lower to the higher levels of being, so eager to excite the unselfish enthusiasm for others' good, which, subordinating its own advancement, shall be most thrilled at the chance to advance Humanity, that its ideal is the man who is exerting himself to help others, rather than the man who is exerting himself to get ahead. . . .

Of the three objects contemplated in the establishment of the Theosophical Society, the first and greatest is the promotion of Universal Brotherhood. But this does not mean merely a sentimental recognition of a general human fraternity; it means an active beneficence toward the rest of the family. And if correct

views, loftier ideals, richer motives, finer principles, healthier aspirations are more attainable through the theosophic system than through other systems of faith or morals, the Theosophist is best serving the interests of his brother-men by giving that system all the publicity he can. . . .

The second consideration referred to at the outset is that the test of theosophic interest is not the absolute amount of help given, but that amount as related to the capacity of the giver. Five cents, five hours, constitute a far larger proportion of one man's available means or time, than five thousand dollars or five months do of another's. Hence it is not the figures, but their fractional value, which determines the extent of the interest. Just so is it in every other human interest. How much one cares for a relation, for a friend, for a philanthropic cause, for a public object, is unerringly shown by the proportion of outlay he devotes thereto. And this does not mean a careless profusion with superfluous goods, but the cutting-off of personal indulgences, cherished but dispensable, for the better sustentation of a cause, — in other word, *self-sacrifice*. Nor does self-sacrifice mean the sacrifice of other people, as some think; the bearing with great fortitude privations one does not share, the consecration of money or time or effort which really belongs to one's family or entourage. It means the sacrifice of *yourself*, of your own habits and enjoyments and expenses, in order to build up a cause you profess to love. And the extent to which this is done gauges the proportion of your love for that cause to your love for yourself.

Now Theosophy is not unreasonable or captious. It does not advise any man to starve himself, or to wear rags, or to scout at the conditions of life in the civilization wherein he was born and which express the laws of sociology. It does not enjoin monasticism or seclusion, or parsimony, or want of public spirit, or abnegation of social amenities, or one-sidedness, or bigotry, or folly under any name. We are to be men, rational men, civilized men, cultivated men; and we promote no noble cause, least of all the noblest, if we are unsocial, unpractical, or fantastic. But while all this is true, it is equally true that in one's own private affairs, in that sphere of personal belongings outside the claims of others,

and wherein absolute freedom is unquestioned, the test of theosophic interest is directly applicable. It is, as has been shown, the proportion of time, money, literary or other effort one is willing to give up. . . .

What is there for me to do? Everything that you *can* do. A word, a hint, a tract, a volume, a subscription. If it costs you nothing, your interest is nothing. If it costs you little, your interest is little. If it costs you till you *feel* it, then it is that you feel your interest. And when you yourself, body, soul, and spirit, are devoted to the doing, when you thrill with that topic as with no other topic, when your pleasure is in self-sacrificing efforts for its promotion, when you forget yourself, have lost yourself, in it, then will you have become in measure what are the Founders, — may one not even say, what are the Masters themselves.

These bold, noble sentences were signed, "HARRIS P.," who evidently is a very earnest worker for the Society, whose interest he holds so dear. We have only extracted from his able and eloquent plea such passages as refer to consecration of time, money, and all one has to give to one's highest ideal. As to joining or working for the Theosophical Society, every individual must decide for him or herself. Our counsel is, work wherever you feel your work lies, and because you feel it lies there. Care not where or how others work; ask not for their commendation, nor be depressed if their criticisms are unfavorable. Fidelity to the inner light, to the esoteric Christ, the illuminator of the world, will alone enable us to unravel the "mystery of the ages," and so solve life's problem as to enable us to *know* that "all is good."

LECTURE XIII.

PERSIAN, GREEK, AND ROMAN THEOSOPHY.

As the Persian religion has excited so much attention on account of the dualism which is considered its leading feature, and as Persian ideas have without doubt found their way largely into the Hebrew Scriptures, any treatise purporting to give an outline of universal Theosophy would be singularly incomplete were no reference made to the grand old faith of the Parsees, many of whom are to-day sojourners in Hindustan, where they form a distinct community, carrying on their worship in their own peculiar way, much as do the Jews in Christian communities, where they trade with Gentiles freely, but in all religious matters keep quite distinct from those about them.

Zoroaster, the name by which the alleged founder of Parseeism is generally known, stands for a divine incarnation, much as Buddha does among his followers, and as there have been several Buddhas, so there have been several illumined teachers, from whose actual lives the biography of the traditional Zoroaster has been compiled. Some historians place the date of Zoroaster at 6000 B.C.; others make him a contemporary of Abraham; others, coeval with Pythagoras. As these dates differ by thousands of years, as well as centuries, it

seems incredible that the same personage is intended in all instances; it is far more reasonable to conclude that some illumined teacher has left a record behind him dating back to 6000 B.C., while another lived in the days of Abraham, and again another in the lifetime of Pythagoras.

The name Zoroaster, or Zurthost, really means a spiritual messenger, aglow with sacred fire, and one who brings light to the world, as fire emits light and heat to its surroundings; one, moreover, who consumes the stubble of error and purifies the gold of truth, by separating from it the alloy with which on earth it has been mingled. As Christ, Buddha, Krishna, and Zoroaster are all spiritual titles, they have never been used exclusively with regard to any single individual. The Zend-Avesta, or four chief sacred books of the Parsees, are in some respects not at all unlike the Hindu Vedas and the Hermetic writings of Egypt, which so closely resemble each other as to be almost indistinguishable. The main feature of Parseeism is its doctrine of eternal fire, which is the one absolute divine element, from which all creation issues, and to which it all returns.

The author of the Epistle to the Hebrews must have been greatly a Parsee in spirit when he said, "Our God is a consuming fire"; but so were almost all the Old Testament writers, for scarcely ever do we hear of a divine revelation unaccompanied by fire. The pure Fire-Spirit of the Parsees and the Hebrew Jehovah, who is the God that answers by fire, according to the Book of Kings, are almost identical in conception. Swedenborg also compares divine life to fire, and says that heat cor-

responds to love, and light to wisdom; therefore, as God is perfect love and wisdom, fire is the only element to which He can be likened; and this is a thoroughly reasonable and acceptable view, as fire is the only all-purifying and incorruptible element: earth, air, and water are subject to contamination, and often conducive of disease; fire is all-purifying, and can never suffer pollution.

To show the universality of the Divine Spirit and God's immanence in the universe, the Parsee priest, when preparing the sacred fire, would kindle a flame in several places, and then, to show forth the truth that the divine life is the innermost life of all that lives, would take only the pure essence of the flame, refined through many symbolic processes. In Olcott's "Address to the Parsees" we have a fascinating account of how the fire is brought from heaven, the "missing spirit evoked by the adept Prometheus." In recent novels we have come across many allusions to these ancient and suggestive practices, and stories containing such references are always eagerly read, showing that a popular interest is at last awakened in the great religions of the world. Such an awakenment of popular sentiment cannot but help forward the glorious cause of universal brotherhood, — as we only need to know each other better, to love each other more.

As we pursue our studies in ancient religions we are struck ever more and more with the wonderful unity in the spirit and essential teaching of all; and more and more convinced that the recent materialistic reaction, momentarily assisted by a cursory glance at a few

scientific discoveries, will soon have passed entirely from the minds of reasoning men. On no subject has more ignorance been displayed than with reference to the true meaning of the "six days of creation." Zoroaster's teaching on this subject may be interesting to those who are studying comparative cosmogony. It is said that at his initiation he acquired the following idea of the formation of the globe, which was slowly evolved during six gigantic periods of time, of indefinite duration, and which are termed *Gâhambârs*, meaning ages or cycles of great length. In the first, the heavenly canopy was formed; in the second, water was brought into existence; in the third, the earth became solid; in the fourth, vegetation sprang forth; in the fifth, animal life was slowly evolved; and in the sixth, the animals culminated in man. The seventh period is the day of the advent of the Messiah, when the sun of our solar system will be extinguished, and *Pralaya*, a period of rest from all striving, will begin.

There can be no doubt that the Persians as well as the Hindus were deeply versed in the sciences of involution and evolution, and it is an ignorance impossible to the learned to berate ancient scriptures, and attribute them to unenlightened romancers. They all contain an inner meaning, and are in a sense masonic documents. This is particularly true of books like Daniel and the Apocalypse, which are almost wholly correspondential; but even those in which the historical element far more largely preponderates, are by no means simple records of local mundane events. The Supreme Being is considered by the Parsees to be revealed to man only

in the purest essence of fire; the sacred fire is never allowed to go out in the temples, where it burns as a perpetual reminder of the immortality of the soul as well as of the ever-living Deity. In time, the Persian religion presents us with two divinities, or rather with a divine being (Ormuzd) and a diabolical spirit (Ahriman); but these are brothers, and though they contend for a while, they are at length reconciled. Thus the distinct teaching is that evil, having a beginning, must have an end; Good, being beginningless, is also endless. As the zodiacal element enters into all systems, it would not be difficult to connect the six good spirits who proceed from Ormuzd with the six summer signs, and the six evil spirits which issue from Ahriman as the six winter signs, and then in the restitution of all things, so firmly believed in by every devout Parsee, trace the growth of man's conception, from belief in evil to acknowledgment of good only. Beginning with March 25th (Lady Day) and ending with September 29th (Michaelmas), the good powers were always recognized as in the ascendant; while beginning with Michaelmas and ending with Lady Day, the evil powers were considered regnant. But no ultimate triumph was ever conceded to aught but good; hence one of the grandest festivals of the year was invariably celebrated in the middle of winter. Though in *time* the Parsees believed in a perpetual conflict between good personified in Ormuzd and evil in Ahriman, in *eternity* good alone was to triumph. Thus the Parsees were very early Universalists, and taught exactly what Hosea Ballou and other American preachers of modern times pro-

claimed when opposing the tenets of the then prevailing Calvinism.

Persons who read one bible, and one only, can hardly understand the one they read: thus, the ignorant and bigoted classes are composed, on the one hand, of those who *worship* one bible, and on the other, of those who *hate* one bible. The enlightened student of comparative theology, who has read and studied several bibles, neither accepts blindly nor blindly condemns; he reasons and compares, with a view to finding the underlying truth in all systems of religion, knowing from experience that *all* truth cannot be found in one. Rev. Leighton Parks, rector of Emanuel Church, Boston, in a very charming volume, entitled "His Star in the East: A Study of the Early Aryan Religions," has many very interesting facts to relate concerning the Parsees, as well as other Oriental bodies, among which nothing is more important than the part played by Parseeism in moulding Hebrew and, more latterly, Christian thought and literature. Previous to the time of the Babylonish captivity, the Jews seem to have known nothing of an accuser, or Satan; but in the days of Ezra, when the Scriptures were re-written, this distinctly Persian personage appears prominently on the scene. The serpent of Genesis ii. may have come from Egypt, also the two classes of serpents mentioned in the story of the journeyings through the wilderness, as two diametrically opposed aspects of the serpent were familiar to the Egyptians of old. The elevated serpent signified wisdom, and was a very imposing emblem of eternal knowledge and immortal life, while the serpent

in its lower attitude was the symbol of carnality, and to be trampled under foot by the higher human nature. The Egyptian devil, Typhon, is regarded by some as the prototype of the Satan of the Book of Job; but this latter character corresponds so exactly with the Persian Ahriman that there can be little doubt of their proximate identity, *i.e.* the Hebrew Satan is the Persian Ahriman with a little different local coloring.

Now, when the Parsees taught that Ormuzd created six gods, and that Ahriman also created six gods, and therefore in *time* the universe was subject to the equal sway of good and evil, they intended only to illustrate that, despite the prevalence of darkness equally with light on earth, light alone reigned in eternity. Thus the rival deities are found to be one in their source and one in their destiny. As light is the most befitting emblem of knowledge, so darkness corresponds to ignorance; but there can be no two opposite substances or realities in the universe. God is light, and the only reality; Satan is darkness, and therefore but the shadow of God. When once this sublime truth is realized, there will be no further misunderstanding or lack of solution of the problem of life. Evil is no good, as darkness is no light and ignorance no knowledge. "Father, forgive them, for they *know not* what they do," occurs to our mind at this time as a most philosophical, as well as charitable, construction to put upon human error and misdeeds. But if there be no crime in ignorance, it is surely a most undesirable and decidedly unsatisfactory condition; therefore let us seek enlightenment, and do all in our power to illumine the path of those who yet

wander on in darkness. If "sin is mistake," let us use every agency we can employ to rectify that error.

Education, though sometimes severe as a discipline, is never spiteful or retaliative in its methods. When one is cold, you bring him to the fire, or let the sun shine on him, and warmth, the universal invigorator, is the only stimulant needed in cases of drowning, etc.: whatever is given to stimulate is intended to warm; a warm body is a living organism; a cold one is a corpse. Thus is tribute hourly paid in the Far West in these later days to the grand conception of the ancients that fire is life, and life is fire; for where the fire goes out animation is extinct, and to reanimate the frame, the flame must be rekindled. As it is cold when the sun does not shine on us (*i.e.* when something intervenes between us and its beams), so our ignorance is the shadow to remove, and when this is removed, we know one only God, and all false notions of duality are exploded.

The true dualism of reason and intuition in man is the dualism of heat and light, which ever proceed from the one parent source — fire. Fire is both hot and bright: coal may be hot within when not bright without; but there can be no flame without heat, though there can be heat without visible flame. When we remember that heat corresponds to love, and light to wisdom, and that both are expressions of the one divine element, fire, we shall understand the spirit not only of Zoroastrianism, but of Swedenborg, for the great Scandinavian sage taught thousands of years later what the gifted Persians taught long before the Christian

era, concerning the divine nature and its twofold manifestation in the visible universe. *Purity* was and is the watchword of Parseeism. The little colony of Parsees now resident in Bombay (but few are to be found in Persia) are scrupulously exact in their injunctions concerning purity, and though unfortunately not as a rule deeply versed in the spirit of their noble ancient faith, they are noted, wherever known, for extreme cleanliness of mind and person. They consider outward as well as inward purity the one grand essential of religion. As they consider all the elements sacred, they will not bury or burn the bodies of their dead, but expose them to birds of prey after they have deposited them in high "*towers of silence.*" While at first mention this practice may repel many who think lovingly of cemeteries, and may not quite accord with the wishes of those who favor crematories, still there is nothing whatever repulsive in the thought when one becomes accustomed to it, and a Parsee funeral is so conducted that the most reverential and fastidious can be offended at nothing in the ceremony.

Differing in some respects widely from the Parsees, the Greeks first and then the Romans, in their elaborate system of polytheism, which, however, always ran parallel with pantheism, sought to behold in every object the divine life manifest. No Oriental religion was ever quite without its polytheistic and pantheistic elements; but the two united in the highest Greek philosophy and art, and it was at Athens, rather than anywhere else, that the highest conception of the divine manifestation was grasped in a perfect presentation of

beauty. Beauty, perfection of form, a complete ultimation of the divine loveliness, — this was the Greek ideal, and those who can see to any depth below the letter of the classics, know that classic lore is a rich, deep mine of the purest golden ore. Beauty is divine; divinity must ever be beautiful: we turn with a sigh of discontent amounting to repugnance from all exhibitions of extreme asceticism to the matchless BEAUTY of Greek Theosophy. There we find the one infinite life displayed before our enamoured vision in a million different forms of grace and beauty. Polytheism is the multiple manifestation of pantheism, which is the acknowledgment of the one indivisible immanent life. If Greece, and then Rome, through abominable sensualism, defaulted the exquisite models of the original Theosophy, primitive Christianity spiritualized them once more, and they live in true Christianity to-day, though most unfortunately popular Christianity has denied the spirit of the classics, as it has thrown a veil over its own spiritual scriptures, too often, alas, perverted to most unworthy ends.

Pythagoras, who flourished in Greece about the time of Gautama in India and Confucius in China, was one of the greatest teachers whose imprint has been traced on the pages of history. His philosophy was pure *Monism*, and yet in his elaborate system of numerals he allowed for an infinity of expressions of the one life. He was thus both pantheist (believer in the divine immanence) and polytheist (one who recognized the measureless variety of the divine manifestations). He it was who taught his scholars that all numbers might be lost, but

the number one must remain eternally, for one is at once the greatest and the least, the All and the Atom. Socrates, who lived a century later, was the great Athenian publicist, the one who gathered a vast concourse of people in the open thoroughfares, and educated all who came to him outside the academic halls. He taught nothing but what all the learned agreed to. His offense consisted in speaking unvarnished truth to the common throng. Monopolists hated him, and had him put to death; but the spirit of his teachings remained in his favorite pupil and brilliant successor, Plato, who was more politic than his master, and thus escaped martyrdom. Socrates was the speaker, Plato, the scribe of Athens, at a time when error was coating over the beautiful Greek Theosophy which the Apostle Paul proclaimed in his magnificent oration to the Athenians on Mars-Hill.

As we shall attempt to show in succeeding essays, primitive Christianity was a further development of much that had preceded it from Greece and Rome. Christianity received multitudes of converts, and to accommodate their peculiar needs, Paul at least thought it desirable to be "all things to all men," an expression which the malicious can easily twist into a confession of insincerity. The right-minded man or woman sees it, however, in a totally different light, and can easily perceive that the chief fault of later missions has been that missionaries have treated all religions as hopelessly false, with the exception of their own, which they have proclaimed entirely true. Such an attitude is as ignorant as it is unkind, and brings upon its advocates the

hatred and scorn of those they might otherwise enlighten and bless. We are very sorry to see so many intelligent men turning away from religion because of the utterly stupid manner in which the subject has been broached to them.

Workingmen in the first century were the mainstay of the spiritual and socialistic movement, which after a while took the name of Christianity, and soon after the adoption of that term seemingly began to degenerate. Early Christianity was a progressive eclecticism, and its endeavor was to unite the world. Rome and Greece were its cradles, and from Egypt and Persia it gathered the accumulated wisdom of many centuries. Greek Theosophy lives in the fourth Gospel, where the *Logos*, or divine word — the expressed divinity — is spoken of as perfectly embodied in an ideal human form, but by no means confined to any personality, as it is the universal light and world-wide enlightener. Theosophy alone can explain the Scriptures, revive pure religion, and unite the world: thus in India it invites the natives to return to the essentials of Hinduism; in Persia it urges the people to return to the old-time wisdom-religion of *their* forefathers; and in Christendom it invites the masses to the spirit of the Gospel, and prepares an additional banquet for collegians, by unfolding to them the spirit of the classics. Study mythologic lore with new eyes: let Plato speak to you afresh, as you no longer regard him as a pagan; and the classics as well as the Bible, and the poets as well as the prophets, will all teach you the one great truth, that we are all brothers, and remove from your minds forever the hate-

ful thought of a capricious deity and a restricted revelation. Listen to the philosophers and poets of Greece and Rome as to the sages of the Orient, with ears no longer dull of hearing, and you will see for yourselves that there is but one religion, spoken in many tongues.

Dr. F. L. H. Willis, a gifted and learned scribe, says, in an article which recently appeared in the *Banner of Light*: —

It was in the sacred seclusion of her own room that the consecrated Greek or Roman maiden sought in faith and prayer to reveal the will of heaven. Although she called her Heavenly Father by the name of Jove or Jupiter, yet with an ardent heart she clung to the sacred life that united her to the spiritual realm, and with trusting faith called down the gifts of heaven to her mortal consciousness.

All the ancient Latin and Greek poets present to us the beauty and power of this faith in divine things. History is full of facts that testify of the truthfulness of this sacred gift of the past, and although the veil of ignorance shrouds much of the beauty, yet there gleams forth a supernal light to show us how near to earth was heaven, even in the days of idolatrous Greece and Rome.

Cassandra, who, like many mediums of to-day, had to bear the imputation of insanity, was one of the great prophets of the Trojan nation. She was princess of Troy, but was subject to the divine impressions. It was said that her ears were unstopped so that she could hear spiritual voices, and her prophecies were literally fulfilled. The destruction of Troy and her own death she repeatedly foretold. Her prophecies proved not to be warnings. They were unheeded by her nation, and it had to learn wisdom through sad experiences.

The Roman Emperor Julian declared that he had familiar communications with divine beings. He says they awoke him from sleep by touching his hand or hair, and that he knew them so

well that he could instantly distinguish their voices and their forms.

Pausanias, the Roman historian, says that in the temple of Æsculapius at Epidaurus, a pillar was erected in memory of Hyppolitus, who had been raised from the dead, and Strabo says the temples were full of the records of such miracles as healing the sick, raising the dead, making the blind to see, the deaf to hear, the lame to walk, etc.

Enlightened minds of Greece and Rome did not worship the many gods, but only one Supreme Spirit, considering the minor deities as only impersonations of the attributes of the one great Deity. With this view we can readily see how the beauty of the universe could call forth reverence, and the strength and wisdom thereof excite adoration. Thus also we learn how definite and clear to these old Greeks and Romans must have been these ideas of spiritual visions and realities, for notwithstanding they often said the gods gave the visions, they must have considered all spiritual appearances as coming through individual intelligence in the spirit-world.

Socrates, one of the greatest philosophers of any age, had implicit faith in spiritual presence and power. His demon or genius was his constant adviser. He listened to its voice reverently, and its promptings were his inspiration. He believed that every one had a heavenly guardian, who constantly attended him until death, when it returned to a higher and diviner life. It is related of him in Grote's History of Greece that when he was accompanying the army of Xenophon he became entranced, and so great was his absorption that he took no notice of anything transpiring around him. It was under the scorching sun, and he was standing; but he remained motionless while the whole army passed by, and all efforts to arouse him were in vain. After he came out of this condition he said he had been talking with a spirit.

Xenophon in his "Apology" says: "I call this voice of Socrates the divine, or spiritual influence." Socrates himself says of it: "One day when I was about to cross the river, I saw the usual spiritual sign which prohibits me from doing anything. I seemed to hear a voice also."

Our modern wise men have been greatly puzzled by the avowal of this faith, in so great and wise a man as Socrates. Some have said it was the voice of conscience, others that it was imagination; but his own testimony and that of Xenophon is, *It was a spirit.*

Plato had a similar faith, though perhaps more clearly defined than that of Socrates. He says of spirits: —

"Their office is to go between gods and men; to convey and interpret to the gods the prayers and offerings of men, and bring to men the commands of the gods. Deity can have no immediate intercourse with men. All communication between gods and mortals is carried on by means of spirits, both in sleeping and waking."

In another place he says: —

"They are clothed with air, wander through heaven, hover over the stars and abide on the earth. They behold unveiled the secrets of time to come, and regulate events according to their pleasure."

He too believed that every human spirit received at birth a guardian spirit, who accompanied him to the end, and witnessed all his thoughts and actions.

In Plato's "Ion" there is a remarkable dialogue which we have space to but briefly mention. Ion asks Socrates why it is that when he is reciting the poems of Homer, he should do it with a power that deserted him with respect to all other poets. Socrates, in reply, proceeds to unfold the most wonderful and beautiful theory of divine inspiration, and closes with these words: —

"You, O Ion, are influenced by Homer. If you recite the works of any other poet, you get drowsy, and are at a loss what to say; but when you hear any of the compositions of that poet you are roused; your thoughts are excited, and you grow eloquent; for what you say of Homer is not derived from any art or knowledge, but from divine inspiration and possession. As the Corybantes feel acutely the melodies of him by whom they are inspired, and abound with verse and gesture for his songs alone, and care for no other, thus you, O Ion, are eloquent when you expound Homer, and are barren of words with regard to every other poet. And this explains the question you asked wherefore Homer and no

other poet inspires you with eloquence? It is because you are thus excellent in your recitations not through science, but from divine inspiration."

Pythagoras professed to communicate directly with spiritual beings through visions. Aristotle furnishes us with an elaborate and remarkably strong theory of dreams as inspired by spiritual beings.

Apollonius of Tyana, a follower of Pythagoras, cured diseases and predicted future events. "Do you imagine," says he, "that spirits are anything else but souls? It is not strange that souls should come to souls, and impart knowledge either by a touch or a glance."

In this manner we might go through the whole list of Grecian and Roman poets, philosophers, and wise men, giving their faith and their declarations, but we have brought from these two nations sufficient evidence for our purpose. They all harmonize, and all are clear and definite on this faith in spirit-communion. It was at the foundation of all their religious belief, and it was the inspiration of their religious fervor. All the poetry and the imagination of Greece in the days of her intellectual grandeur rested on this basis of belief in Spiritualism, and from out the half-clouded radiance we find fact and theory, and the divine power of God in man.

As we thus lift the curtain of the past, and bring back its history, the record of its thought and feeling, how full of beauty is the diviner part of man's nature. In spite of all its weakness and folly, its ignorance and sin, it has blossomed forth into individualized characters of great beauty and perfection, and in revelations of wonderful truth and spirituality. Should we not become more humble and less arrogant as we learn thus of the revelations of divine truth given to all men in all ages? Should we not become more thankful as we learn of the certainty of inspiration in all times, more studious as we learn of the laws that govern the spiritual condition, and more hopeful as we learn of the power of beautiful facts and phenomena over philosophy and religion?

While the golden hue of the intellectual days of Athens and of Rome has dazzled the students of our colleges and schools, let us see in it the simplicity and beauty of divine inspiration, and thus we can bring the great representatives of the past, Pythagoras,

Plato, and Socrates, into the list of those of our own faith, and feel the friendly influence of their lives reaching even our own age and time.

Thus have Greece and Rome borne their testimony, and added glowing links to the chain of evidence that brightens as it winds down through the centuries.

LECTURE XIV.

CHINESE THEOSOPHY. — CONFUCIANISM.

An article in the August, 1887, number of the *North American Review* entitled, "Why am I a Heathen?" from the pen of an educated Chinaman, Wong Chin Foo, has been read and commented upon by perhaps millions of people all over the United States, and its circulation has been by no means confined to America. The article itself, though deeply interesting, is by no means remarkable from a literary point of view. The writer evinces no profound acquaintance with his subject; his reasons for remaining a "heathen" are quite commonplace; they are, nevertheless, of such a character as to deeply impress the average reader, and without discussing the actual literary merits of this singular effusion, we cannot restrain an expression of gratitude to the writer for the very concise and definite manner in which he has stated his reasons for upholding Confucianism and objecting to become a Christian. It may possibly be a surprise to some people to be told that Chinamen, as a class, are neither atheists nor idolaters, but believers in one Infinite God, in the immortality of the human soul, and in future rewards and punishments proportioned to the merits of all who receive them. To the unenlightened and untravelled

American or European the Chinaman is an idolater, paying homage to some grotesque and miserable fetish to be witnessed in a Joss house, and certainly the aspect of Chinatown and the Chinese in California is not always likely to dispel this illusion; but then, what can be said of the illiterate Roman Catholic peasantry of Europe, and their forms of devotion — of the adoration paid to wayside crosses and images of saints often appearing like children's tawdry dolls? The priests do not inculcate idolatry, and the most ignorant Romanist would indignantly repel the charge of idolatry if brought against him; but appearances, all must confess, foster rather than dispel the opinion of the uninstructed stranger. The Chinese religion sanctions idolatry no more than does the Christian. Confucius worshiped idols no more than Jesus; and though his day was five or six centuries earlier than that of Jesus, his teachings were in many instances identical in spirit with those of the great Galilean master. It may be interesting before proceeding further, to briefly review the life and teachings of Confucius and contrast them with those of Jesus.

The time when Confucius was born was one of those marked eras in the history of nations which invariably produce great and gifted men. The Jews were just returning to Palestine after the Babylonish captivity; the Greeks were triumphing over Xerxes, the Persian; thus the world was in a state of peculiar readiness for some great intellectual and moral luminary who should enforce the essential truths of all religions, and so put forward the fundamental principles of morality, that

government and the social order might be reconstructed on a higher base than previously.

It is singular that one so highly gifted and so eminently successful as Confucius should have given way to melancholy in his later years, and pronounced his mission a failure; but great souls are exceedingly sensitive, and their ideals so immeasurably higher than those of the populace around them, that what would be termed triumph by the majority seems almost defeat to them, and we may pertinently ask if ever during the physical lifetime of a seer or sage, he wins that glorious victory over prejudice and wrong which is his ultimately in unlimited degree? The temperament of Confucius was scholarly and sedate, yet there burned within him the most ardent and enthusiastic ambitions, not for his own aggrandizement, but for the elevation of his nation, and indeed the whole human family. It is well to note the precocity of many great heroes and heroines of history. Their boyhood or girlhood has usually been marked by some special streaks of brilliancy, and he whose career we are now considering was no exception to this rule; indeed he was one of its most forcible illustrations. At seventeen his biographers tell us he held the high office of inspector of grain, a position of trust and responsibility, and we are assured by Wong Chin Foo, in his article in the *North American Review*, that in conservative China offices are held only by those whose competency has led to their election or appointment; so we may feel sure Confucius must have been a singularly bright and capable boy to be promoted to such a station while so young in years. This ap-

pointment gave him the very opportunity he needed to show of what pure metal he was made. So conscientious and just was he in his every transaction that he won one of the highest marks of distinction a rising young man of business can possibly obtain. He was feared and detested by usurers, cheats, and merciless monopolists; he could neither be bought nor sold; integrity was the polar star of his life; honesty the only air in which he could breathe without suffocation. At nineteen, at which age he married, he enjoyed promotion to a much higher office, that of inspector-general of fields and herds, and in that superior place he continued to show in a marked degree those traits of manly excellence which had shone so conspicuously in him while he adorned a lower sphere. We may here take notice of the thoroughness with which a really great man does everything he essays to do at all. A great man's motto invariably is, "Whatever is worth doing at all, is worth doing well"; or he translates the Christian maxim, "Whatsoever your hands find to do, that do with all your might" into daily and hourly practice. All over the land, under the guidance of Confucius, agriculture was so improved that waste lands were rendered fertile, and the necessaries of life were everywhere cheapened and improved. Such faithful service to his country was not allowed to pass unnoticed; his fame increased, his reputation spread, till even at court his name was mentioned with respect and admiration.

His mother, whom he loved devotedly, and for whom he entertained a feeling akin to worship, passed from her mortal form while her beloved son was still a very

young man. Contrary to many despicable Eastern customs, which exemplify the degrading theory of woman's inferiority to man, Confucius so ordered the conduct of his mother's burial that no honor shown to his father's remains might be omitted at the interment of his mother. Whatever may have been the previous rites of burial among the Chinese, since his day it has been the unfailing custom in China to show equal respect to male and female departed. The words of Confucius on this subject are quoted as a maxim, "Those whom we have alike loved in life should not be separated in our respect in death." After his mother's passage to the unseen state, Confucius spent three whole years in retirement; giving up his public work and resigning his emoluments, he spent three of the best years of his life, from twenty-four to twenty-seven, in the study of truth, meditating on questions of immortal import to mankind. That very grief, which to him partook of the form of the sorest bereavement imaginable, opened his eyes to the Great Unseen; a business career no longer held any charms for him; the commonplaces of material existence seemed to him as nothing in comparison with those great questions of life and death which make the thoughtful man forget time and space as he strives to realize the stupendous facts of infinity and eternity. In the freshness of his bereavement his meditations were of a somber cast; it was only with great difficulty he could lay hold on the truth of immortality. Reared as he was in ancestor worship, he could but feel the influence of the spiritualistic ideas with which the mental air he breathed was

fully charged; still a vague unrest possessed him, and while he retained implicit faith and reposed his entire confidence in Deity, whom he called the Principle of Life, there was a vein of pessimism in his philosophy which tended to sadden its founder, and in after years to enervate his followers.

It may be instructive as well as interesting to inquire somewhat closely into the Confucian idea of God, which is without doubt a very exalted one, though possibly, in the eyes of some, slightly pantheistic. In a conversation said to have taken place between Confucius and one of the princes of his country later in his life he expresses himself thus: "Chang-Ty (the Chinese term for the Supreme Spirit) is the universal Principle of Life — the faithful source whence all things have proceeded. To show gratitude to heaven is man's first duty; to show gratitude to ancestors his second." He explained how, after having rendered thanks to the Universal Spirit from whom all things flow, our hearts naturally turn lovingly to those departed worthies and beloved teachers and friends through whose instrumentality our minds have been directed toward the Supreme and our feet turned into the path of obedience to divine commandments. Duty to God can never be separated from duty to man; gratitude to God is inseparable from gratitude to man; we never find a great and good man or woman in all the annals of history who is not noted for filial devotion and respect shown to the great and good who have gone before.

A feature of the doctrine of Confucius, which may seem to some to condone the vice of idolatry, is very

easily explained if we can comprehend the exceeding subtlety of his intellect and his deep spiritual consciousness of the omnipresence of the Infinite Being. He never discountenanced the symbolic rites and practices of his countrymen; on the other hand, he gave them the sanction of his approval, justifying them in words like the following: "Under whatever title man renders worship; whoever may be the apparent object of it, and of whatever nature may be the apparent ceremonies, it is always to Chang-Ty that one renders it, and it is Chang-Ty who is the object of veneration."

In reading O. B. Frothingham's "Life of Theodore Parker" we meet with passages in that great preacher's sayings when in conversation with Italian Catholic priests, strongly reminding us of the above quotation from Confucius. When Parker witnessed the devotions of the people at the shrines of their patron saints and listened to their intercessions, he calmly remarked that God probably cared little or nothing for the language in which petitions were couched, but everything for the state of mind and heart which led to prayers being offered at all. On one occasion he boldly said he did not think God would be offended if an honest though ignorant child should call the Eternal Parent St. Cecilia. The Roman Catholic priest to whom he made the remark was shocked, and said such views supported idolatry. How singular it seems that the very persons who are most addicted to seemingly idolatrous practices are the very ones who can see the least deeply into the spiritual truth they enshrine and hide. Probably this is due to the fact that those alone are highly gifted

with spiritual discernment who have outlived the mental condition for which such forms constitute needed pabulum. Confucius, twenty-four centuries before Parker, was as uncompromising and devout a theist as he, and the very comprehensiveness of his pure theism enabled him to find the true God everywhere, in everybody and everything, and thus make excuses for all imperfection, though crime was hateful in his sight, and vice a target at which he directed his sharpest and surest arrows.

In many respects Confucius might be called a religious Rationalist; natural instead of supernatural religion won his confidence; his mind was too large, his sympathies too universal to permit of his taking that contracted view of revelation so prevalent among orthodox Christians. His whole system being founded on a recognition of universal justice and impartiality, he could not escape the conclusion that all the nations of earth, and all men individually, are accepted of God in proportion to their uprightness.

Wong Chin Foo truly says, the Calvinistic idea of predestination, with its awful doctrine of election for some and reprobation for others, has no place in the Confucian philosophy. It must be carefully borne in mind that Confucius stands before the world as a philosopher rather than as a theologian. He never endeavored to form a religious sect; his whole aim and ambition was to save the state; and knowing, as all wise statesmen must, that a nation's security depends on its morality, he rendered sacred all secular ideas and duties, carrying practical religion into daily life and commercial enterprise, instead of allowing it to be re-

garded as a thing apart, to be brought into requisition one hour a day, or one day a week, while all the rest of the time can be devoted to purely material endeavors.

Religion, rightly defined, is the science of righteous living; and as rectitude is as necessary in the holder of a civil as an ecclesiastical office, a true philosophy must needs be theological (as was that of Plato), if theology be defined, as it is by able etymologists, to mean first and last the knowledge of divine truth. As all religious concepts have a more or less direct bearing on the affairs of every-day life, a statesman or man of business needs to be fully as religious as one whose profession permits him to style himself a reverend minister of the Gospel.

The mind of Confucius turning as it did to moral philosophy, and the supreme object of his life being the reduction of moral theory to practice as a safeguard and savior of the nation, he early abandoned his political and business career and devoted his time and strength solely to the interests of philosophy. Like many another hero of the Old World, though he had a glorious ideal before him, he was always directing his own gaze and that of others to an ideal past. History informed him of a time long past when the government was purer and the people holier than in his day; and forgetful of the proverb, "Distance lends enchantment to the view," he permitted his mind to revert too frequently to olden days. This tinged his thought with sadness. It fostered deep regret and often hindered the advancement of the very cause in which all his energies and sympathies were enlisted.

Being of an artistic turn of mind, refined in his tastes almost to the verge of fastidiousness, he would frequently withdraw from all associates and turn to music and the sister arts for rest and recreation; music (of which he was passionately fond) always delighted him. He also took great interest in literary style and matters of etiquette, and of the use of arms he was not ignorant. His relations with the unseen world were very intimate, but some of his sayings give rise to the opinion that he was more of a Positivist than a Spiritualist.

The best followers of Auguste Comte could heartily sympathize with such exclamations as "The world is open to me; what am I fitted for? What is my place? Shall I live for time or for the long future — for the common weal, or for my own narrow good?" He decided as all noble souls decide. The remonstrances of friends, who told him he was throwing himself away on philosophy and reformatory projects (difficult if not impossible to realize), weighed nothing with him. The most brilliant offers failed to entice him; he was desirous of sinking every personal ambition in unwearied labor for the general good. The "Ancient Doctrine" was his text. All his discourses might have been from the text, "Choose the old paths and walk in them," and as eulogists are apt to overestimate the characters of whom they speak, so Confucius threw a glamour of glory round the heads of the nation's ancestors and held up these halo-crowned worthies as though they were in fact almost more than mortals.

We notice a tendency in many reverent and grateful

minds to dwell exclusively upon the virtues of the past, totally ignoring its vices. In biblical exegesis this is too frequently the case; it is an error of the gravest type, as it supports pessimism more than all arguments combined. The grand old Hebrew Bible gives us no encouragement in this direction, as it proves its truthfulness, and the wisdom and foresight of its authors in no way so forcibly as in the attitude of impartial criticism it assumes toward patriarchs and prophets as well as common every-day men and women. The patriarchs and sages are not represented as perfect by any means. Their vices and frailties, even their crimes, are fully recorded, so we rise from a diligent perusal of Jewish Scripture, far more ready to thank God for the happy times in which we live and for our manifold blessings, than to sigh over a forfeited paradise in which purity and wisdom blazed in dazzling brightness, and ruled with undisputed sway.

Despite this criticism of the method and mental frontage of Confucius, we can but give our unquestioning sanction to the models he held up as examples to the populace. . . . The ancients, as he pictured them, were gods rather than men. Their historical virtues may have been fancied, but as ideals they were almost matchless. Supposing they were in some instances romantic personages to some extent or even evolved from the fertile fancy of Confucius himself, they were samples of the highest excellence, and in an exemplar we want to see virtue itself exhibited even though as in a romance lay figures may be introduced. Still the Confucian ideal of judicial administration was not perfect.

Certain of his maxims we had better avoid. Those we should avoid are indeed very few compared with those we would do well to adopt; but as he supports the theory of capital punishment as necessary for traitors, in order that social welfare be preserved, we can see at least one serious flaw in an otherwise almost perfect philosophy.

Speaking of office-holders he says, if they were inefficient or indifferent, remove them at once; but if dishonest morally or financially, execute them as traitors. Here we find one of the greatest blots in the recommendations of Confucius. His endorsement of capital punishment shows there is a rotten timber somewhere in his platform of principles. True, the professing Christian cannot take exception to this, for nowhere are executions more common than in avowedly Christian lands. The Christian church has always advocated and supported hanging for murder, and only recently we read of a horrid sensation in France over the guillotine; but it must be distinctly borne in mind that when Confucians execute criminals they are acting in harmony with the teachings of their most venerated leader, while Christians are guilty of a disgraceful violation of the law proclaimed by him whom they profess to regard, if they are orthodox, as incarnate Deity, and if they are unorthodox (Universalist or Unitarian for example), as the noblest specimen of manhood and brightest moral exemplar the world has ever seen.

Wong Chin Foo when he invites the Christians of America to come to Confucius should remember that if they adhere closely to the precepts of Jesus they can

gain nothing by transferring their allegiance to the great Chinese philosopher; and if it be objected that Christianity has been in existence over eighteen hundred years and has failed to bless the world to any appreciable extent, bloody wars and religious persecutions having characterized its advance everywhere, we must boldly and fairly meet the issue by denouncing popular Christianity as a system of usurpation, the name of Jesus having been made a cloak wherewith to cover the vilest atrocities and the most disgusting hypocrisy. The religion of Jesus and nominal Christianity are two very different things. The former is a simple gospel of universal charity, the latter a tissue of creeds and dogmas, many of them utterly false and terribly pernicious in their effects upon society. The gospels, however, afford no warrant for such dogmas, all of which were derived from mythology, not from the teachings of Jesus or the older sayings of the Hebrew prophets. Paul, not Jesus, was the founder of creedal Christianity, and he derived his materials largely from ancient Egyptian scriptures, with which his letters to the Corinthians prove his familiarity. His whole argument for the resurrection is based on Egyptian teaching and symbolism, and when he alludes to certain things being written in the Scriptures, we search in vain for them in the Old Testament, and scholars inform us the gospels were not then in existence. The Egyptian origin of many, though certainly not all of the doctrines and ceremonies of the prevailing Christian Church, can readily be proved by reference to history. Paul was a complex character; his was a very learned mind; as a reasoner his astuteness

was marvelous; but if the evangelists speak truly, his character was widely different from that of Jesus. He burned to make proselytes, while Jesus protested against proselytism, after the manner of Israelites generally. Jesus was a consistent but extremely progressive Jew, who never attacked the temple worship or the synagogue as an institution. His respect for the Mosaic law was unsurpassed, though he took exception to many Levitical injunctions, and showed little countenance to puerile Talmudic fables.

If Jesus were on earth to-day, his doctrines would find far more favor with progressive Jews than with orthodox Christians.

Jesus, like Confucius, was a political reformer as well as a moralist. He was by no means the "miracle worker" many people suppose him to have been, neither was he an illiterate man as many suppose; for though the secret source of his "letters" was a mystery to his countrymen, he displayed remarkable evidences of learning on many occasions; and when did a man create as much astonishment among the multitudes by knowing so much of "letters" as he did among the doctors at Jerusalem when only twelve? The historical element in the gospels shows us Jesus as a very lovely character. Ernest Renan has eulogized him none too highly, though we think Renan's criticisms a little too sentimental. We can detect fully as much power as sweetness in the character of Jesus. The phrase, "lovely Galilean vision," does not touch all sides of his character by any means, for he was one of the most rigid moralists the world has ever seen; even

Isaiah was never more severe in his denunciation of injustice than was Jesus; but with all his bold denunciation of error he preached love as the only savior of sinners. Once in a while he could dilate grandly on the terrible retribution awaiting the ungodly, but love was the key-note of all his sermons. Love with him was alpha and omega, and it is only in the thirteenth chapter of St. Paul's first epistle to the Corinthians, that that great apostle thoroughly presents the religion of Jesus in its native simplicity. James and John both interpreted Jesus better than Paul on the whole, though they may not have been Paul's equals in scholarship.

Luther was blind indeed when he became so carried away with Paul's doctrine of justification by faith as to reject the epistle of James, calling it an epistle of straw when it is really one of the finest, if not the very finest of all the epistles. Had Luther looked more deeply into the true nature of faith he would have seen that James was the most lynx-eyed of all the apostles, for his interpretation of faith chimes in exactly with the doctrine of Jesus, and is most true etymologically to the sources whence faith (Latin *fides*, which gives us the English word *fidelity*) is derived. We cannot contrast the doctrine of Jesus concerning faith with that of Confucius, for the two are one. Confucius extols rectitude; Jesus, faithfulness: and here if we have a distinction at all, it is without a difference, and therefore none in reality. What our Chinese friend Wong Chin Foo objects to, is the very thing we are never tired of attacking, and which we are frequently com-

pelled to rebuke, and that is the mischievous way in which blind belief is confounded with and substituted for genuine faith, which is a virtue, a moral excellence, certainly not a blind belief in ecclesiastical assumptions.

"He that believeth shall be saved, he that believeth not shall be condemned" (sometimes the harsher word *damned* is used) is a text which has led to the detestable inference that there is but a single step from the gallows to glory, if a criminal only repent at the eleventh hour; and by repentance is meant not reformation, but belief in vicarious atonement. Had that passage been always translated true to its original intent, our Chinese friend would have had no opportunity to enter his protest against the demoralizing doctrines of popular Christianity. For, had no liberties been taken with the original, and had the general tenor of "Christ's" teaching been taken into account, the text would read, he who is faithful (*i.e.* full of faith in its true sense) shall be saved, he who is unfaithful (faithless) shall be condemned. Here is common ground between Jew, Gentile, and undenominational teacher of ethics. Professor Huxley expresses unqualified admiration for the simple ethics of Judaism as expounded by Micah. Professor Tyndal admires the Decalogue and has frequently advocated the strict observance of the eighth commandment especially. Judaism is the purest of all the world's great religions, its professed doctrines constituting the foundation of all religions. Jesus was no apostate or renegade Jew; he may have been turned out of the synagogue, as many noble men have been,

when the synagogue has been mismanaged by ignorant and bigoted conservatives, as in the days of Spinoza in Germany; but if we are to acknowledge Jesus as "a teacher sent from God," especially if we are to see in him the greatest teacher who ever lived, as Christians claim him to have been, we must revert to first principles, and gladly and contentedly submit to obey the moral law given by Moses to the children of Israel, not indeed in all its literal severity as proclaimed by uncompromising sticklers for the letter, but in that deep and true sense in which it can be fulfilled in love.

We are constantly plied with questions relative to the treatment of criminals: this seems to indicate either that crime is on the increase, and therefore the popular mind is unusually exercised concerning it; or that a wave of merciful feeling is sweeping over the public that is so far changing it as to occasion a drift away from the old barbaric administrations of reproof. There can be but two lawful objects to be obtained by the enforcement of penalties, viz.: the reformation of the offender and the protection of society. We unhesitatingly declare that capital punishment neither reforms nor protects; it may have been lawful in a darker age, but eighteen hundred and fifty years ago the highest thought in Palestine was in advance of it, Jesus seeing nothing in a perfect fulfillment of the moral law which required the taking away of a human life, even the life of one who had slain his neighbor. He distinctly, and with great emphasis, repudiates the belief that God is the author of a retaliative policy: all retaliation he at-

tributes to certain men of old with whom he disagrees; yet he says he came not to destroy the law, but to fulfill it. The object of legislation is unchanging; its outward forms are subject to incessant alteration, for with the constant development of human intelligence, and particularly the moral sense, institutions once regarded as essential to the preservation of social order are frowned upon as not only useless, but inhuman. "An eye for an eye and a tooth for a tooth" was barbaric justice. No one could call it injustice, for it was exact retribution for the offense committed; one eye exchanged for one eye, one tooth as payment for one tooth, seems perfectly fair and harmonizes perfectly with that crude idea of compensation which possesses the spiritually untutored mind. But Jesus, seeing far more deeply into the essence of the moral law, knew such modes of carrying out the law of justice must inevitably result in a cruel enforcement of justice, untempered by mercy, and wherever love is absent, the reformatory and protective elements in just penalties are alike impossible.

The old prophecies, "whosoever sheddeth man's blood, by man shall his blood be shed," and "a life for a life" are references to the Oriental doctrine of Karma, upon which we have entered treating of Buddhism. To interpret prophecy as though it were commandment, leads to gross errors in administration; but only the humane and gentle are gifted with sufficient spiritual insight to discern the true meaning of such profound utterances as deal with the (to ordinary minds) insoluble mysteries of divine government.

Whenever Jesus is really appealed to as an authority by Christians, Christianity loses all its asperity; its contradictions are forgotten, its ecclesiastical savagery is replaced by love, and a fair and lovely vision of divine beneficence supplants the hideous spectacle of a religious inquisition. The cathedral at Seville, in Spain, in front of which, in the open square, bull fights are of common occurrence, is a scandal and disgrace to those who profess to worship Jesus, of sufficient magnitude to justify the harshest accusations by the most rabid opponents of the system. The horrors of the Spanish inquisition, whose blood-curdling details are so often rehearsed as arguments against Christianity, are indeed enough to repel any intelligent or humane Jew or "heathen" from a system under whose auspices such flagrant iniquities could possibly be sustained, and we hesitate not to say that recent persecutions of Jews in Russia and Poland have been vile enough to brand professedly Christian governments with the stigma of perpetual infamy. Yea, and the dealings of modern nations with the Orient, — opium forced upon the Chinese at the point of the bayonet by Christian soldiers. Missionaries, Bibles, ardent spirits, and hosts of dissolute practices, all sent together out to China by Christian emissaries, avowedly bent on the holy mission of sanctifying the heathen, cannot but create a fearful recoil against Christianity in the minds of the Chinese, while in this country so little is done to benefit the Chinamen that the thought of foreign missions must appear ludicrous in the extreme to the serene and placid follower of Confucius, who taught every citizen

to mind his own business, to value virtue more than gold, and to let well alone, instead of forever, with feverish haste, rushing after innovations, and living so restless a life that health, happiness, and morality are squandered in the idolatry of the god of gold.

Wong Chin Foo accuses Americans of worshiping the almighty dollar more than God, of building costly temples and other avowedly religious and philanthropic institutions, which they support at the expense of justice and benevolence; and in bringing forward such accusations he is doing what Jesus himself would commend, for surely no one who ever lived detested avariciousness more than he who told his followers not to be anxious concerning any material thing. Strange, indeed, to a "heathen" must be the anomalous spectacle of a people worshiping Jesus with their lips, and practically deserting his precepts with barefaced impudence. Against the religion of Jesus, Wong Chin Foo has not uttered a single word. In his eulogy of Confucius and the Chinese religion he has not betrayed himself into a single extravagance, but he has evidently failed to see wherein Jesus as a moral teacher surpassed Confucius, and may indeed have been that "star in the west" to which Confucius pointed, whose bright shining in days to come he eloquently foretold.

Having alluded to the pessimistic tendencies of the system of Confucius, and to his melancholy disposition, we do not feel it would be just to dismiss our theme without assigning what we feel to be, after all, the true reason for the sadness of the great Chinese sage. So lofty were his ideals, so keen his prophetic foresight,

that his spirit looked ahead across the vistas of ages, and saw the ultimate future not only of China, but of the world. The true greatness of all idealism consists in its prophetic inspiration. Realism is cold, lifeless, and inefficient, because it sees no future. Artistic creations are immortal; imitations are all short-lived. Quixotic schemes, Utopian projects, never desert us, because Don Quixote is ever a prophet, and Utopia is our future state of being.

All before us, not behind us, lies paradise without a serpent. The future of the world will witness the absence of every obnoxious beast, venomous reptile, poisonous tree, and contentious man; but the future is often the distant future, and he who thinks it immediate is terribly apt to be disheartened and die in despair of his darling hopes ever being fulfilled for humanity. Isaiah saw the possible future of the house of Israel, and the certain destiny of universal mankind. In his noblest flights of poetry time and distance are annihilated. He sees the whole earth in the coming days of glory, but never yet in the experience of the Jewish people have Isaiah's glorious prophecies been literally fulfilled, and Christianity has certainly been far from the realization of Isaiah's vision. Still Isaiah's words of hope and comfort have kept up the fainting spirits of exiled, persecuted Hebrews, when to be a Jew in Europe meant to be an outlaw, to dwell in a wretched ghetto apart from all the rest of mankind, and be a target at which the most envenomed arrows of hatred and cruel mendacity were perpetually hurled.

Jeremiah, on the other hand, though also a great

prophet, never rose to the sublimity of Isaiah, because he was the poet of complaint, while Isaiah was the poet of hope and jubilant exultation. Individual temperament has much to do with the view one takes of life; a restless, eager soul that cannot always feast upon the outlined glories of celestial mountains rising above the clouds in the far distance, falls into depression, often into despair, when darkness intercepts his view, and mists and shadows hide the mountains from his gaze. Confucius could never stand on the top of Mt. Pisgah and view the promised land as the sure and certain possession of his countrymen in his later days. He could not see beyond death, as Jesus or as Moses could. He was disheartened because of the length of time spent in the wilderness, and the smallness of the number of those who would undertake an exodus from Egypt at all. His countrymen had long remained in bondage to hoary errors; they, with characteristic Oriental conservatism, were slow to change. Not only was the distance great between them and the glorious goal ahead, but those who did attempt the march forward walked feebly and falteringly; they crept like the tortoise, while their leader wanted them to run like the hare, and they often turned backward; then when the true import and full significance of his mission was made known to them, many deserted his standard and grieved him with their apostacy for filthy lucre's sake. This was gall and wormwood to his spirit; it pained him deeply. When he was misinterpreted and reviled he never answered back in anger, but his heart was sore, and, with a gentle and pitiful contempt, he lost faith

in humanity, esteeming a people hardly worth saving if they would not save themselves.

We think no better simile of the efforts of Confucius can be shown us than the spectacle of a young, energetic man catching sight of a glorious range of mountains, from the snow-capped, light-crowned peaks of which a view of the most gorgeous and extensive scenery can be obtained. The day is fine, the air bracing, the sun brightly shining; it is early morn, the birds are just pouring forth their matin praise; the youth is strong and refreshed for labor, and so near seem the hills, he thinks he can gain not only their base, but reach their summits before nightfall. But, alas for him, he has altogether miscalculated the distance between him and them, and still further has he underrated the length of the journey from base to summit, and the exceeding difficulty of the way. Day after day and night after night go by; he wearies on the road, sinks to sleep one night with the mountains out of sight because beclouded with mist, and thinks at last that he has been a fool for his pains in striving to reach what must, after all, be but a mirage in the desert. After a sleep unusually profound and refreshing, he wakes to find them close at hand. He has traveled further than he knew in the days of mist and shadow, when their dim outlines were scarcely discernible, and at length, after days instead of hours of effort, he finds the mountains there in greater size and grandeur than any far-off prospect could reveal.

Confucius could never know how far along the road he had himself traveled, or how many others he had in-

duced to undertake the forward march, till the clearer light of immortality, after physical dissolution, awoke within him in that realm of revelation where his doubting but ever faithful spirit grasped with an unyielding grip the truth of optimism. A soul so noble could never have been disappointed after death, whatever set-backs he may have encountered on this side of Jordan. His closing hours were marked by peaceful resignation and tender, loving solicitude for the well-being of his country, yea, the world at large, though he made special efforts to secure the well-being of his own beloved children. No more loving father, no more powerful moralist, no more faithful man ever trod the earth: but he had not the all-conquering power of Jesus to abolish death and triumph so gloriously over its dominion as to make his death the door of hope to all who should read of it.

As to the moral and social condition of the Chinese Empire, there are two sides to every question. Wong Chin Foo is evidently a patriot, — in some senses a partisan, — and therefore not an altogether disinterested witness, but we believe him when he says crime is less frequent in China than in England and America. The much-lauded and decidedly overestimated civilization of the West loses much when its restless mammon-worship is contrasted with the reposeful stolidity of Eastern peoples. A careful comparison of Oriental religions, and a further acquaintance with the actual condition of Asiatics cannot but knock some of the conceit out of those pretenders to a monopoly of culture and revelation who calmly imagine Europe and

America terrestrial paradises, while Asia and Africa are to them purgatories, if not infernal dominions.

Without adopting the Christian name, we can end this lecture with the words, "Come to Jesus." We do not invite our readers to Christianity, but to that simple gospel of love proclaimed by its alleged founder. To Wong Chin Foo we do not say, Abandon Confucianism; for there is no Christian society he would be improved by joining; but we do say to him (and perhaps he does not need the advice — he may have already done so), Study carefully the ethics of the Sermon on the Mount, and you may become a missionary to Christians in their own land. You have been rather severe on the Unitarians, but scarcely too much so on any other denomination. Spiritualism, as it is at this time usually presented, might repel rather than attract you, and possibly Theosophy may be too mystical in its appearance to invite your examination. You evidently are desirous of seeing established in America a universal practical religion of good and noble deeds, without cant and without dissimulation. You can find in the ethics of Judaism, and also in the gospel utterances (which are, as Benjamin D'Israeli always said, but an amplification of the Hebrew religion) exactly the material you need to work upon. We are all deeply indebted to you for your scathing though merited tirade against hypocrisy, and trust the American people will so far follow your good advice as to live by all the good there is in the Confucian philosophy, and, not resting there, harmonize their lives with the yet more spiritual teachings of the prophet of Galilee.

Thus may they develop a truly theosophical religion, to which no Confucian, Brahman, Parsee, Buddhist, or any other Oriental need take the slightest exception; for Theosophy is free universal religion (not creedism) in the broadest meaning of the phrase.

LECTURE XV.

ELECTRICAL CHRISTIAN THEOSOPHY; ELECTRICITY THE BASIS OF LIFE; AN ELECTRIC CREED; ELECTRICAL THERAPEUTICS.

In approaching the subject of electricity in this age of marvelous and ever-multiplying electrical inventions and appliances, we are led to inquire whether, despite all the control which man is seemingly gaining over the electric fluid, electricity is not, after all, the sovereign master instead of the obedient servant. A very wonderful and truly theosophical book, "A Romance of Two Worlds," by Marie Corelli, continues to circulate widely all over America as well as in England, where it was originally published. The authoress is evidently a woman of sincere and noble convictions, and uses her facile pen and unusual ability as a novelist, to convey to the minds of her readers something like an adequate idea of the stupendous power inherent in a force about which so few really know anything. Dr. Molière of San Francisco, and other truly eminent physicians who do honor to the profession they adorn, are in exact agreement with Marie Corelli, in declaring it to be their conviction that electricity is the one only vital force in nature; that it can be gathered from the atmosphere and returned to the earth, but is never gen-

erated and never destroyed. Dr. Scott, whose various inventions have made his name known everywhere, no doubt tells a great truth through the instrumentality of a hair-brush, when he makes that common toilet accessory declare on its back, which holds a battery, "the germ of all life is electricity." To many who read these words, an idea is at once erroneously conveyed, that if this be so, there can be no spiritual basis of life, for electricity is generally regarded as a blind force utterly distinct from everything we can call mind, soul, or spirit. Such, however, is not the case; this subtle all-pervading force is in its essence purely spiritual, and flows through all the kingdoms and forms of nature as their life-giving principle, or nothing could exist. We cannot affirm that what we are accustomed to call electricity is other than a manifestation of spirit, a phenomenal display of the unitary life-principle which pervades the universe; it is indeed the sole agent employed by intelligence itself in its expressions through the varied and numberless fields of nature. As it is part of the object of this volume to review standard works bearing on Theosophy, in the broad acceptance of the word, we will here introduce extracts from "A Romance of Two Worlds," appending such comments of our own as we may find necessary to insure our readers' understanding of our own attitude to this extraordinary revelation, — for revelation it is; and a revelation, moreover, peculiarly timely when electricity is everywhere the subject of thought and experimentation. As we cannot do more than briefly allude to any one book, no matter how valuable its contents, owing to

our limited space, we shall present our readers with only such extracts from Marie Corelli's priceless contribution to literature as seem to us of special interest and importance to students of Theosophy, which means for us the all in all of spiritual revelation.

From the Introduction to the 50-cent edition of "A Romance of Two Worlds," published by Ivers & Co., New York, we extract the following sublime utterances: —

In spite of the doctrines of agnostics and materialists, there is a perpetual, passionate craving in the souls of many for that inward peace and absolute content which can only be obtained by a perfect faith in God and the coming Life Eternal. Materialism does not and can never still the hunger of the Immortal Spirit in man for those things divine, which are, by right, its heritage. Nothing on earth can soothe or console it — nothing temporal can long delight it — in time the best gifts the world can offer seem valueless; while one spark of God's own essence remains alit within us, it is impossible that here, on this limited plane of thought and action, we should ever be satisfied. I do not address myself to those who have forsaken all spirituality — who have made their cold adieux to God, and who, of their own free will and choice, lie down in dust and ashes, with foolish faces turned earthward and hidden from the light — to them I say pitifully, "Requiescat in pace!" for they are as though they were not. It is to those who feel the quick stirrings of a larger, grander life within them — who realize with love and eagerness the wonders of the world to come, and who gaze appealingly across the darkness of present things, striving to see, no matter how distantly, the first faint glimmer of the brightness that glitters beyond the grave — to these I speak, inadequately and feebly I know, yet with all my soul desiring to cheer them, as they climb from steep to steep of high thought and noble endeavor, onward and upward.

The "Romance" has since its appearance been made the subject of much discussion; and I, as its author, have had to submit to a great deal of cross-questioning concerning its theories. I have been

brought into contact with many peculiar phases of thought and feeling relating to occultism and clairvoyance, and people of all shades of opinion seek my acquaintance in the expectation of being initiated into something very strange and mysterious — let me say, something vulgarly melodramatic — concerning the spiritual world. Their disappointment is always extreme when they learn that my creed has its foundation in Christ alone, and that I date my spiritual growth in this world from that one Light, containing in itself both the divine and human essence of absolute power, wisdom and purity. "Only Christ!" is the look plainly expressed in their faces; and they turn from me altogether puzzled and dissatisfied. Were I to initiate them — or rather pretend to initiate them — into some new or old form of Buddhism — could I show them some poor trickery such as the vanishing of a box in the air, the turning of a red flower to white, or white to red, or any of the optical illusions practiced with such skill by native conjurers, I might easily be surrounded by disciples of "Occultism" — persons who are generally ready, nay, even eager, to be deceived. But "Only Christ!" — only the old, old story of Divine Love and Sacrifice! — how tame and trivial! No skipping about of chairs and tables — no "dematerialization of matter" — no jumping through a ceiling without making a hole in it — not even a sideboard possessed of voluntary volition — no excitement — no incipient madness — nothing but the well-worn doctrines of Christ which have been dinned into our ears from childhood — how shall anything new come of these?

Many have eagerly asked me: "How can we perform miracles?" "Can we see visions?" "How are we to cultivate the electric Spirit within us?" I have only one reply to make to these "searchers after the unseen": it is this — "With God all things are possible." Without Him, nothing is possible. The power of performing miracles, the gifts of healing and prophecy, and the ability to see beyond the things of this world, are all obtainable, but only through absolute faith in Christ. The smallest hesitation, the least grain of that insolent and foolish pride which dares to deny the very existence of the Creator, the faintest shadow of self-seeking or self-love, and the inner spiritual force is instantly paralyzed. It cannot be too strongly impressed on the minds of those interested in this

high question, that nothing temporal, however pleasant, brings any gratification or advantage to the Soul. While pent up in clay it is a cramped and prisoned creature, and unless fed with the divine and heating influences of unselfish love, unswerving faith, high aspirations and pure devotion, it starves and dwindles down to so feeble a flame that, when the body in which it has passed such a miserable existence perishes, it is forced to seek elsewhere for some fresh chance of development. I have explained this fully in the "Electric Creed" which, I may here observe, has been much commented upon, and by some deemed blasphemous — I know not why. Its tenets are completely borne out by the New Testament, which sacred little book, however, has much of its mystical and true meaning obscured nowadays through the indifference of those who read, and the apathy of those who hear. Sunday after Sunday its noble passages are drawled or droned forth by clergymen who have ceased to put any life or soul into their manner of utterance, and most of whom look upon their sacred vocation merely as a means of livelihood. Their congregations appear to listen, but in truth their thoughts are far away — they have "heard it so often," they murmur, with an apologetic yawn. The words, "Because iniquity shall abound, the love of many shall wax cold," fall on dull and inattentive ears: the people are unconscious that in themselves they are fulfilling that prophecy as well as this: "Seeing, they shall not see; and hearing, they shall not understand. . . ."

True spiritual progress and knowledge are shown in the cheerful, sincere, and wholesome life of the person possessing it, and in the encouraging and ennobling influence that life has on the lives of others. Moreover, it is displayed in the buoyancy and tireless energy of the body in which the beautiful, expanding, highly destined Spirit is for a time bidden to work — in the brightness and serenity of the eye, the absence of all depression, the contentment and tranquillity of the disposition and temper. Hypnotism, which is merely animal magnetism called by a new name, and which is nothing but a physical attraction of strong bodies brought to bear on weakly, diseased, or passive ones, has nothing whatever in common with what I may designate spiritual electric force. The professor of hypnotism is able on certain occasions to instil a thought into the mind of his patient, and force

him (or her — it is generally a feeble woman who is the subject practiced upon) to act upon it; pain may be soothed, and long trances may ensue, but this power is only temporary. The trance of hypnotism is a stupor, — in it the patient sees nothing worth remembering, even if he could remember, which he never does. This is a positive sign that hypnotism pertains to the material side of existence, and has nothing to do with the spiritual. Many persons — particularly women — who are highly nervous and in a debilitated condition of mind and body, imagine their state of chronic hysteria to be one of supernatural inspiration; and several such overwrought beings have been introduced to me as "wonderful spiritualists," whereas they are only sickly and morbid. *True Spiritualism is above all things healthy; it places the human being in a fearless, noble attitude toward both God and Man, and nothing but benefits can accrue from it. . . .*

The miracles of Christ were emanations of pitying love and entire unselfishness, performed solely for the benefit or relief of others, without ostentation or pretense at mystery.

I once asked an ardent Buddhist the reason of his preference for Buddhism to Christianity. He hesitated a little, then said: "Oh, I don't know! Anything for a change!" After this, who could doubt the sincerity of his convictions? Certainly, if ever there was a time for a new apostle of Christ to arise and preach His grandly simple message anew that time is now. *Such a one should belong to no Church, for in the multitude of churches and their differing and, unhappily, quarrelsome sects, Christ is crucified over and over again, and made to die a thousand shameful deaths.* The old forms of preaching do not move the minds of the present generation. There needs fresh fire, more touching eloquence, more earnestness of purpose. And the light of Science must be brought to bear on the New Testament, in which its glorious pages will grow bright with hitherto unguessed mystical meanings if humbly and prayerfully studied. *I have often wondered at the density of preachers who, in accordance with the established rule of their order, keep on telling their congregations to "save their souls," without making the slightest attempt to explain what the Soul is.* The people taken *en masse* are never brought to realize the fact of the imperishable inner Self

within each one of them — *that actual Self which claims as much and more sustenance than the outer body on which we spend such a superabundance of care — care which avails nothing at death, while the attention bestowed on the deathless part of us avails everything.* The world is growing surely tired of monotonous sermons on the old Jewish doctrine of original sin and necessary sacrifice. Most truly did Christ declare, "In vain do they worship Me, *teaching for doctrine the commandments of men.*"

And, as has been set forth in the "Electric Creed," Christ did not come to us as a Sacrifice, but as a means of close communication with God. *I consider it both horrible and sacrilegious to imagine that God, the Creator of Love and Beauty, could desire a bleeding victim as a sacrifice to appease His anger, and that Victim part of Himself imprisoned in human form — as if God could feel such an unworthy passion as anger! Sorrow, pity, desire to draw the love of even so small a part of His creation as this earth nearer to His Infinite Protection — these emotions are God-like, and are all displayed in the person of His Christ.* This is why I venture to say that the time has come for a new form of preaching, that shall show the Gospel to be one of Love, not Fear. Not because, coward-like, we are afraid to displease God, should we endeavor to purify our lives, but because we know and feel we have a spark of His essence in ourselves that attracts us to Him (and therefore to all goodness) by the force of pure Love alone. Not because we would shun future punishment or desire future joy, but because we know we are akin to Him and He to us, and in that marvelous affinity feel that we would rather perish forever than wrong by so much as a thought the Supremely Beloved. This, it seems to me, is Christianity as Christ meant it: Unselfish love for the Creator, the corresponding cord of which *must* be unselfish love for all he has created; love radiating like broad sunbeams everywhere without grudge or stint; love for one's fellow-creatures; love for the birds and flowers and all the wise and wonderful workings of nature; love, the first and best nourishment of the spirit within us, which, fed thus, responds like a vibrating harp string to the smallest hint from the Divine master-hand; love which looks beyond the veil of temporal things, and sees clearly with most bright and undazzled eyes; love which

is endowed with perfect faith, because, being part of God, it cannot doubt God's existence. And to the immortal spirit possessed of this love, all things are possible — all miracles, all gifts of healing and high influence. But without it all spiritual research is utterly useless. . . .

The distinguishing mark of the true Spiritualist is what I may call Self-rejection. Self stands on one side, as it were, and is no longer allowed to obscure the soul's view of the splendid universe to which it belongs. And I affirm, and will most ardently maintain, that in the teachings of Christ will be found all the secrets of occult science, all the keynotes of the myriad, upward-sounding scales of the highest *active* spirituality — spirituality that has nothing to do with a morbid imagination and a debilitated or diseased physical frame, but that, on the contrary, is strong and calm, useful and beneficial wherever it works; cheering, strengthening, encouraging, and ennobling all with whom it is brought in contact, and leaving men and women better, happier, and purer for its influence. Such spirituality, the outcome of the electric spirit of Divinity in man, corresponding to the supreme center of Divinity in the Creator, can see and converse with angels — can heal the sick and console the afflicted — can preserve health in the body and beauty in the face and form — can even retain youth much longer than materialists dream of — can meet misfortune as though it were joy, and can triumph in death, knowing Death to be but this world's name for Life.

The idea of Eternity, as depicted in the "Electric Ring encompassing God's World" contained in that part of the "Romance" called "A Miniature Creation," has been for the most part passed over by those who have reviewed my book in the columns of the press, and it is to this I wish briefly to draw the attention of my readers. The Ring is described as *perpetually creative and perpetually absorbent*. Planets are from time to time drawn within it and again cast forth from it, and of this tremendous electric Force there can be no end, inasmuch as it is the outer circle or atmosphere of the Central Planet of all planets wherein the Creator has His being. The theory is simple, yet by it all the gigantic and minute marvels of the universe are made easy of comprehension —

as easy as the explanation of the main-spring of a watch, though an untutored savage would find a watch most difficult to understand. But to the mechanician who has put the watch together and knows how to wind it up, there is no mystery in the seemingly intricate work; and we, who consider ourselves wise, especially when we are called scientists — we who, in the insolent littleness of our limited thought, sometimes presume to dismiss the Creator as no part of His creation — we shall in the hereafter wake up from the troubled dream we call living, to the fact that the great Chronometer of the Universe is quite a simple thing — so simple that we shall wonder at ourselves for not reading its apparent secret before. As the wise king wrote: "The thoughts of mortal men are miserable, and their devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright the things that are upon earth, and with labor do we find the things that are before our eyes; but the things that are in heaven who hath searched out? Except *Thou* give wisdom and *send Thy Holy Spirit from above*."

I have lately been accused by a leading critic of "imagining a new heaven and earth, and passionately flinging them in the teeth of an obstinate reality that will not conform to them." But I have imagined no theory of which the starting-point cannot be found in the Scriptures, and the only "obstinate reality" I am aware of in this world is death, to which, undoubtedly, all things must conform. Therefore I hope I do "passionately fling into the teeth of *that* obstinate reality" my glad, grateful, and full belief in the future existence — the coming life of perfect joy, love, and beauty — a life which alone is worth working for, hoping for, praying for, — and compared to which, in my eyes at least, this earth seems but a sort of eclipse — a black disk, obscuring for a time the desired and desirable sunlight — a passing cloud, the movement of which I note with a certain impatience, accepting its shadow, as it falls on my soul, not as an "obstinate reality," but simply as shadow through which sometimes — by the way of the Cross — the light of the veiled Glory shines.

MARIE CORELLI.

The following equally beautiful, powerful, and exceedingly apposite words at this juncture in the world's thought are from the Prologue : —

We live in an age of universal inquiry, *ergo* of universal skepticism. The prophecies of the poet, the dreams of the philosopher and scientist, are being daily realized — things formerly considered mere fairy-tales have become facts — yet, in spite of the marvels of learning and science that are hourly accomplished among us, the attitude of mankind is one of disbelief. "There is no God!" cries one theorist; "or if there be one, *I* can obtain no proof of His existence!" "There is no Creator!" exclaims another. "The Universe is simply a rushing together of atoms." "There can be no Immortality," asserts a third. "We are but dust, and to dust we shall return." "What is called by idealists the Soul," argues another, "is simply the vital principle composed of heat and air, which escapes from the body at death, and mingles again with its native element. A candle when lit emits flame; blow out the light, the flame vanishes — where? Would it not be madness to assert the flame immortal? Yet the soul, or vital principle of human existence, is no more than the flame of a candle."

If you propound to these theorists the eternal question WHY? — why is the world in existence? why is there a universe? why do we live? why do we think and plan? why do we perish at the last? — their grandiose reply is, "Because of the Law of Universal Necessity." They cannot explain this mysterious Law to themselves, nor can they probe deep enough to find the answer to a still more tremendous WHY — namely, *Why* is there a Law of Universal Necessity? — but they are satisfied with the result of their reasonings, if not wholly, yet in part, and seldom try to search beyond that great vague vast Necessity, lest their finite brains should reel into madness worse than death. Recognizing, therefore, that in this cultivated age a wall of skepticism and cynicism is gradually being built up by intellectual thinkers of every nation against all that treats of the Supernatural and Unseen, I am aware that my narration of the events I have recently experienced will be read with incredulity. At a time when the great empire of the Christian

Religion is being assailed, or politely ignored by governments and public speakers and teachers, I realize to the fullest extent how daring is any attempt to prove, even by a plain history of strange occurrences happening to one's self, the actual existence of the Supernatural around us; and the absolute certainty of a future state of being, after the passage through that brief soul-torpor in which the body perishes, known to us as Death.

In the present narration, which I have purposely called a "romance," I do not expect to be believed, as I can only relate what I myself have experienced. I know that men and women of to-day must have proofs, or what they are willing to accept as proofs, before they will credit anything that purports to be of a spiritual tendency, — something startling — some miracle of a stupendous nature, such as according to prophecy they are all unfit to receive. Few will admit the subtle influence and incontestable, though mysterious, authority exercised upon their lives by higher intelligences than their own — intelligences unseen, unknown, but felt. Yes! felt by the most careless, the most cynical; in the uncomfortable prescience of danger, the inner forebodings of guilt — the moral and mental torture endured by those who fight a protracted battle to gain the hardly-won victory in themselves of right over wrong — in the thousand and one sudden appeals made without warning to that compass of a man's life, Conscience — and in those brilliant and startling impulses of generosity, bravery, and self-sacrifice which carry us on, heedless of consequences, to the performance of great and noble deeds, whose fame makes the whole world one resounding echo of glory — deeds that we wonder at ourselves even in the performance of them — acts of heroism in which mere life goes for nothing, and the Soul for a brief space is pre-eminent, obeying blindly the guiding influence of a something akin to itself, yet higher in the realms of Thought.

We have not space to review the amazing story which follows the truly remarkable introduction of which the foregoing extracts give a good idea. The authoress proceeds to relate how the heroine of the romance

was completely restored to health from a condition of extreme and protracted debility by spiritual electric methods. The narrative is delightfully told, and carries the reader with it from first to last. The scenes are laid first in Italy, then in Paris. In Paris the heroine meets a wonderful electrician, by name "Heliobas," who lives in a beautiful house fitted up with every conceivable electrical appliance for health, comfort, and beauty. His only sister, to whom he is tenderly attached, lives with him. Between her and Marie Corelli's charming heroine a warm friendship springs up, which continues to increase till the gifted "Zara" passes to the invisible world. Her exit from the mortal body is electric, as everything of importance is throughout the story. After her departure from the mortal form, she shows herself in immortal beauty to her sorrow-stricken friend, who, immediately after the vision, carries tidings to Heliobas, who is being misjudged and cruelly insulted by a man of the world, who had been an unwelcome aspirant for Zara's hand in marriage, and who, after her tragic transition, heaped reproaches upon the noble and faithful brother, between whom and his sister nothing but the most loyal and loving confidence had ever existed.

As might be expected in a work of such exceptionally pure tone and ennobling sentiment as "A Romance of Two Worlds," the young lady who had been the recipient of a message from her ascended friend, succeeded by the sheer force of spiritual truth and dignity to quell all disturbance, and make peace between the two men, one of whom was so sorely tried, the other so

unspeakably exasperating. We affirm such incidents are true to life, in our own experience, though but rarely we have met grand natures whose royalty of soul and spiritual conquest over usual earthly limitations made them invincible when standing for right, protesting against error. Skeptics who know nothing of consecration to high ideals may laugh to scorn the testimony of the ages to the invincible power of right when supremely trusted in, and courageously upheld, as those who know not what real prayer means may revile that potent agent of spiritual strength and consolation, which is an incessant and most faithful source of lasting good to those who employ it; but, despite the mockery of the profane and the cynicism of the contemptuous, in the midst of humanity to-day, spiritual works are putting to shame all the devices of iniquity, and the true spiritual worker, be it ever remembered, may be a strong man, a delicate woman, or a little child. Power belongs not to coarse animal organisms which generate in copious measure what is generally and appropriately termed *animal magnetism*, — a physical force possessed by beasts as well as men, — but to a force beyond all physical discernment or discovery, the power of the electric spirit of divinity in man; when this is acknowledged and brought into requisition, the mysteries of Christian Science, Mind Healing, etc., etc., will all be made plain, and the excellences of opposing systems be found in the truth that not what a person *believes* or *professes*, but what he *is*, enables him to accomplish whatever good he works for humanity in seemingly mysterious ways. Teaching is always useful;

those who proclaim truth, even if they live it not, are intellectual benefactors of the race, for they are ventilating knowledge, and thereby assisting inquiring minds that need a ministry which appeals to reason; but those who would be practically, personally endowed with healing grace must live continually so as to cultivate the divine and overcome the animal within them. This essential truth runs through all Marie Corelli's writings, entitling her to high rank as a spiritual helper of mankind.

We will now present our readers with some extracts from "The Electric Creed" which the heroine received in manuscript as a gift from Heliobas: —

From all Eternity God, or the *Supreme Spirit of Light*, existed, and to all Eternity He will continue to exist. This is plainly stated in the New Testament thus: "God is a *Spirit*, and they that worship Him must worship Him *in spirit* and in truth."

He is a Shape of pure Electric Radiance. Those who may be inclined to doubt this may search the Scriptures on which they pin their faith, and they will find that all the visions and appearances of the Deity there chronicled were electric in character.

As a poet forms poems, or a musician melodies, so God formed by a Thought the Vast Central Sphere in which He dwells, and peopled it with the pure creations of His glorious fancy. And why? Because, being pure Light, He is also pure Love; the power or capacity of Love implies the necessity of Loving; the necessity of loving points to the existence of things to be loved — hence the secret of creation. From the ever-working Intelligence of this Divine Love proceeded the Electric Circle of the Universe, from whence are born all worlds.

This truth vaguely dawned upon the ancient poets of Scripture when they wrote: "Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light. And there was light."

These words apply *solely* to the creation or production of *our own Earth*, and in them we read nothing but a simple manifestation of electricity, consisting in a *heating passage of rays* from the Central Circle to the planet newly propelled forth from it, which caused that planet to produce and multiply the wonders of the animal, vegetable, and mineral kingdoms which we call Nature.

Let us now turn again to the poet-prophets of Scripture: "And God said, Let us make man in our image." The word "*our*" here implies an instinctive idea that God was never alone. This idea is correct. Love cannot exist in a chaos; and God by the sheer necessity of His Being has forever been surrounded by radiant and immortal Spirits emanating from His own creative glory — beings in whom all beauty and all purity are found. In the *images*, therefore (only the *images*), of these Children of Light and of Himself, He made Man — that is, He caused the Earth to be inhabited and *dominated* by beings composed of Earth's component parts, animal, vegetable, and mineral, giving them their superiority by placing within them His "*likeness*" in the form of an *electric flame* or *germ* of spiritual existence combined with its companion working-force of *Will-power*.

Like all flames, this electric spark can either be fanned into a fire or it can be allowed to escape into air — *it can never be destroyed*. It can be fostered and educated till it becomes a living Spiritual Form of absolute beauty — an immortal creature of thought, memory, emotion, and working intelligence. If, on the contrary, it is neglected or forgotten, and its companion Will is drawn by the weight of Earth to work for earthly aims alone, then it escapes and seeks other chances of development in *other forms* on *other planets*, while the body it leaves, *supported only by physical sustenance drawn from the earth on which it dwells*, becomes a mere lump of clay *animated by mere animal life solely*, full of inward ignorance and corruption and outward incapacity. Of such material are the majority of men composed *by their own free will and choice*, because they habitually deaden the voice of conscience and refuse to believe in the existence of a spiritual element within and around them.

To resume: the Earth is one of the smallest of planets; and not only this, but, from its position in the Universe, receives a less

amount of direct influence from the Electric Circle than other worlds more happily situated. Were men wise enough to accept this fact, they would foster to the utmost the germs of electric sympathy within themselves, in order to form a direct communication, or system of attraction, between this planet and the ever-widening Ring, so that some spiritual benefit might accrue to them thereby. But as the ages roll on, their chances of doing this diminish. The time is swiftly approaching when the invincible Law of Absorption shall extinguish Earth as easily as we blow out the flame of a candle. True, it may be again reproduced, and again thrown out on space; but then it will be in a new and grander form, and will doubtless have more godlike inhabitants. . . .

Christ's death was not a sacrifice; it was simply a means of confidence and communion with the Creator. A sinless Spirit suffered to show us how to suffer; lived on earth to show us how to live; prayed to show us how to pray; died to show us how to die; rose again to impress strongly upon us that there was in truth a life beyond this one, for which He strove to prepare our souls. Finally, by His re-ascension into Heaven He established that much needed electric communication between us and the Central Sphere.

It can be proved from the statements of the New Testament that in Christ was an Embodied Electric Spirit. From first to last His career was attended by *electric phenomena*, of which eight examples are here quoted; and earnest students of the matter can find many others if they choose to examine for themselves.

1. The appearance of the Star and the Vision of Angels on the night of His birth. The Chaldeans saw His "star in the east," and they came to worship Him. The Chaldeans were always a learned people, and electricity was an advanced science with them. They at once recognized the star to be no new planet, but simply a star-shaped flame flitting through space. They knew what this meant. Observe, too, that they had no doubts upon the point; they came "*to worship Him*," and provided themselves with gifts to offer to this radiant Guest, the offspring of pure Light. The vision of the angels appearing to the shepherds was simply a joyous band of the Singing Children of the Electric Ring, who out of pure interest and pleasure floated in sight of Earth, drawn thither partly by the

already strong attractive influence of the Radiance that was imprisoned there in the form of the Babe of Bethlehem.

2. When Christ was baptized by John the Baptist, "*the heavens opened.*"

3. The sympathetic influence of Christ was so powerful that when He selected His disciples, He had but to speak to them, and at the sound of His voice, though they were engaged in other business, "*they left all and followed Him.*"

4. Christ's body was charged with electricity. Thus he was easily able to heal sick and diseased persons by a touch or a look. The woman who caught at His garment in the crowd was cured of her long-standing ailment; and we see that Christ was aware of His own electric force by the words He used on that occasion: "*Who touched Me? For I feel that some virtue is gone out of Me*" — which is the exact feeling that a physical electrician experiences at this day after employing his powers on a subject. The raising of Jairus's daughter, of the widow's son at Nain, and of Lazarus, were all accomplished by the same means.

5. The walking on the sea was a purely electric effort, *and can be accomplished now by any one* who has cultivated sufficient inner force. The sea being full of electric particles will support anybody sufficiently and similarly charged — the two currents combining to procure the necessary equilibrium. Peter, who was able to walk a little way, lost his power directly his will became vanquished by fear — because the sentiment of fear disperses electricity, and being a purely *human* emotion, does away with spiritual strength for the time.

6. The Death of Christ was attended by electric manifestations — by the darkness over the land during the Crucifixion; the tearing of the temple veil in twain; and the earthquake which finally ensued.

7. The Resurrection was a most powerful display of electric force. It will be remembered that the angel who was found sitting at the entrance of the empty sepulcher "had a countenance like *lightning*," *i.e.* like electric flame. It must also be called to mind how the risen Christ addressed Mary Magdalene: "*Touch Me not*, for I am but newly risen!" Why should she not have touched

Him? Simply because His strength then was the strength of concentrated in-rushing currents of electricity; and to touch Him at that moment would have been for Magdalene instant death by lightning. This effect of embodied electric force has been shadowed forth in the Greek legend of Apollo, whose glory consumed at a breath the mortal who dared to look upon him.

8. The descent of the Holy Ghost, by which term is meant an ever-flowing current of the inspired working Intelligence of the Creator, was purely electric in character: "Suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them *cloven tongues like as of fire*, and sat upon each of them." It may here be noted that the natural electric flame is *dual* or "cloven" in shape.

For those who have once become aware of the existence of the Central Sphere and of the Electric Ring surrounding it, and who are able to realize to the full the gigantic as well as minute work performed by the electric waves around us and within us, there can no longer be any doubt as to all the facts of Christianity, as none of them, *viewed by the electric theory*, are otherwise than in accordance with the Creator's love and sympathy with even the smallest portion of His creation.

Why then, if Christianity be a Divine Truth, are not all people Christians? As well ask, if music and poetry are good things, why all men are not poets and musicians. Art seeks art; in like manner God seeks God — that is, He seeks portions of His own essence among His creatures. Christ Himself said, "Many are called, but few are chosen"; and it stands to reason that very few souls will succeed in becoming pure enough to enter the Central Sphere without hindrance. Many, on leaving Earth, will be detained in the Purgatory of Air, where thousands of spirits work for ages, watching over others, helping and warning others, and in this unselfish labor succeed in raising themselves, little by little, higher and ever higher, till they at last reach the longed-for goal. It must also be remembered that not only from Earth but from *all worlds*, released souls seek to attain final happiness in the Central Sphere where God is; so that, however great the number of those that are

permitted to proceed thither from this little planet, they can only form, as it were, one drop in a mighty ocean. . . .

Regarding the Electric Theory of Religion, it is curious to observe how the truth of it has again and again been dimly shadowed forth in the prophecies of Art, Science, and Poesy. The old painters who depicted a halo of light round the head of their Virgins and Saints did so out of a correct impulse which they did not hesitate to obey.[1] The astronomers who, after years' study, have been enabled to measure the flames of the burning sun, and to find out that these are from two to four thousand miles high, are nearly arrived at the conclusion that it is a world in a state of conflagration, in which they will be perfectly right. Those who hold that this Earth of ours was once self-luminous are also right; for it was indeed so when first projected from the Electric Ring. All art, all prophecy, all poesy, should therefore be accepted eagerly and studied earnestly, for in them we find *electric inspiration*, out of which we are able to draw lessons for our guidance hereafter. The great point that scientists and artists have hitherto failed to discover is the existence of the Central Sphere and its Surrounding Electric Circle. Once realize these two great facts, and all the wonders and mysteries of the Universe are perfectly easy of comprehension.

In conclusion, I offer no opinion as to which is Christ's Church, or the Fountain-head of Spirituality in the world. In all Churches errors have intruded through unworthy and hypocritical members. In a crowded congregation of worshipers there may perhaps be only one or two who are free from self-interest and personal vanity. In Sectarianism, for instance, there is no shred of Christianity. Lovers of God and followers of Christ must, in the first place, have perfect Unity; and the bond uniting them must be an *electric* one of love and faith. No true Christian should be able to hate, despise, or envy the other. . . .

Now I beseech the reader of this manuscript to which I, Heliobas, append my hand and seal, to remember and realize earnestly

[1] An impulse which led them vaguely to foresee, though not to explain, the electric principle of spiritual life.

the following invincible facts: first, that God and His Christ *exist;* secondly, that while the little paltry affairs of our temporal state are being built up as crazily as a child's house of cards, the huge Central Sphere revolves, and the Electric Ring, strong and indestructible, is ever at its work of production and re-absorption; thirdly, that every thought and word of *every habitant on every planet* is reflected in lightning language before the Creator's eyes as easily as we receive telegrams; fourthly, that this world is *the only spot in the Universe* where His existence is actually questioned and doubted. And the general spread of modern positivism, materialism, and atheism, is one of the most terrific and meaning signs of the times. The work of separating the wheat from the chaff is beginning. Those who love and believe in God and Spiritual Beauty are about to be placed on one side; the millions who worship Self are drawing together in vast opposing ranks on the other; and the moment approaches which is prophesied to be "as the lightning that lighteneth out of the one part under heaven, and shineth even to the other part." In other words, the fiery whirlpool of the Ring is nearly ready to absorb our planet in its vortex; and out of all who dwell upon its surface, how many shall reach the glorious Central World of God? Of two men working in the same field, shall it not be as Christ foretold — "the one shall be taken and the other left"?

Friend, Pupil, Reader! Whoever thou art, take heed and foster thine own soul! For know that nothing can hinder the Immortal Germ within us from taking the form imposed upon it by our *Wills.* Through Love and Faith, it can become an Angel, and perform wonders even while in its habitation of clay; through indifference and apathy, it can desert us altogether and forever; through mockery and blasphemous disbelief, it can sink into even a lower form than that of a snake or toad. In our own unfettered hand lies our eternal destiny. Wonderful and terrible responsibility! Who shall dare to say we have no need of prayer? . . .

In making extracts from books we cordially recommend for perusal, we do not, of course, pledge ourselves

in the slightest degree to an endorsement of all they contain. Our view of literature is substantially that taken by Matthew Arnold, which is in effect, that it is a good thing to read a great deal so as to get acquainted as much as possible with the best thoughts of the best thinkers which have found their way into literature. This acquaintance the great essayist and critic calls "culture." Now, in reviewing "The Electric Creed" as a whole, or even such portions of it as we have given in this chapter, we might easily question many of the views therein put forward; but as it does not claim to be an infallible document, had we not better leave each reader to consider and criticise it for himself or herself, without attempting to analyze fully all its stupendous claims? As no human mind can possibly form an ultimate idea of Deity, some may reasonably take mild exception to some of the expressions concerning God; but are we not obliged to clothe our best spiritual conceptions in a proximate language, which may be called (again agreeing with Matthew Arnold) not the exact language of science, but the fluid language of poetry?

One of the grandest poems ever written, —

> "O thou Eternal One whose presence bright
> All space doth occupy, all motion guide," —

introduces the expression,

> "Though worthless our conceptions are of Thee,"

at the very time when he is pouring forth his very soul in an ardent tribute of praise to the Eternal One, concerning whose perfect goodness, as well as absolute being, he entertains no doubt. Let us not, then, permit

a spirit of carping criticism to possess us, till we spurn as false or ridiculous that which is after all the best accommodation of truth possible to our weak understanding. How few there are who can afford to dispense with every outward symbol; nearly every one we meet requires something tangible to lay hold upon; the absolute eternal infinite seems too remote to meet the finite needs of those who dwell amid countless limitations, and are themselves far less than infinite. Our experience has taught us, and is daily teaching us more and more decidedly, that those who are first to cry out against a sublime metaphor, or exalted symbol, make unto themselves idols of the crudest type; thus we gladly welcome as a real help to all who seek ennobled views of life, anything and everything that supplants a sordid image with a sublime one.

Madame Blavatsky said many years ago in "Isis Unveiled," that she had gazed on Gustave Doré's wonderful picture of the Trinity, feeling all the while that the awful silent chaos in the background spoke more of the eternal than the three quite ordinary, though exceedingly well executed figures intended to represent Father, Son, and Holy Spirit. Does not the litany of the Church of England, which is also the litany of the Episcopal Church in America, address three persons — and one God? Who and what is the one God beyond the three persons, but the nameless ineffable Para-Brahm of Oriental Theosophy?

With reference to the idea of Christ so stoutly maintained in "The Electric Creed," it is one of those great ideas which must ever transcend every attempt at

explicit definition. In the exquisite model of divine humanity presented by the Christian evangelists we recognize a faultless type of man: yes, *faultless;* we reiterate the word despite all the puerile attempts made by the learned and illiterate alike to find flaws in the matchless character of the world's greatest Saviour. The pattern life is perfect, as we should all find out did we attempt to make it the model of our own. We may insult the loftiest ideal of manly purity as much as we will, but ever to our own detriment, for the world to-day is sick, sad, and sinful just to the extent of its departure from the perfect model exhibited in the New Testament. We care nothing for genealogies and other doubtful points, but we will stand for the unanswerable truth that were the exact precepts of Jesus made the foundation of all our conduct, the world would soon become the lovely paradise it never can be till this is the rule of action. Count Tolstoi, the eminent Russian philanthropist, has said none too much, and spoken none too strongly on this subject, and while we do not commit ourselves, by any means, to all his theories of political economy, many of which are no doubt better adapted to Russia than to other countries, we do endorse to the full every word he has written concerning the gospels as containing a rule of life, which, if exactly followed, would redress all wrongs, and bring the entire human family into perfect harmony in all its members.

As it would be quite useless for us to endeavor to review this marvelous electric philosophy in detail without occupying at least a volume, and knowing at the

same time that no words of ours can set it forth as fascinatingly as it is proclaimed in the book under review, we will here introduce a few more choice extracts from the "Romance."

The following is a very greatly curtailed account of one of the most striking spiritual experiences we have ever encountered in literature or heard from human lips; the scientific views it advances must be of interest to all who would study the objects of life. Before the heroine's spiritual voyage through space, this conversation takes place between her and Heliobas: —

"I have a few serious things to say to you before you leave me on your celestial journey."

I trembled slightly, but took the chair he pointed out to me — a large easy-chair in which one could recline and sleep.

"Listen," continued Heliobas; "I told you, when you first came here, that whatever I might do to restore you to health, you would have it in your power to repay me amply. You *are* restored to health; will you give me my reward?"

"I would and will do anything to prove my gratitude to you," I said earnestly. "Only tell me how."

"You are aware," he went on, "of my theories respecting the Electric Spirit or Soul in Man. It is progressive, as I have told you — it begins as a germ — it goes on increasing in power and beauty forever, till it is great and pure enough to enter the last of all worlds — God's world. But there are sometimes hindrances to its progression — obstacles in its path, which cause it to recoil and retire a long way back — so far back occasionally that it has to commence its journey over again. Now, by my earnest researches, I am able to study and watch the progress of my own inner force or soul. So far, all has been well — prayerfully and humbly I may say I believe all has been well. But I foresee an approaching shadow — a difficulty — a danger — which, if it cannot be repelled or passed in some way, threatens to violently push

back my advancing spiritual nature, so that, with much grief and pain, I shall have to recommence the work that I had hoped was done. *I* cannot, with all my best effort, discover *what* this darkening obstacle is — but *you*, yes, *you*" — for I had started up in surprise — "you, when you are lifted up high enough to behold these things, may, being perfectly unselfish in this research, attain to the knowledge of it, and explain it to me when you return. In trying to probe the secret for myself, it is of course purely for my own interest; and *nothing clear, nothing satisfactory can be spiritually obtained, in which selfishness has ever so slight a share.* You, if indeed I deserve your gratitude for the aid I have given you — you will be able to search out the matter more certainly, being in the position of one soul working for another. Still, I cannot compel you to do this for me — I only ask, *will* you?"

His entreating and anxious tone touched me keenly; but I was amazed and perplexed, and could not yet realize what strange thing was going to happen to me. But whatever occurred I was resolved to give a ready consent to his request; therefore I said firmly: —

"I will do my best, I promise you. Remember that I do not know, I cannot even guess where I am going, or what strange sensations will overcome me; but if I am permitted to have any recollection of earth at all, I will try to find out what you ask."

Heliobas seemed satisfied, and rising from his chair, unlocked a heavily bound iron safe. From this he took a glass flask of a strange, ever-moving, glittering fluid, the same in appearance as that which Raffaelo Cellini had forbidden me to drink. He then paused and looked searchingly at me.

"Tell me," he said in an authoritative tone, "tell me *why* you wish to see what to mortals is unseen? What motive have you? What ulterior plan?"

I hesitated. Then I gathered my strength together and answered decisively: —

"I desire to know why this world, this universe, exists; and I also wish to prove, if possible, the truth and necessity of religion. And I think I would give my life, if it were worth anything, to be certain of the truth of Christianity."

Heliobas gazed in my face with a sort of half-pity, half-censure.

"You have a daring aim," he said slowly, "and you are a bold seeker. But shame, repentance, and sorrow await you where you are going, as well as rapture and amazement. '*I would give my life, if it were worth anything.*' That utterance has saved you — otherwise to soar into an unexplored wilderness of spheres, weighted by your own doubts and guided solely by your own wild desires, would be a fruitless journey."

I felt abashed as I met his steady scrutinizing eyes.

"Surely it is well to wish to know the reason of things?" I asked, with some timidity.

"The desire of knowledge is a great virtue, certainly," he replied; "it is not truly felt by one in a thousand. Most persons are content to live and die, absorbed in their own petty, commonplace affairs, without troubling themselves as to the reasons of their existence. Yet it is almost better, like these, to wallow in blind ignorance than wantonly to doubt the Creator because He is unseen, or to put a self-opinionated construction on His mysteries because He chooses to vail them from our eyes."

"I do not doubt!" I exclaimed earnestly, "I only want to make sure, and then perhaps I may persuade others."

"You can never compel faith," said Heliobas calmly. "You are going to see wonderful things that no tongue or pen can adequately describe. Well, when you return to earth again, do you suppose you can make people believe the story of your experiences? Never! Be thankful if you are the possessor of a secret joy yourself, and do not attempt to impart it to others, who will only repel and mock you."

"Not even to one other?" I asked hesitatingly.

A warm, kindly smile seemed to illuminate his face as I put this question.

"Yes, to one other — the other half of yourself — you may tell all things," he said. "But now, no more converse. If you are quite ready, drink this."

He held out to me a small tumbler filled with the sparkling, volatile liquid he had poured from the flask. For one moment my

courage almost forsook me, and an icy shiver ran through my veins. Then I bethought myself of all my boasted bravery; was it possible that I should fail now at this critical moment? I allowed myself no more time for reflection, but took the glass from his hand and drained its contents to the last drop. It was tasteless, but sparkling and warm on the tongue. Scarcely had I swallowed it, when a curiously light, dizzy sensation overcame me, and the figure of Heliobas standing before me seemed to assume gigantic proportions. I saw his hands extend — his eyes, like lamps of electric flame, burned through and through me — and like a distant echo, I heard the deep vibrating tones of his voice uttering the following words: —

"Azùl! Azùl! Lift up this light and daring spirit unto thyself; be its pioneer upon the path it must pursue; suffer it to float untrammeled through the wide and glorious Continents of Air; give it form and force to alight on any of the vast and beautiful spheres it may desire to behold; and if worthy, permit it to gaze, if only for a brief interval, upon the supreme vision of the First and Last of worlds. By the force thou givest unto me, I free this soul; do thou, Azùl, quickly receive it!"

A dense darkness now grew thickly around me — I lost all power over my limbs — I felt myself being lifted up forcibly and rapidly, up, up, into some illimitable, terrible space of blackness and nothingness. I could not think, move, or cry out — I could only feel that I was rising, rising, steadily, swiftly, breathlessly . . . when suddenly a long quivering flash of radiance, like the fragment of a rainbow, struck dazzlingly across my sight. Darkness? What had I to do with darkness? I knew not the word — I was only conscious of light — light exquisitely pure and brilliant — light through which I stepped as easily as a bird flies in air. Perfectly awake to my sensations, I felt somehow that there was nothing remarkable in them — I seemed to be at home in some familiar element. Delicate hands held mine — a face far lovelier than the loveliest face of woman ever dreamed by poet or painter smiled radiantly at me, and I smiled back again. A voice whispered in strange musical murmurs, such as I well seemed to know and comprehend: —

"Gaze behind thee ere the picture fades."

I obeyed, half reluctantly, and saw as a passing shadow in a glass, or a sort of blurred miniature painting, the room where Heliobas stood, watching some strange imperfect shape, which I seemed faintly to recognize. It looked like a small cast in clay, very badly executed, of the shape I at present wore; but it was incomplete, as though the sculptor had given it up as a failure and gone away, leaving it unfinished.

"Did I dwell in that body?" I mused to myself, as I felt the perfection of my then state of being. "How came I shut in such a prison? How poor a form — how destitute of faculties — how full of infirmities — how limited in capabilities — how narrow in all intelligence — how ignorant — how mean!"

And I turned for relief to the shining companion who held me, and obeying an impulse suddenly imparted, I felt myself floating higher and higher till the last limits of the atmosphere surrounding the Earth were passed, and fields of pure and cloudless ether extended before us. Here we met myriads of creatures like ourselves, all hastening in various directions — all lovely and radiant as a dream of the fairies. Some of these beings were quite tiny and delicate — some of lofty stature and glorious appearance; their forms were human, yet so refined, improved, and perfected, that they were unlike, while so like humanity.

"Askest thou nothing?" whispered the voice beside me.

"Tell me," I answered, "what I must know."

"These spirits that we behold," went on the voice, "are the guardians of all the inhabitants of all the planets. Their labors are those of love and penitence. Their work is to draw other souls to God — to attract them by warnings, by pleading, by praying. They have all worn the garb of mortality themselves, and they teach mortals by their own experience. For these radiant creatures are expiating sins of their own in thus striving to save others — the oftener they succeed the nearer they approach to Heaven. This is what is vaguely understood on your earth as purgatory; the sufferings of spirits who love and long for the presence of their Creator, and who yet are not pure enough to approach Him. Only by serving and saving others can they obtain at last their own joy. Every act of ingratitude and forgetfulness and wickedness com-

mitted by a mortal, detains one or another of these patient workers longer away from Heaven — imagine then what a weary while many of them have to wait!"

I made no answer, and we floated on. Higher and higher — higher and higher — till at last my guide, whom I knew to be that being whom Heliobas had called Azùl, bade me pause. We were floating close together in what seemed a sea of translucent light. From this point I could learn something of the mighty workings of the Universe. I gazed upon countless solar systems, that like wheels within wheels revolved with such rapidity that they seemed all one wheel. I saw planets whirl around and around with breathless swiftness, like glittering balls flung through the air — burning comets flared fiercely past like torches of alarm for God's war against Evil — a marvelous procession of indescribable wonders sweeping on forever in circles, grand, huge, and immeasurable. And as I watched the superb pageant, I was not startled or confused — I looked upon it as any one might look on any quiet landscape scene in what we know of Nature. I scarcely could perceive the Earth from whence I had come — so tiny a speck was it — nothing but a mere pin's point in the burning whirl of immensities. I felt, however, perfectly conscious of a superior force in myself to all these enormous forces around me. I knew without needing any explanation that I was formed of an indestructible essence, and that were all these stars and systems suddenly to end in one fell burst of brilliant horror, I should still exist — I should know and remember and feel — should be able to watch the birth of a new Universe, and take my part in its growth and design.

"Remind me why these wonders exist," I said, turning to my guide, and speaking in those dulcet sounds which were like music and yet like speech; "and why amid them all the Earth is believed by its inhabitants to have merited destruction, and yet to have been found worthy of redemption?"

"Thy last question shall be answered first," replied Azùl. "Seest thou yonder planet circled with a ring? It is known to the dwellers on Earth, of whom when in clay thou art one, as Saturn. Descend with me!"

And in a breath of time we floated downward and alighted on

a broad and beautiful plain, where flowers of strange shape and color grew in profusion. Here we were met by creatures of lofty stature and dazzling beauty, human in shape, yet angelic in countenance. They knelt to us with reverence and joy, and then passed on to their toil or pleasure, whichever invited them, and I looked to Azùl for explanation.

"To these children of the Creator," said that radiant guide, "is granted the ability to see and to converse with the spirits of the air. They know them and love them, and implore their protection. In this planet sickness and old age are unknown, and death comes as a quiet sleep. The period of existence is about two hundred years, according to the Earth's standard of time; and the process of decay is no more unlovely than the gentle withering of roses. The influence of the electric belt around their world is a bar to pestilence and disease, and scatters health with light. All sciences, arts, and inventions known on Earth are known here, only to greater perfection. The three important differences between the inhabitants of this planet and those who dwell on Earth are these: first, they have no rulers in authority, as each one perfectly governs himself; second, they do not marry, as the law of attraction which draws together any two of opposite sexes, holds them fast in inviolable fidelity; thirdly, there is no creature in all the immensity of this magnificent sphere who has ever doubted, or whoever will doubt, the existence of the Creator."

A thrill of fiery shame seemed to dart through my spiritual being as I heard this, and I made no answer. Some fairy-like little creatures, the children of the Saturnites, as I supposed, here came running towards us and knelt down, reverently clasping their hands in prayer. They then gathered flowers and flung them on that portion of ground where we stood, and gazed at us fearlessly and lovingly, as they might have gazed at some rare bird or butterfly.

Azùl signed to me, and we rose while yet in their sight, and soaring through the radiance of the ring, which was like a sun woven into a circle, we soon left Saturn far behind us, and alighted on Venus. Here seas, mountains, forests, lakes, and meadows were one vast garden, in which the bloom and verdure of all worlds

seemed to find a home. Here were realized the dreams of sculptors and painters, in the graceful forms and exquisite faces of the women, and the splendid strength and godlike beauty of the men. A brief glance was sufficient to show me that the moving spring of all the civilization of this radiant planet was the love of Nature and Art united. There were no wars — for there were no different nations. All the inhabitants were like one vast family; they worked for one another, and vied with each other in paying homage to those of the loftiest genius among them. They had one supreme Monarch to whom they all rendered glad obedience; and he was a Poet, ready to sacrifice his throne with joy as soon as his people should discover a greater than he. For they all loved not the artist but the Art; and selfishness was a vice unknown. Here, none loved or were wedded save those who had spiritual sympathies, and here too, no creature existed who did not believe in and worship the Creator.

The same state of things existed in Jupiter, the planet we next visited, where everything was performed by electricity. Here, persons living hundreds of miles apart could yet converse together with perfect ease through an electric medium; ships ploughed the seas by electricity; printing, an art of which the dwellers on Earth are so proud, was accomplished by electricity — in fact everything in the way of science, art, and invention known to us was also known in Jupiter, only to greater perfection, because tempered and strengthened by an electric force which never failed. From Jupiter, Azùl guided me to many other fair and splendid worlds — yet none of them were Paradise; all had some slight drawback — some physical or spiritual ailment as it were, which had to be combated with and conquered. All the inhabitants of each star longed for something they had not, — something better, greater, and higher, — and therefore all had discontent. They could not realize their best desires in the state of existence they then were, therefore they all suffered disappointment. They were all compelled to work in some way or another; they were all doomed to die. Yet, unlike the dwellers on Earth, they did not, because their lives were more or less constrained and painful, complain of or deny the goodness of God — on the contrary, they believed in a future state which

should be as perfect as their present one was imperfect; and the chief aim and object of all their labors was to become worthy of attaining that final grand result — Eternal Happiness and Peace.

"Readest thou the lesson in these glowing spheres, teeming with life and learning?" murmured Azùl to me, as we soared swiftly on together. "Know that not one smallest world in all the myriad systems circling before thee holds a single human creature who doubts his Maker. Not one! except thine own doomed star! Behold it yonder — sparkling feebly, like a faint flame amid sunshine — how poor a speck it is — how like a scarcely visible point in all the brilliancy of the ever-revolving wheel of Life! Yet there dwell the dwarfs of clay — the men and women who pretend to love while they secretly hate and despise one another. There, wealth is a god, and the greed of gain a virtue. There, genius starves, and heroism dies unrewarded. There, faith is martyred, and unbelief elected sovereign monarch of the people. There, the sublime, unreachable mysteries of the Universe are haggled over by poor finite minds who cannot call their lives their own. There, nation wars against nation, creed against creed, soul against soul. Alas, fated planet! how soon shalt thou be extinct, and thy place shall know thee no more!"

I gazed earnestly at my radiant guide. "If that is true," I said, "why then should we have a legend that God, in the person of one called Christ, came to die for so miserable and mean a race of beings?"

Azùl answered not, but turned her luminous eyes upon me with a sort of wide, dazzling wonder. Some strange impelling force bore me onward, and before I could realize it I was alone. Alone, in a vast area of light through which I floated, serene and conscious of power. A sound falling from a great height reached me; it was first like a grand organ-chord, and then like a voice, trumpet-clear and far-echoing.

"Spirit that searchest for the Unseen," it said, "because I will not that one atom of true worth should perish, unto thee shall be given a vision — unto thee shall be taught a lesson thou dreamest not of. *Thou* shalt create; *thou* shalt design and plan; *thou* shalt be worshiped, and *thou* shalt destroy! Rest therefore

in the light and behold the things that are in the light, for the time cometh when all that seemeth clear and visible now shall be but darkness. And they that love me not shall have no place of abode in that hour!"

The voice ceased. Awed, yet consoled, I listened for it again. There was no more sound. Around me was illimitable light, illimitable silence. But a strange scene unfolded itself swiftly before me — a sort of shifting dream that was a reality, yet so wonderfully unreal — a vision that impressed itself on every portion of my intelligence; a kind of spirit-drama in which I was forced to enact the chief part, and where a mystery that I had deemed impenetrable was made perfectly clear and simple of comprehension.

What follows is somewhat theological in character, and may provoke dissent among many who claim much illumination. We cannot abbreviate it without marring its beauty, and therefore refer the reader to the book itself. After the heroine returns from her wonderful journey, Heliobas addresses her thus: —

"When you have educated your Will to a certain height of electric command, you can at your pleasure see at any time, and see plainly, the spirits who inhabit the air; and also those who, descending to long distances below the Great Circle, come within the range of human electricity, or the attractive matter contained in the Earth's atmosphere. You can converse with them, and they with you. You will also be able, at your desire, to see the parted spirits of dead persons so long as they linger within Earth's radius, which they seldom do, being always anxious to escape from it as soon as possible. Love may sometimes detain them, or remorse; but even these have to yield to the superior longings which possess them the instant they are set free. You will, in your intercourse with your fellow-mortals, be able to discern their motives quickly and unerringly — you will at once discover where you are loved and where you are disliked; and not all the learning and logic of

so-called philosophers shall be able to cloud your instinct. You will have a keener appreciation of good and beautiful things — a delightful sense of humor, and invariable cheerfulness; and whatever you do, unless you make some mistake by your own folly, will carry with it its success. And, what is perhaps a greater privilege, you will find that all who are brought into very close contact with you will be beneficially influenced, or the reverse, exactly as you choose to exert your power. I do not think, after what you have seen, you will ever desire to exert a malign influence, knowing that the Creator of your being is all love and forgiveness. At any rate, the greatest force in the universe, electricity, is yours — that is, it has begun to form itself in you — and you have nothing to do but to encourage its growth, just as you would encourage a taste for music or the fine arts. . . .

"Look out yonder," he said, in low and earnest tones; "look at the dark blue veil strewn with stars, through which so lately your daring soul pierced its flight! See how the small Moon hangs like a lamp in Heaven, apparently outshining the myriad worlds around her, that are so much vaster and fairer! How deceptive is the human eye! — nearly as deceptive as the human reason. Tell me — why did you not visit the Moon, or the Sun, in your recent wanderings?"

This question caused me some surprise. It was certainly very strange that I had not thought of doing so. Yet, on pondering the matter in my mind, I remembered that during my aerial journey suns and moons had been no more to me than flowers strewn on a meadow. I now regretted that I had not sought to know something of those two fair luminaries which light and warm our earth.

Heliobas, after watching my face intently, resumed: "You cannot guess the reason of your omission? I will tell you. There is nothing to see in either Sun or Moon. They were both inhabited worlds once; but the dwellers in the Sun have ages ago lived their lives and passed to the Central Sphere. The Sun is nothing now but a burning world, burning rapidly and surely away; or, rather, *it is being absorbed back into the Electric Circle from which it originally sprang, to be thrown out again in some new and grander form.*

And so with all worlds, suns, and systems, forever and ever. Hundreds of thousands of those brief time-breathings, called years, may pass before this consummation of the Sun; but its destruction is going on now, or rather its absorption — and we, on our cold, small star, warm ourselves, and are glad, in the light of an empty world on fire!"

I listened with awe and interest. "And the Moon?" I asked eagerly.

"The Moon does not exist. What we see is the reflection or the *electrograph* of what she once was. Atmospherical electricity has imprinted this picture of a long-ago living world upon the heavens, just as Raphael drew his cartoons for the men of to-day to see."

"But," I exclaimed in surprise, "how about the Moon's influence on the tides? and what of eclipses?"

"Not the Moon, but the electric photograph of a once living but now absorbed world, has certainly an influence on the tides. The sea is impregnated with electricity. Just as the Sun will absorb colors, so the electricity in the sea is repelled or attracted by the electric picture of the Moon in Heaven. Because, as a painting is full of color, so is that faithful sketch of a vanished sphere, drawn with a pencil of pure light, full of immense electricity; and to carry the simile further, just as a painting may be said to be formed of various dark and light tints, so the electric portrait of the Moon contains various degrees of electric force, which, coming in contact with the electricity of the Earth's atmosphere, produces different effects on us and on the natural scenes amid which we dwell. As for eclipses — if you slowly pass a round screen between yourself and a blazing fire, you will only see the edges of the fire. In the same way the *electrograph* of the Moon passes at stated intervals between the Earth and the burning world of the Sun."

"Yet surely," I said, "the telescope has enabled us to see the Moon as a solid globe — we have discerned mountains and valleys on its surface; and then it revolves round us regularly — how do you account for these facts?"

"The telescope," returned Heliobas, "is merely an aid to the

human eye; and, as I told you before, nothing is so easily deceived as our sense of vision, even when assisted by mechanical appliances. The telescope, like the stereoscope, simply enables us to see the portrait of the Moon more clearly; but all the same, the Moon, as a world, does not exist. Her likeness, taken by electricity, may last some thousands of years, and as long as it lasts it must revolve around us, because everything in the universe moves, and moves in a circle. Besides which, this portrait of the Moon being composed of pure electricity, is attracted and forced to follow the Earth by the compelling influence of the Earth's own electric power. Therefore, till the picture fades, it must attend the Earth like the haunting specter of a dead joy. You cannot understand now why we never see what we imagine to be the *other side* of the Moon. It simply has *no* other side, except space. Space is the canvas — the Moon is a sketch. How interested we are when a discovery is made of some rare old painting, of which the subject is a perfectly beautiful woman! It bears no name — perhaps no date — but the face that smiles at us is exquisite — the lips yet pout for kisses — the eyes brim over with love! And we admire it tenderly and reverently — we mark it '*Portrait of a Lady*,' and give it an honored place among our art collections. With how much more reverence and tenderness ought we to look up at the '*Portrait of a Fair Lost Sphere*,' circling yonder in that dense, ever-moving gallery of wonders, where the hurrying throng of spectators are living and dying worlds!"

I had followed the speaker's words with fascinated attention, but now I said: "Dying, Heliobas? There is no death."

"True!" he answered, with hesitating slowness. "But there is what we call death — transition — and it is always a parting."

"But not for long!" I exclaimed, with all the gladness and eagerness of my lately instructed soul. "As worlds are absorbed into the Electric Circle and again thrown out in new and more glorious forms, so are we absorbed and changed into shapes of perfect beauty, having eyes that are strong and pure enough to look God in the face. The body perishes; but what have *we* to do with the body — our prison and place of experience — except to rejoice when we shake off its weight forever?"

With these words, "Rejoice when we shake off its weight forever," we conclude our notice of a book which, to our certain knowledge, has done more to instruct and console, ennoble and purify current romantic literature than any other volume with which we are acquainted. "Robert Elsmere" fades into gloom beside it, as Mrs. Humphrey Ward has unhappily cast off the miraculous for no certain kind of spiritual assurance whatever, while Marie Corelli has given pure gold whenever she has removed dross from prevailing religious conceptions. We do not wonder at the numerous letters of grateful thanks she has received from readers in various parts of the world, a few of which form a valuable appendix to the story. Before closing this inordinately long chapter, at the request of many of our correspondents we cite a short incident from one of our own stories, "Onesimus Toole," published as a serial in the *Golden Gate* of San Francisco, during the spring and early summer of 1889, and now issued as a separate volume. The main facts related in that tale came under the writer's personal notice a few years ago, and were vouched for by thoroughly responsible persons, who, however, shunned notoriety, and therefore would not give permission for their real names and residences to be made known.

Paris, strange as it may seem, is a nest of Theosophy, hidden deeply under the veil of outward glamour and frivolity. The bright French capital holds fully as much if not more genuine spirituality than the more sober, but not of necessity more virtuous, British metropolis, which also, to the writer's knowledge, contains very much more of genuine spiritual light than the casual

observer is ever led to suppose. Highly developed persons rarely court publicity, and seldom do they offer to give light to those who are not earnestly in search of it. Once in a while some ray of spiritual truth may seemingly go out of its accustomed path to convince some soul who is not looking for light; but such instances are extremly rare, and may be termed exceptions to the general rule, which is expressed exactly in the words so often heard and read, but, alas, so seldom truly applied: "Ask, and ye shall receive; seek, and ye shall find." Those who ask in a spirit of vainglorious self-seeking, or who desire only to better their own personal condition for their private enjoyment, need not expect an answer from a very exalted spiritual source when they knock at the portals of the unseen realm; but those who are guided by unselfish desire to bless rather than to be blessed themselves have a right to expect that according to their faith it shall be unto them. This law is inexorable and eternal, and is as truly natural as the law disputed by none when applied to earthly things, however much it may be discredited when given a higher application. "Men *cannot* gather figs of thorns, or grapes of thistles." Would that every seeker after any spiritual gift, or knowledge, could remember and be guided by the assurance that words are comparatively worthless, while motive is everything in our search into the invisible. Then would the teachings and experiences recorded in this chapter be of no rare occurrence among mankind. What follows from "Onesimus Toole" will, we think, be of some service to those who are in search of light on spiritual electric therapeutics.

Professor Montmarte, the pseudonym of a distinguished *savant*, known to the writer, gave the following explanation of spiritual healing to a pupil and patient, who had been long a sufferer from complicated ailments, and was completely restored under his teaching and treatment.

"Electricity is the unitary manifestation of spirit; only in an electric guise is spirit ever revealed, and while electricity is both the 'savor of life unto life, and of death unto death' in electrical therapeutics, the *savant* invariably works with the constructive current, if he be true to the irreversible commandment of divine law: 'Resist not evil, but overcome evil with good'; the constructive force, however, is transformed into an agent of destruction when it expels foreign material from the frame, the *animalcules*, concerning which there is at present so much glib prating, are driven out never to return, their vacant places never to be re-occupied by similar disturbers of the peace, when the element of life enters in as the superlatively strong man to evict one relatively strong, but of necessity comparatively weak when contrasted with the stronger. If you ask me how I explain the *modus operandi* of regeneration, I can only answer in a brief conversation such as we are now engaged in, that new cells and tissues, all vigorously healthy, being formed, the old decayed cells and tissues are removed.

"I believe, indeed I will add, I know, that mental treatment can be so given as to be all inclusive, but in such cases electricity is the agent employed by spirit in rebuilding the frame, though in many instances, probably in most, quite without the knowledge of the mental therapeutist."

"Excuse my interrupting," broke in Mr. Toole, who had been an eager listener to the Professor's speech, "but are we to conclude once for all, that Jesus and the apostles healed by electrical means, and that what you term human electricity issued from the hem of Christ's garment, reaching and healing the woman who had suffered twelve years from a painful malady which baffled all medical skill, and that the same force entered into the handkerchiefs and aprons, which according to the testimony of the Acts were laid on sick

persons, and did this same force extend even to Peter's shadow and permeate the anointing oil recommended by James, when applied by the elders of the primitive church?"

"I answer unreservedly, yes; but I may possibly take a somewhat different view of some of these narratives to the one you doubtless entertain, judging by the style of your interrogations. Now, in the case of the woman first referred to; what did the Great Healer say to her? were not his words on several such occasions, 'Be of good cheer, your faith has made you whole,' or a statement to that effect? Now faith has three distinct elements: first, a sincere disposition toward right; second, confidence in the right perceived; third, open spiritual vision, or unusually keen discernment of right. To say your faith has made you whole is therefore equivalent to the declaration, you owe your restoration to health to your faithfulness of disposition, your confidence in divine truth, and your spiritual perception of what is needful for your welfare. Had I the time and opportunity this evening to explain the 'way of salvation' as I understand it, I am sure I could settle your mind with regard to many mooted theological questions which still embarrass you; I will endeavor, in a very few words, to explain what I understand by salvation.

"The great and holy teacher, Jesus, was in his terrestrial embodiment, a perfect human being, radiating constantly an untainted electric fluid; this absolutely healthy life-essence reached out to all receptive minds, and drew them to him, in whom they found all the assistance they needed to lead them to live a healthy life; but be cautious here, and beware lest you attribute to an emanation from a physical form what originates in the unseen realm of spirit, and only ultimates itself in the perfect human physique. The power exercised by Jesus was a power which delivered from the love of sin; his influence excited an ardent love of righteousness, and led the suppliant for earthly benefit, to seek first the heavenly kingdom of righteousness, following upon the discovery of which earthly blessings could be fully realized. I am not intending to discuss dogmatic theology, which is often a belligerent as well as fruitless theme. I am inviting you to glean from the New Testament practical help for daily use, and thus I emphasize those pas-

sages which teach the latent possibilities of every human soul. What think you mean the words so often quoted, 'the works which I do, ye shall do also'? Whoever uttered such a sentence was a true scientist, a genuine teacher of men, one who explained the road along which we must travel if we too would reach the heights he had already scaled. Some persons were not at all benefited by personal association with the Christ; the ever-execrated Judas Iscariot had been as near the person of his Master as the beloved and ever-faithful evangelist John; the people who caused Jesus to marvel at their obstinate incredulity were as near his body, and could have touched his garments as readily as those whom it appears were instantly relieved of their infirmities.

"What constitutes the difference between a receptive and a non-receptive state? You may as well ask wherein a closed window differs from an open one. People open their windows when they wish for light and air; they close and barricade them when they are afraid of sunshine. We need not go far to find analogies in the field of daily experience. I am invited often to the homes of poor, misguided worldlings who offer themselves and children in sacrifice to the moloch of fashion and display. See those unhealthy, wretched women, clad in indecent garments which torture the 'human form divine,' into a hideous caricature of nature; witness the poor, deluded worshipers of the upholsterer's creations, whose sitting-rooms have the odor of tombs, and whose children are penned up in gilded cages, deprived of all the rightful freedom of youth for fear that carpets may be faded or soiled and complexions grow healthy through exposure to the light and air. Were Jesus on earth to-day, many a 'Christian' woman would be insulted and turn indignantly away when she found that tight-lacing, foot-pinching, and complexion-spoiling were not permissible in 'the church of the first-born, whose names are written in heaven.'

"We cannot disobey the law of God made manifest throughout the illimitable field of nature, to gratify the serpent of our lowest instincts without paying the penalty. I would offer the sternest rebuke to those pseudo-Christian scientists who teach the outrageous falsehood that we become superior to the effect of all exter-

nal things by pampering illicit appetites, and then presumptuously denying that anything material can affect us; such travesties of gospel-teaching need to be scorched with the fire of truthful teaching until they wither into ashes. I grant fully that when people live as the Gospel teaches them to live, they cannot be harmed by poisons, serpents, or aught else noxious under other conditions, but the impudent lie which affirms immunity from consequence while error is indulged, is the vilest falsification of the Gospel ever fabricated by 'mortal mind' in its most ignorant degree of degradation. I do not read in gospel or epistle that any one was ever permanently saved from suffering who was not redeemed from the love of error, and what error is so gross, or affection so degrading as that which enslaves the reason in the chains of carnal appetite and frivolous desire for the world's applause, while in the same breath we are told to ignore all things material and all personal concerns, and trust entirely in Infinite Spirit?

"The absence of the jewel *consistency*, from any crown, will rob that diadem of all abiding luster; I do not wish for a moment to speak disparagingly of 'Christian Science,' but I do see rotten timbers in the vessel now launched upon the waves, bearing that inscription. But with regard to the handkerchiefs, aprons, shadows, and oil to which you have called my attention, I should unhesitatingly pronounce many ancient beliefs decidedly superstitious, and I can readily see how many people in an Oriental country would approach spiritual life through the veil of their preconceived ideas and practices. I do not accredit garments, oils, or shadows with power to heal the sick, but I do know that there is no shadow without some substance to cast it, while wearing apparel is not, in the cases referred to, valued for its own sake, but solely by reason of its connection with an owner or wearer who inspires confidence and esteem; and the very fact of the oil being ceremoniously administered by persons in high standing among the gnostic brethren of the first century, is, to my mind, sufficient proof that these outward things were nothing in themselves, but only serviceable as they enabled very crude and undeveloped intellects to lay hold of a truth whose naked beauty they could not at once discern."

"Still," continued Mr. Toole, "granting all you say, and I most cordially thank you for your exceeding plainness of speech and clearness of doctrine, is there not, after all, something solid in the claim of the animal magnetist, or certainly in that of the psychologist, mesmerist, or electrobiologist to whose instrumentality we undoubtedly owe some cases of complete, and many of partial restoration to health?"

"I do not see," resumed the Professor, "that I need to alter my base, or in the slightest degree vary my position to admit that a healthy state of mind overflows in a torrent of healthy magnetism. I claim always that animal magnetism is not what we should seek for; too often it is most grievously polluted, and is not at all an agreeable or a safe thing to handle when in a tainted condition. I put it to you as a reasonable man, does it seem feasible that an unhealthy body should communicate pure vital force to another frame? Of what character and in what condition are the bulk of magnetic healers and those who employ *massage?* I do not suggest that they are below the average man or woman, but are they above mediocrity in any direction? Any one can give magnetic treatment, but can any one heal the sick by laying on of hands? Experience answers no! Now, if we allow that many people whose outward methods are defective, accomplish good because of their goodness of heart and sincerity of purpose, I will agree with you that they enjoy a limited amount of success, and in this connection I beg you to note that ninety per cent of those who heal by such methods are Spiritualists and claim to be mediums. Their own theory, then, demolishes belief in what is animal, and lifts the healing gift into a purely psychic realm, where it is made to depend on the intelligent action of incorporeal beings.

"Mrs. Richmond of Chicago, whose inspired addresses I often read with much pleasure, though not by any means friendly to certain phases of the Christian or Mental Science Movement, takes this latter ground and defends it forcibly. Now, as I cannot deal with pluralities such as *laws* and *forces* continually without confounding those who come to me for instruction, I bring everything to a point of unity and speak of *law* and *force* in the singular. I am often provoked to laughter by the absurd statements of many

conceited sciolists who, ignorant of the very first principle, to say nothing of the latest discoveries in chemistry, inform us that because while the ancients spoke of only four elements, earth, air, fire, and water, and modern chemists tell of somewhere between sixty and seventy primates, therefore nature does not proclaim unity; to such unlightened dabblers in science I would say, there is not a chemist of any repute on either side of the Atlantic or Pacific who does not maintain that all primates must be ultimately reducible to one absolute primary. This essential primary, I maintain, is electricity, which in its turn is but the outward garb of pure spirit, itself ever invisible, the unseen cause of all things, known only through its manifestations."

As the conversation had proceeded, Mrs. Kittenscomb had fallen into a profound slumber, from which she awoke suddenly, after about an hour's enjoyment of most perfect and refreshing rest, exclaiming:

"Oh, I see it all now; I have been grieving for the loss of my husband's body, and now I am to blend my efforts with his in enlarging the sphere of his present ministry. To do this, to co-operate in his endeavors, *I must forget self, and disembarrass my mind of all concern for material welfare.*"

Only as we learn to know and prize each other in spirit, can we be healthy, happy, or pure. As we find spiritual life we know there can be no death.

THE CHRIST.

"Pro peccatis suæ gentis
Vidit Jesum in tormentis
Et flagellis subditum."

I.

WHAT care we who his parents were, or where
The light of day first beamed on his dear face?
Plainly he stands the foremost of the race;

His truth and purity all men declare.
Philosopher pronouncing words aflame;
Truer than all others from a human tongue,
Deeper in meaning than when priests the same
In tabernacles preached or cloisters sung;
We hail him Christ, who showed the wondrous God,
Yet sought not to describe or limit him.
Free from material thought, conceit or whim:
Content not in the common paths to plod;
Whose wondrous mission stands in contrast bold
With church or creed or teaching new or old.

II.

When we the lessons comprehend, he taught;
So deeply filled with love, so pure, so free
From doubtful meaning, problems we have sought
In vain to solve would have no mystery.
Were they not practical they'd have no worth.
He taught not how to pray so much as learn
Man's duty to his brother man on earth;
Man's duty to himself, how to discern:
Made plain the unity of all, with Him
Through whom he raised the dead and made the blind
To see; revivified the weak and palsied limb,
Or stilled to sleep the threatening wave and wind;
E'en as from out the tomb's dark damp confine
The deathless man strode forth, with power divine.

III.

Let it be granted that from lower forms
Of life sprang higher forms, through long, long years,
And others higher still, through wreck and storms,
Hard struggling came, timid and filled with fears,

Until to conscious view came naked men,
Living in caves like beasts, without a thought
But that of comfort for the body, then;
A monkey's ease or wolfish strife their lot.
Surely some future dawn, with whiter light,
Shall beam effulgent forth upon a race
Of men who seek to know all things aright,
Controlled not by the senses, time or place;
And in the brilliant splendor of that day
Heaven shall be revealed, o'er earth hold sway.

IV.

Then shall the blinding mists, which hide from view
Real things, be driven by the white sun hence;
God shall be manifest, so real, so true;
Freed from the shocking creed of recompense
For good deeds done in a cheap, trivial way,
Or vengeance for the wrong he knoweth not.
And he shall come so near that those who seek
A blessing from his hand, by night or day,
May need no mediator — all untaught
In litany — not knowing how to speak
In prayer: they may approach him without fear,
Take from his bounteous hand their rightful share,
Which he will not, cannot, from them withhold,
Who seek him meekly, but with wisdom bold.

T. S. Very.

LECTURE XVI.

THEISM, SPIRITUALISM, AND THEOSOPHY: THEIR ESSENTIAL AGREEMENT AND NECESSARY UNION.

WHAT is the basis of true reform?
Should Spiritualists offer prayer to a Supreme Being?
"The fool hath said in his heart, There is no God."

When we are asked whether Spiritualists should offer prayer to a Supreme Being, we may be allowed to enquire what constitutes a Spiritualist and what is Spiritualism.

We understand that there are only two philosophies which can be said to account in any intelligent or rational way for the universe. The one is Spiritualistic; the other is Materialistic. Either the Spiritual is the cause and the Material is the effect, or the Material is the cause and the Spiritual is the effect.

We all know the position of Materialism: Materialism states that everything is matter; therefore if there is any spirit at all, — and certainly Materialists admit the phenomena of consciousness, — they declare that this consciousness is inseparable from the material form from which it is evolved. By tracing everything back to a germ cell, they endeavor to account for every external phenomenon and for all the consciousness or

intelligence displayed through organisms by a process of evolution; and while the theories of evolution put forth by Larmarck in France, by Prof. Alfred Russel Wallace in England, by many notable men in the United States, and many eminent scientists all over the world, may prove this position substantially correct, — at all events reasonable, — yet all such theories of evolution are founded upon nothing unless you grant that there is a power behind all expression which is the cause of such expression.

We have no objection whatever to evolution; we have no conflict whatever with any evolutionist; we do not even deny that one form can be transformed or transmuted into another, but we have never witnessed any process of typal transformation or transmutation, so we do not dogmatically affirm it. You will kindly remember that while a great many very positive statements are put into the mouth of Darwin by people who are not very familiar with his writings, Darwin himself did not make any positive statements whatever as to the transformation of species, but simply inferred it may be that one type is sometimes developed into another. He states a great many things which he puts forth hypothetically; and if Darwin is to be credited with one special virtue more than another, that virtue is extreme cautiousness, unusual carefulness in making a statement.

Alfred Russel Wallace, who should share honor with Darwin as co-discoverer of evolution in England, has declared in many works, and particularly in a very recent one, that the spiritual theory of life is not in

any way shaken by the theory of evolution, but that evolution rather helps to sustain it; while Professor Le Conte of the University at Berkeley, and many other eminent men in California, and indeed all over America and the world, take exactly the same position.

Now if people think for a single instant that faith in a Supreme Being is endangered by evolution, they know no more of the subject than a blind man knows of color or a deaf man of sound. Though blind men may be perfectly honest, we refuse to put out our eyes, or even close them, because some people are lamentably short-sighted; and though deaf people may be perfectly sincere, we shall not wear cotton in our ears because they cannot hear. Therefore with all respect for those who take the Materialistic or Atheistic position, we are determined to affirm what we know to be truth, and what we know to be truth is that every research of modern science, worthy of the name, absolutely confirms the position of the true Theist who acknowledges that an infinite intelligence is back of all phenomena.

These words are not idle sentences thrown out on the spur of the moment. We would strongly advise all to read the most recent writings of Alfred Russel Wallace, the wise and eminent Spiritualist, who was honored with a very large audience in Metropolitan Temple, San Francisco, some time ago, when he delivered that remarkable lecture, "If a man die, shall he live again?" printed in the *Golden Gate*, the *Banner of Light*, and other papers, and then issued in a pamphlet published by Colby & Rich, 9 Bosworth St., Boston, and Albert Morton, 210 Stockton St., San Francisco.

We would advise all to study the latest writings of Professor Le Conte, and to compare the testimony of various men worthy the name of scientists, and you will find that evolution does not in any sense contradict the essential statement of any Bible. People may argue as much as they please concerning the different interpretations put upon the Pentateuch, and while some think it the result of a divided authorship, and many doubt its genuineness altogether; while some interpret it literally, and others allegorically, and the Swedenborgians contend with Swedenborg that it contains an interior significance which can only be interpreted by those who have the key of correspondence, we shall certainly not ask any one to accept the statements in the opening chapters of Genesis as of a character to convince scientists or explorers in any scientific domain. But you will please remember that the eminent geologist, Dr. Steele, a distinguished author of text-books on all the natural sciences, and many other equally able men, most distinctly affirm that there is nothing whatever in geology which causes any reasonable mind to dispute the general underlying truth of Hebrew Cosmogony. To say that the Bible is absolutely true, in its outward form, at least, or to claim that the accounts of creation in Genesis are exact facts as they stand, would be to claim a great deal more than any intelligent person or genuine scholar would think of claiming in these times. But we must remember that not only one Bible, but all the Bibles of the world (and there are many) point to the same central idea of life, and in that central idea all the greatest, the mightiest, and the wisest

minds in every age and country have concurred; all have united in affirming that "the heavens declare the glory of God." That "God geometrizes," as stated by Plato, has been echoed in the mind of every genuine scientist ever since his time.

Science is knowledge, and nothing less. It is not speculation; it is not assertion; it is whatever can be proved, whatever can be demonstrated; and that which can be demonstrated through evolution is that, so far as evolution itself can be demonstrated, it demonstrates the action of an infinite intelligence, which from the earliest start of the most primitive organism involved the thought of perfection ultimately outwrought in the wonderfully complex yet beautifully simple form of perfected humanity.

If we cannot see into the future, we can into the past far enough to realize that not a single creature has walked the earth with aimless tread; that nothing whatever has appeared which has not served some purpose; therefore instead of our being at all fearful that the idea of God will go as people become scientific, we know that a sublime idea of God will come as soon as unscientific people receive some scientific enlightenment. When the idea is presented to the world that God is an all-ruling intelligence, an infinite spirit, you certainly will not be deluded by any foolish statements about a personal God, especially when persons know well that the word *person* is used in a hundred different ways by a hundred different people; and that the best authors of the day refuse to contest the personal side of the question. Some people say that God is personal; some

say that God is impersonal; some say God is super-personal; but modest people are apt to say they really do not know: what you may mean by the word *person* and what I may mean by that word is somewhat doubtful.

A Supreme Intelligence, an Infinite Being, does not at all imply limited personality; so if any one says to us, "Do you believe in a God with personal limitations?" we answer we do not. "Do you believe God has a localized throne?" We do not, for we cannot possibly conceive of the Eternal Infinite occupying one place and not all space; or manifesting through one form and not through all forms. It may be quite true that science tends in the direction of what may be termed, for want of a better designation, Spiritual Pantheism; but Spiritual Pantheism is the very reverse of Materialism. Spiritual Pantheism is the glorious conception that one infinite intelligence pervades all the universe and that Eternal Law is the expression of Infinite Will. Certainly law is eternal; certainly law is immutable; certainly everything is governed by law; but cannot a child understand if it be stated as a primal postulate that the Divine Being is one and unalterable, and that the Divine Law is the operation of the Divine Mind, that the movement of the Divine Mind must be orderly, consistent, and unvarying, if the mind itself is consistent, orderly, and unvarying?

No idea of law gathered from human legislation can be applied to Divine Law, because man is continually changing; and as man changes, his laws change. There is no law apart from intelligence; there is not a fraction of proof that there is any law in the universe which is

not a manifestation of intelligent Will producing order. Every expression of human life tends directly to the conclusion that all law is the expression of will. If we rise from the "known" to the "unknown," calling the ways of men on earth "the known" and whatever lies beyond the sphere of human activity "the unknown," we must conclude concerning eternal law, the law of the universe, that it is on the basic line we have laid down, having discovered WILL to be the sole foundation for an expression of law in the management of human affairs. What is law in America? There is no law without a legislator; there cannot be. In a republic the law changes every time the will of the people changes. In Turkey the law changes when the will of the Sultan changes; in Russia it changes when the will of the Czar changes; but if intelligent people distinctly affirm that God never changes, how can they suppose that the law which is the expression of God's WILL will ever change?

Therefore, admitting, as all intelligent Theists admit, that back of law is an intelligence which is unchanging, universal law being the manifestation of this intelligence, how can the manifestation change if the intelligence does not change? Immutable law is the manifestation of immutable mind. The apostle James was undoubtedly right when he said "God is without variableness, or shadow of alteration"; therefore as the Divine Being is without alteration, a law which is the manifestation of the Divine Being is likewise without alteration. Read the sermons of the Rev. M. J. Savage, of Boston, concerning Spiritualism and kindred topics, and you will

find when he deals with any theistic problem, he harmonizes perfectly with the most scientific and enlightened thought in all countries; he unhesitatingly affirms that what we call the law of nature, is nothing other than the unvarying habit of the Divine Mind; that what we talk about as law is simply the orderly succession of events. The law of KARMA (a Sanskritic word meaning consequence) signifies nothing more than the regular succession of cause and effect; that whatsoever we sow we shall reap; and it is eternally true, that if we ask for stones we will not get bread; if we ask for serpents we will not get fish. The law is undoubtedly eternally and immutably fixed, but it is only the eternal order in which all events move. If there were no God, everything would be subject to change, to fate, to caprice, to we know not what; and to live forever in a universe governed by a blind, cold, unintelligent law would be a catastrophe instead of a blessing.

For ourselves, we want no Godless Spiritualism; we desire to live in no Godless universe. To live in a universe forever ruled by a blind power which knows neither wisdom nor love, is a prospect so much worse than that held out by Materialists, that we much prefer Materialism, which teaches that we drop wholly out of conscious existence when the physical body dies. Spiritualism only becomes worthy of acceptance, as it is only spiritual and intelligent, when it bases everything upon the rock of Spirit; true Spiritualism through all ages, wherever expressed, is not "Atheism with a ghost." All Spiritualists worthy the name acknowledge a spiritual foundation for all things. Dr. J. R. Buchanan, who

is certainly an eminent Spiritualist, declares that life is a spiritual power and cannot be derived except from prior life, and this in a work entitled "Sarcognomy" (science of the flesh), where, from the title, we should scarcely expect to find such a statement, did we not know that a reasoning anthropologist cannot be an atheist. Look where you will in a scientific direction, science affirms God: on this position we are willing to stake all issues; here we have always planted our feet and always shall, for we KNOW that Atheism is radically false.

We maintain that to abolish prayer and to state that invocations are out of place in a Spiritualists' meeting is most absurd, and further, that it implies a spirit of tyranny. We maintain also that it is a positive duty for people who know that prayer is answered, to proclaim their knowledge to the world. We have over and over again been called upon to sustain spiritual positions in opposition to physical speculations, and in all such cases we hold to the metaphysical statement because we have proved it correct. Having proven it, it was utterly impossible for us to be shaken out of it or moved from it in the least; and as we positively know that prayer is efficacious, we affirm that it is what Montgomery terms it, "the soul's sincere desire, uttered or unexpressed." If any one will pray sincerely and in a faithful spirit, he will be able to give the lie to all such statements as "prayer is useless." But though prayer is answered, it is not answered except in harmony with Divine Law, for it is answered through the eternal operation of immutable Law. The Law is stated in the

words, If you ask, you receive; if you seek, you find. There is the statement of the Law; the prayer of faith literally does accomplish wonders: but this prayer is not out of harmony with the law of nature; it is indeed as much in accord with it as the growth of any flower, the development of any tree, or the progress of any natural event.

The object of public prayer is to acknowledge publicly that all things are guided by one infinite universal principle of goodness. Persons who set up men of straw and then knock them down are not virtually assailing any position taken by intelligent people, for no intelligent people acknowledge the existence of their men of straw, so easily made and so easily knocked over, as being other than a creation of the fancy of the persons who make them and then demolish them; the gods attacked by infidels are at most individual minds or personal spirits endowed with all human limitations. That there are individual spirits, and that these individual spirits really do answer certain kinds of prayer, there is no doubt in the minds of earnest students of the subject. That the deities of mythology have been more or less historical personages may very well be credited. Persons who are interested in the evolution of this theory concerning the gods and goddesses of Greece and Rome may receive some interesting information, if they will study Donnelly's "Atlantis," and other works which enter into the history of the subject. (James Freeman Clarke's "Ten Great Religions," and Alger's "History of the Doctrine of a Future Life," will be found very suggestive.)

Persons speak of their "guides" and "controls" to-day; whether they call them familiar spirits or not, they express the idea that unseen influences walk about with them and are peculiarly interested in their private welfare, sustaining such relations to them as brother or sister, son or daughter, uncle or aunt. While this is not the highest Spiritualism, it leads many a mind to something far beyond it, when properly understood and judiciously employed. Such Spiritualism is of great value as a factor in human progress.

Now, if you remove from your thoughts all limited personal ideas of a deity, who is a great Frenchman, German, or Englishman, you are no longer addressing some individual intelligence greatly interested in the welfare of some particular country, and who has not yet outgrown earthly ideas of patriotism. Spiritualism has never taught that a man is at once emancipated from all errors and limitations by quitting the mortal form, but, rather, the deduction from all Spiritualistic teachings is that we begin in the state beyond the grave just where we left off on this side of it. Many people pray, no doubt, to intelligences who have a particular regard for their own individual welfare, and they ask to be helped forward by such in their business and all private enterprises; such prayer is not addressed to a Supreme Being at all. Now is this kind of prayer desirable? It is not, if it is inconsistent with the idea of universal human brotherhood. A great many people at the time of the Franco-Prussian War prayed, "God bless France," and they meant, God curse Germany; and a great many other people prayed, "God bless Germany," and they

meant, God curse France. Is such prayer desirable? Decidedly it is not. It is quite possible to draw to your aid individual intelligences who love one country and hate another; it is quite possible to draw around you a class of influences that will endeavor to build you up on the ruins of somebody else; but you cannot conduct any reform on these grounds, and you will be successful in any reform measure only as you rise to the higher Spiritualism, which is one with pure Theism, as it acknowledges one infinite intelligence which loves all mankind alike.

We have no doubt but your brother may care more for you than he does for any other person's brother; your mother is, very probably, more interested in your welfare than in the welfare of some other woman's child; no doubt you can commune with your particular friends and receive tokens of their identity, and be aided constantly by them; but while all this may be perfectly true, it only constitutes the smaller circle; it is a perpetuation of earthly relationship or of tribal and clannish affection: this may be perfectly well when included in the Divine Circle of universal fraternity, but it is altogether mischievous and misleading when excluded from that Divine Circle.

We have no objection to people communing with their spirit friends and receiving assistance from them, nor have we the least doubt that numbers are guided to-day by individual spirit friends; but when we pray in presence of a public audience, where all states and conditions of men, women, and children may be represented, where there may be delegates from all nations, we should

not pray to our aunts, we should not address our invocations to individual spirits who are limited in power and affection; for while they can be communicated with, and can be helpful to us in our individual capacities, they are very likely to have private prejudices and personal feelings much as they had on earth.

Now, if there is to be any true reform, that reform must be conducted on the basis of Theosophy. True Theosophy is Spiritualism, and true Spiritualism is Theosophy. The foundation of Theosophy is the recognition of universal brotherhood; no more, no less. Acknowledge universal brotherhood, and you are a Theosophist in principle, for that is the whole foundation of Theosophy. You may build thereon a structure of gold, silver, and other valuable things, beautiful and useful, or you may build thereon a structure of hay and stubble which will be overturned as soon as the fires of adverse criticism approach it; but the foundation of Theosophy is always universal brotherhood, and universal brotherhood necessitates a recognition of one life principle, one unitary spirit.

Thus, while Spiritualism includes communion with individual minds and all the psychical associations we can possibly conceive of; while it affirms "there is no death," that none are dead, but when our friends drop the mortal form, they only vanish from our personal sight, and are just as truly related to us and as near to us, and perhaps nearer and more intimately connected in spirit, than ever before, — while Spiritualism acknowledges all this, the acknowledgment of one Supreme Being is the inclusive acknowledgment of the unity of

all life, and is the only foundation for the doctrine of universal brotherhood, which is the basis of all reform, as it is the basis of all reasonable science, religion, and philosophy.

Mrs. Emma Hardinge Britten, acknowledged in England and elsewhere as one of the most eminent and instructive inspirational speakers who have appeared before the world in advocacy of Modern Spiritualism, states that through her mediumship there have been formulated five great propositions constituting a spiritual creed: the first is the fatherhood of God; the second, the brotherhood of man. Then she goes on to deal very forcibly with individual human responsibility, with a progressive life after death, and with spiritual communication; but the foundation is the parenthood of Deity. Parenthood is an ampler word than fatherhood; as it includes the fatherhood and motherhood of Deity, there is the same difficulty with the word *brotherhood*, because we acknowledge sisterhood as well as brotherhood, and as we need a term for God which signifies the infinite father and mother, we need an idea of brotherhood which includes sisterhood: in these matters language is at present defective and needs enriching.

But all wording aside, the idea is ever that of parent and child. The due acknowledgment of one Infinite Spirit is the great need of the age, as it is the foundation of all genuine reform. A lower form of spiritual thought is at the base of all theological errors and misrepresentations. Calvin taught that God loved some people and hated others; Calvin's God had some favorites, and some whom he had determined to damn forever.

Calvin's idea, no more than Mohammed's, which takes the same view, can ever be the basis of a universal religion. Many people declare that *religion* has been the cause of persecution; we say that persecution comes from the acknowledgment that God loves some people and hates others. The acknowledgment that there is one Infinite Spirit who loves every one equally, and that we are all equally participants in the Divine care and recipients of the Divine influx, could never have lighted the fires of Smithfield or brought about the persecution of Catholics in the reign of Queen Elizabeth, or burned witches at Salem in Massachusetts.

If people to-day would acknowledge the one Infinite Spirit, and also use common sense, they would soon find that common sense is quite enough to convince them that persecution is indefensible, and that the acknowledgment of one Infinite Spirit never led to persecution. The worship of a Jewish God, who loved only Jews, led to persecution. Worship of a God who loved one church and not another, led to persecution; but the acknowledgment of one Infinite Spirit, in whose sight all are equal, in whom all live and move and have their being, not only can never lead to persecution, but is the only effectual means of its removal.

If we believe in no Supreme Spirit, but have in place of one Infinite Being any number of finite intelligences who may all exercise their preferences, we retain all the objectionable features of religion and refuse its advantages. All that is unworthy and that leads to persecution and cruelty could be preserved and presented under the name of Spiritualism, but so soon as we acknowledge

the absolute oneness of the Infinite, and in consequence thereof the absolute oneness of all human life in the Infinite Being, then we can account for universal law; then we can see why the order of the universe is unchanging; then we can see how it is natural for us all to be good, powerful, wise, and noble; why we should all love one another — love every one and hate no one; why we should mete out to every one the same justice we desire meted out to ourselves.

No matter how widely people may wander from the literal word, if they pray in a spirit of universal love, they will receive an answer of blessing. If one prays that some one may leave him a sum of money, it is very uncertain whether he will get it or not. But if we acknowledge that the Infinite Spirit is equally interested in the welfare of all humanity, we cannot pray to the Supreme Being to dispose the minds of so-and-so to leave us their money, and vainly imagine that we may get it, because God may be fonder of us than of some others. The only intelligent prayer we can offer is, that we may be led so to conduct ourselves as to do the greatest good in our day and generation. We should pray for the universal welfare of mankind, and for our own individual welfare only as it is contributive to the general welfare. Some will ask, "What is the use of offering prayer? It cannot alter God nor change nature." Our answer is, Prayer improves and develops us; prayer is for our benefit; it is not intended to effect any alteration in the Infinite Spirit, or to change the order of nature.

It really seems childish to occupy space in defending

what all can prove for themselves. If you never pray, you do not and cannot know whether prayer is answered or not, for you cannot prove anything rightly except as you yourself deal with it dispassionately; and if you do not pray in the universal spirit, though you may say, "O God," you may be praying, not to the Eternal, but to some limited influence that represents God to your mind.

Spiritualists and all others need to realize that the one Infinite Spirit of life, who is the essential life of all the universe, is the only proper object of adoration. We hear some very foolish and conceited people say that there is no power in the universe greater than themselves. We should advise those people to attack that immutable "law" which they acknowledge, and see whether it will break them or they will break it. All human intelligence evolves power, and power is ever measured by knowledge. The more we know, the more powerful we are; the more our intelligence unfolds, the more control we have over the earth. Behind all phenomena, intelligence is the cause of all organization. Organization does not develop without intelligence which fashions organization, and organisms, which are expressions of intelligence, are ever modified and improved as the intelligence expressing through them gains more and more ascendency over the external form.

Now, we should never ask any one to do anything he does not feel he can do conscientiously; and while the word *fool* is a harsh word though employed in some versions of the Old Testament, we consider it perfectly

legitimate to use the text when it appears in its revised form, "The foolish one has said in his heart, There is no God," because it is essentially foolish to say there is no God. Some people make a few scientific statements and directly afterward make a great many unscientific ones, and all are accepted as though they were scientific by people who do not reason or compare; if people would only bear in mind the proper definition of science, which is knowledge, there would be no farther difficulty on this point. "The foolish one has said in his heart, There is no God." The heart is not the intellect; it always stands for the affections: "Keep thy heart with all diligence, for out of it are all the issues of life." The heart is the seat of affection, and from affection the *will* proceeds: the wish, we say, is very often father to the thought. David, or whoever wrote the 14th Psalm, found that those who said in their heart, there is no God, were those who did not wish any God. We do not say that all atheists are insincere, for we have known many atheists (at least persons usually classed under that name) who were as sincere as any people we ever met, but such professed atheists were usually in a state of transitional revolt against hypocrisy, in matters pertaining to religion, of which they had unfortunately seen a great deal.

While it is the foolish one who is ever saying in his heart there is no good, the wise one is always saying in *his* heart there is infinite good (saying there is good means speaking the word of good). You will find all through the Bible and in all occult writings, that the spoken word is alluded to as bringing everything to

pass. The Word which is spoken of in the first chapter of the fourth Gospel is not a personality, but the Divine proceeding influence; the light which enlightens all; the universal light; the universal illumination; the *Word* made manifest. The *Word* is the Divine intelligence in man made manifest through man; and when we allude to speaking spiritually, we mean expressing, sending out thought, conveying idea. When we speak, we let our voices flow out with the intention of conveying an idea, and whatsoever we say, whether we repeat words audibly, or simply allow our thoughts to go from our minds with no audible utterance, they always carry with them, wherever they travel, the nature of the thought whence they proceed.

If you are in a loving frame of mind, you may say some things that sound a little unkind, but they will not harm any one; but if you are feeling unpleasantly, and indulge in silent utterances, people who are sensitive feel they have been stabbed as with a dagger, and would very much rather you would show your weapon than conceal it. If you say anything in your heart, whatsoever it may be, and your words of mouth do not harmonize with your thoughts, the words are distinctly not the bearers of tidings which you have outwardly expressed, but are bearers in effect of tidings directly opposite; what appear to be kindly words may be the cruelest of blows; and all mediumistic people feel this keenly. A letter not apparently expressed in kindly language may do great good, being fraught with the invigorating breath of a noble mind, while the most sweetly worded epistle may sting like an adder.

The persons whom the Psalmist alluded to were not in the love of good, and so were endeavoring to persuade themselves there was no good anywhere. On the basis of spiritual science, we must always affirm that all is good. There is the basis of reform. It is ridiculous to tell persons to be good if it is natural for them to be evil. It is natural for a fish to swim in water and for a bird to fly in air: thus it would be insane folly to blame a fish because it cannot fly, or a bird because it cannot swim; but it would be just as unreasonable if persons are naturally bad to expect them to be good. If we base our idea of human nature upon the postulate that people are evil, if we are always telling them that they inherit evil and are by nature totally depraved, it is all in vain that we argue with ourselves, or others, to live lives of righteousness.

What is the good of thundering from the Decalogue — "Thou shalt not steal" — at poor human nature, if it is natural to be dishonest. What is the use of a command, if one feels all the time that persons cannot execute it. Who would be so unreasonable as to expect a person with no voice to sing finely? We must acknowledge that man has the power to obey the Divine Law, or the intention of the Divine Will is rendered inconceivable. Therefore, take as the only basis, that man is good, pure, noble, and just. Spiritual science holds the essence of all reform, and it is indeed time that persons lay aside their old false methods, and endeavor to put the precepts of the Gospel into practice instead of allowing them to appear as impractically theoretical, or else denying them because they do not

understand them, owing to a lack of even attempted application.

Take the ground that every one is essentially good; bring up children to feel that they are good by nature; never tell them it is natural to do wrong; believe children good, and put them upon their honor; hold them in thought as good; expect them to be good; before you leave them point out to them the work to fulfill during your absence; do not tell them what *not* to do, but what *to* do; give them credit for being capable of fulfilling useful works, and for possessing the disposition to fulfill them.

The basis of all reform is spiritual culture; man is in the image of eternal good (not evil). To recognize good in man is the only way to reform, the only way to thoroughly protect society, as it is the only way to prevent disease — which is a great deal better than curing it; the only way to prevent vice — which is a great deal better than punishing it. Every individual (even "the vilest sinner upon the face of the earth") should be held as not only capable of good, but as desirous of doing good. For this reason, we can most conscientiously endorse the efforts of the Nationalists who are establishing clubs all over the country, using Edward Bellamy's "Looking Backward" as a text-book, because Mr. Bellamy, in that thoroughly practical story, points out that the only way of abolishing the competitive system and of developing an intelligent system of co-operation, is not by incendiarism, anarchy, or any form of aggression or onslaught, but through an appeal to the divinity in human nature. If we want to make people

good in action, we must acknowledge that they are good at the core, though they may need to be assisted in doing good; but instead of that, society insists that they are evil. San Francisco has an "Industrial School" which the *Evening Report* of that city denounced, because the influences and associations in that school are neither reformatory nor industrial; for, instead of teaching weak youth to live nobly, they surround undeveloped children, prone to error, with the very vicious influences they should be shielded from, and then people wonder why they are worse when they are turned out of the institution than they were when they went in. If you cultivate weeds, and do all in your power to bring them to perfection, you need not be astonished if they grow very luxuriantly, and you need not say the soil is bad because it bears nothing but weeds. If you have been cultivating weeds by mistake, thinking that a weed in its germ is a flower when you cannot tell the difference in its earlier growth, even though you do this in ignorance, you will get a crop of weeds. Now, we do not say that hospitals, houses of correction, penitentiaries, and industrial schools have not had for their object the protection of society, — the popular feeling is in the direction of trying to protect society, — but we do say that the present course is an entirely mistaken one. Sinners need to be associated with saints, and it is only a saint who can very safely associate with sinners. Instead of sinners being put with sinners and saints with saints, let the saints go among the sinners and reform them, and let the sinners go among the saints and get reformed. If sinners are led to know that they are capable of a better

life, and that there is a better way open for them, they will only be too glad, with better associations than those of old, to take the upward instead of the downward grade.

A great many people divide society into two parts or sections, as though some people were all divine and others all diabolical; but those who mingle with mankind at large find the worst and the best specimens of human nature equally among millionaires and among people who have not a dollar to their name. Some people wretchedly poor are the noblest and purest one can meet; others are as degraded as they can well be. We do not denounce capitalists, but we do denounce selfishness; we do not denounce any class of people and say that all the black sheep are in one fold, for in every fold there are black sheep and white sheep; but all black sheep can be made to shed their wool, and, if properly fed, new wool will grow out white.

When we work to develop good, we develop as a result a new shell or skin, and having no use for the old, we let it go; it will cast itself aside. All good writers on phrenology declare that there can be no reform except through the stimulation of the faculties we wish to see developed. Man is good at the core. Human nature is naturally good; goodness is natural to all mankind. Deep below all *débris* of error, below all incrustations of folly and vice, there is divinity in every human soul; acknowledge it, speak to it, and it will respond.

LECTURE XVII.

THE ATTITUDE OF THEOSOPHY TOWARD SPIRITUALISM AND ALL THE GREAT RELIGIONS OF THE WORLD.

Do Theosophists admit communion with the spirit world? is a question which troubles many and occasions much controversy.

There is in many quarters a decided misapprehension as to what Theosophy really teaches on this point. Theosophy does not approve of "business mediumship," but neither do many earnest and ardent Spiritualists, of whom may be mentioned Professor Kiddle of New York. Communion with the spirit world for mundane advantage is attended with grave risks and dangers. Theosophists hold that passive mediumship should be superseded by spiritual illumination, which is certainly very different from *automatic* mediumship. Mediumistic power is not necessarily associated with intellectual vigor or moral excellence; it is often nothing more than mesmeric sensitiveness, the medium serving as a thermometer to register the condition of the passing hour. We must advance higher and cultivate genuine spiritual gifts. If we cultivate our spiritual nature, we cannot help seeing into the spiritual world and enjoying spiritual revelation. When any one drags mediumship down to the level of a money-making business, or abuses it

to gratify idle curiosity, such communion with the invisible world is invariably detrimental to all concerned. Theosophy urges such Spiritualists as do thus to look higher, and all the best writers on Spiritualism teach the same. We must make an effort to cultivate and spiritualize ourselves instead of seeking to bring the spirit world down to earth and materializing it. While our own mental development is confined to a sensuous, phenomenal plane, we are subject to dangers and mistakes of every description. We do not intend to advocate Materialism with another name. The more fully a spirit is delivered from earthly affections and interest in earthly affairs, the more that spirit is satisfied to live in a purely spiritual state of being, holding communion through spiritual affinity with man's higher spiritual principle rather than through physical phenomena. We know of widows who have no desire for sensuous communication with departed husbands, for they tell us when they enjoy an unbroken night's sleep they feel themselves with their loved ones in a boundless spiritual world. They cannot fully remember the superior state when in mortal consciousness, but they feel on waking that they have only just returned from a visit to husband and children; they sometimes hear themselves saying "good-bye" to their spiritual associates on waking. This is true spiritual communion and permits of no deception and no intermission; nothing can break this union, — no, not any number of terrestrial embodiments. Theosophy is a high phase of Spiritualism, and there is no contradiction or discrepancy between the two. When we see only a little of Theosophy, it may

appear to us hostile to Spiritualism, but when we study it more thoroughly we see no conflict whatever. Spiritualism should mean communion with the spirit world through the unfoldment of our spiritual nature. An ordinary mistaken idea of mediumship is that for all information and guidance in mundane affairs we are abjectly dependent on extraneous intelligences. Theosophy claims that we can all develop independent clairvoyance and psychometric power to some degree, — not in all instances equally, however. We shall not want another spirit to show us the spiritual world when we have the use of our spiritual eyes, which comes with the development of our sixth sense. We endorse mediumistic power as *supplementary*, but not as *substitutionary*. Rightly understood it means voluntary spiritual co-operation, not arbitrary coercive control over one mind by another. Mediums should live what they are inspired to teach. True Theosophy acknowledges that we can receive much from the spirit world that we can obtain in no other way, but we must cultivate ourselves to do so. We are living to-day as spiritual beings in a spiritual world; and while with our physical eyes we behold matter, with our inward eyes we can look upon an interior universe. Concerning the "astral" world, the astral interpenetrates the physical. If we see a dog's footprint on the floor, it is not necessary that we see a dog enter or leave a room to know that a dog has been there. On seeing a human footprint we can judge about how large the person is who made it. Similarly on the astral atmosphere, every thought makes its impression; our thoughts and desires all leave prints on

the astral "sands of time." A seer can see these thought-impressions as with our physical eyes we can track foot-prints across the snow. A clairvoyant is merely one who can look on the astral atmosphere and see what is reflected there. All material forms are results of astral vibrations, which in their turn are due to spiritual vibrations; spirit is force and life *per se*. In a descending chromatic scale nature slides down in man from *atma* to spiritual soul, from spiritual soul to intellectual soul, thence to astral body, and from astral body to material body; the astral realm is intermediary between the spiritual and the physical. Both Spiritualists and Theosophists have grasped the fact that the "disembodied" can commune with man and produce all kinds of psychic phenomena. The trained occultist can command a table to move, and it will move in obedience to his will. People often attribute wonderful powers and much wisdom to "spirits" which they in large measure possess in themselves. We need to discover the psychical powers embodied in us, and we must not imagine that death will give us anything, neither will it deprive us of anything really ours. The odic (all-pervading) force in the universe we can all discover and understand; it is *not* unknowable. We have not yet discovered anything like all the power we possess to produce psychic phenomena; but there is a great difference between the conscious illumination of the adept and the unconscious passivity of the medium; the latter is certainly the lower condition. If through passivity we receive spiritual tidings, and a message cannot be verified, we have to take another's word for its verity, and though the words may be beauti-

ful and helpful in some instances, they may not be all true; but when we have developed our own psychic powers there can be no room for doubt, because though still in the body, we can look into and travel in the spirit world. If we could only remember the astral excursions we often make in our nocturnal rambles, we should learn that every time we are *sound asleep* we visit our "spirit home"; we travel in our astral body here, there, and everywhere. One who has developed his higher principle can *consciously* pass the external barrier and roam at will in the astral world. When we are in a condition of spiritual receptivity, we hear from our spirit friends as we now hear from one another on earth, and we can see them as plainly as we see each other's bodies; tidings of them are then no longer hypothetical. Let us add to our *belief faith*, and to our *faith spiritual knowledge;* then we shall in our relations with "departed" friends know nothing of even a thin veil between us.

Our opinion of spiritualistic phenomena is that phenomena when genuine are often unsatisfactory and ambiguous. Human conditions are such that the astral light in which clairvoyants see is usually so perturbed that they cannot see clearly, and so get only a confused vision of one's surroundings. Societies for spiritual culture and the unfoldment of psychic powers should be formed in private homes; promiscuous developing circles are not desirable. A large percentage of the entire human family can develop psychic power to a wonderful degree. Let every one allow his spiritual nature full scope, put away all prejudice, and invite

the soul to declare itself. We do not repudiate mediumistic phenomena, but desire to develop mediumship to the plane of a high order of intelligence. The astral world is as full of cemeteries as the earth is; for as the spirit passes to a higher life, the astral body is left behind in the astral sphere, as the physical body is left behind in this sphere, where it *gradually* disintegrates as the higher principle recedes entirely from it. All physical vital force emanates from the astral body; the astral body can suffer the amputation of its members, but the *spiritual* body is always intact. Our higher spiritual principle is in the spirit world always. Phenomena are only valuable when demonstrative of truth. Theosophy is intended to bring people into higher relation with those spiritual forces of the universe that exist within ourselves as well as all around us. "The proper study of mankind is man." Theosophy aims at the elevation of man to a spiritual plane of consciousness and love while here on earth. Unlimited progress hereafter is assured for every spirit.

All the elements are peopled with spirits; there is nothing without its spirit; to use kabbalistic terms, no fire without its presiding Salamanders, no water without its Undines, no earth without Gnomes, or air without Sylphs. Man contains these four elements within himself. The salamanders correspond to his affections, the undines to his reason, the sylphs to his imagination, and the gnomes to his animal passions. If men gratify their lower instincts they attract these lower forces, and herein lies the true philosophy of ghosts and apparitions. The miser has united himself with the spirits of

earth; for by the worship of gold in thought, and perpetual striving for wealth, we come under the dominion of the elementary forces of the plane invoked. If we live in thought on the animal plane, we cannot absorb or respond to spiritual truth. What do we know of life immortal when we keep the spiritual in the background and the physical in the ascendant? Were such a one to pass out of the physical form, he would be entirely out of his sphere, and would find himself in a state he could not enjoy were he miraculously translated to heaven. Theosophy points out two paths, as Jesus showed them, — the broad way with many travelers, and the narrow way with but few going along it. Jesus was undoubtedly a prince among Theosophists. Occult records inform us, that between the ages of twelve and thirty, he traveled extensively, visiting in Egypt, Persia, India, etc., the most powerful lodges on earth, as one of their greatest and most glorious teachers. Christians accept Jesus, and blindly reject Gautama; but no comparison need be instituted between the two, as their teachings were exactly the same. If any Christian thinks he would benefit by becoming a Buddhist, he makes a great mistake, for the two religions, Buddhism and Christianity, when esoterically studied, are found identical. The great importance of the Oriental aspect of Theosophy is that it is breaking down the wall of prejudice which has so long existed between the East and the West. Popular Christianity has contended that the poor East could have no gospel unless the West carried it there; the East is reciprocating, and showing the West its meed of truth. The East is, in

some respects, more privileged than the West, for during several thousands of years Asia represented the highest development of civilization. In coming epochs the West will be the great center of spiritual activity. Theosophy is not an exotic that belongs to any special clime, but is everywhere an indigenous plant, true religion being the same in every clime and age; but Western minds are somewhat dependent on the East to teach them certain things, as children are dependent on those already educated, in matters concerning which they are as yet ignorant; but every one becomes a teacher in his turn. If *Mahatmas*, *Chelas*, and other mystics are your instructors in occult wisdom, they enjoy no prerogative that others do not share, they only help their younger brethren to become educated like themselves; they prepare pupils to interpret universal mysteries, and to use occult power aright. Only a few are willing to go in at the narrow gate, while the many enter the broad gate of fashion. There is no reason why any of us should not some day interpret all mysteries for ourselves, the only hindrance to our doing so is that theosophical study requires of us a kind of life many do not wish to live. How many would take as much time and trouble, or make as many sacrifices to attain spiritual good, as did Kepler, Copernicus, or Galileo, to demonstrate a problem in external nature? and yet all could live a truly happy life, engaged in the acquisition of divine wisdom. All the ways of wisdom are ways of pleasantness and paths of peace. Whatever one has to give up is something really not worth having; the pleasures of earth are counterfeit; its gold,

though glittering, is mere tinsel; its acquisition never brings solid happiness as it is the outcome of selfishness, which is a vice. *Self-culture* can be consecrated to the highest ends, selfishness never. Subordinate all love of self to love of neighbor and of God. Work for Truth and for humanity with all your might, — these are the only imperative and universal rules for neophytes.

"Blessed are the pure in heart for they shall see God," say all the masters. The sight of God means spiritual perception, the discovery of the Divine Being. Man is as invisible as God, in whose image and likeness he is made; the only true man is the invisible man. What is God? There must necessarily be mystery concerning the Divine Indwelling Presence. All we know about God we learn in our higher realm of life; only the higher consciousness of man can realize an Infinite Good Being who rules over all. If every one who doubts the being of God could enter into a state of mind in which he felt absolutely certain that everything was for the best, without a ripple of doubt passing through his mind, would he not actually see God with the eye of the soul, as an all-satisfying, all-consolatory reality, as he felt sure that everything was in the hand of infinite love and wisdom, all vessels safely conducted into port, piloted by a perfectly skillful and loving commander? If trust in supreme goodness were perfect, how our minds would rest, free from misery of every sort. The soul finds perfect peace in realizing God. Intuition in a higher state of existence is developed as it never is on earth. As our mental horizon widens, our reason confirms and comprehends what our

intuition apprehends first. When we find God in ourselves we shall be satisfied. When we have positively found our own soul, we have found God; but knowledge of the soul comes only through spiritual influx. In spite of all materialistic negations, there is more proof of the soul's immortality than there is of any demonstrated scientific fact, as the realization of immortality is far more universal than acquaintance with any physical science.

Theosophy alone can answer the great need of the world, which is that all nations should recognize their brotherhood, which unfortunately they do not, for the most civilized still follow in the track of barbarians, and look upon those from whom they are separated by physical barriers as foreigners; the peace of the world is thus delayed. Nations contend with one another not only for territory and other possessions, but also for intellectual differences and divers theologies; these struggles are not confined to earth's inhabitants alone, but, as St. Paul said, we do not only war with flesh and blood, but with invisible principalities and powers, with unseen hosts. Christianity has long outgrown its primitive recognition of a variety of unseen influences continually attendant upon individuals and nations, but according to all ancient theologies every one has personal attending influences, as well as household "*lares et penates*"; every form in nature has also its representative in the unseen world, and every nation its presiding divinity. Jehovah, in the narrow sense, was not the God of the world, but exclusively the God of Israel, as Zeus was the God of the Greeks, and under the name

Jupiter, of the Romans also; all primitive nations had their spiritual hierarchs devoted to their special cause; and to them the people offered oblations in their sanctuaries, that these unseen powers might fight their battles; their ideas were always of gods and lords many. All early religions were forms of Spiritualism, as they all recognized spirits around them, some higher, some lower, who could serve and bless them. The Semitic races had, however, a glorious conception of an Infinite *in-dwelling* as well as *over-ruling* Spirit, who found his dwelling-place in the hearts and minds of humanity, while the Aryan races made much of spiritual communion. The peculiar trait of all Semitic people was their turning to the still small Voice of God within. The Chaldean religion blended both the Aryan and Semitic characteristics, as it recognized individual spiritual communion between finite intelligences and also the voice of God in the soul; this dual conception is everywhere prevalent to-day. If any one seeks for divine wisdom, he must recognize God as dwelling in humanity. There can be no universal prosperity till all nations unite in harmony. Theosophy is a moral, ethical, humanitarian movement; as soon as we feel that we are one in spirit, we shall know that all men are brothers; we cannot then behave any longer as if we were not all children of one God. Ethical culture and moral reform will build the structure of universal freedom; and the present theosophical movement in the minds of men is the sure and certain harbinger of this glorious consummation.

We can hardly think of a very sensuous person as

highly intellectual; or if so, he is not intellectual in consequence of animality, but in spite of it. The animal impulse does not naturally seek expression in literature or art. The intellectual and moral principles, however, completely harmonize. A person can easily possess at the same time, moral and intellectual nobility, and be simultaneously engaged in benevolence, literature, and art; there can always be a dual expression of the soul, as spirit manifests itself in love and wisdom. The majority have only developed their intellectual principle, and therefore have no conception of the divine, and only a glimmering consciousness of the spiritual. Such have but feeble understanding of Truth; they may cling to creeds, beliefs, and theories, but all opinions when compared with knowledge are as twilight to sunshine; for even when pure and ennobling, they are not demonstrable. When the spiritual principle is developed, through which the divine can shine, we shall no longer need any one to teach us, for we shall then receive unction from the Holy One within. The personified Christ, or Buddha, is one perfectly developed both in his intellectual and moral nature; the highest intellect and purest morality in such a one are jointly unfolded. There is no perfect expression of the soul except in masculine and feminine form; the intellect and moral nature, when perfectly united, constitute true spiritual marriage. Gautama occupied in India the same relation to mankind that Jesus occupied 550 years later in Palestine. Once in about every 600 years, there is a revival of spirituality somewhere on earth; then a greater revival every 2170 years, or thereabouts, as

there are twelve dispensations in each grand cycle of nearly 26,000 years. About 600 years after Jesus, Mahomet inaugurated the faith of Islam, one of the greatest religious systems of the world to-day; 600 years later, the Waldenses and others proclaimed a spiritual form of Christianity, and at the present time there are many unmistakable indications of a new spiritual dispensation on earth.

We will here append two short essays on Theosophy from our psychological romance, "Onesimus Toole," serving to show the very slight difference which really exists between Theosophists of the Christian and Buddhistic schools.

This essay was written to enforce the beauty of a Theosophy, which does not require allegiance to the religion of India in any particular manner.

Theosophy is the master-key to eternal life; to the understanding of God and man. True Theosophy concerns itself exclusively with man's spiritual development, with the finding of the Christ within, the Divine *Logos* or Word of the Eternal. When we find God within, where Jesus and Buddha alike say God resides, we truly realize our divine nature. Genuine Theosophy is to this generation the Christ of truth rising out of the tomb of error; it teaches complete self-control, the crucifixion of the senses, the liberation of the spirit from all carnal passion, the resurrection of all that is divine within us. Theosophy is complete spiritual science. Knowledge of the eternal is the only true science. To know the Christ is to hear the living Word which speaks in us from Infinite Divine Being. When spirit is revealed, henceforth we have no thought of death. The true Theosophist drinks in inspiration from the ever-present spiritual life, the universe thus becomes to him an open book. We must outgrow false ideas of sacerdotalism, and become each one a true priest; our daily sacrifice

must be the daily surrender of our lower appetites to our higher promptings.

The principles of Theosophy are love, wisdom, and truth, which reveal to us in measure as we can understand it the absolute purity and perfection of the divine nature. Theosophy is universal truth and universal religion; it is demonstrated spiritual science, and holds the key to all sciences and religions. In Theosophy we behold the essential unity of all religions; Theosophists should study all religions, but dogmatically enforce none. What does religion really mean? *Religio* signifies to bind together, but does not imply a condition of bondage other than that bondage in which the lower nature is held subject to the higher. This is truly atonement or reconciliation, the perfect harmony of all the elements in human nature. Religion does not consist in *belief* in immortality, or in God. Belief saves no one for it is merely intellectual assent given to certain dogmas. One can believe in religion and be devilish. The devils, it is said, believe and tremble. We can be so intellectually unfolded as to believe in God without being in the least developed in our truly spiritual nature.

What does resurrection mean in our individual lives? It means a rising from the death of the lower nature to a condition of spiritual triumph. Nothing dies in reality, only in seeming. The seed is not quickened unless it undergoes the appearance of death, and there is no quickening of the spirit unless there is in appearance a death of the lower nature; then from the sepulcher the rock is rolled away, a symbol of our new birth to a knowledge of Truth. Theosophy, like all true religion, is the science of right living, and is in no sense a sacerdotal system. Divine wisdom is the whole world's only religion for the future; a religion which meets every want and fully satisfies every lawful craving of human emotion as well as intellect.

The Divine Being is necessarily beyond the comprehension of the mind of man. Man is not equal to God; there is therefore a mystery attaching to God in the human mind. That which is on our level we may explain, whatever is beyond that level remains unsolved; God alone understands God, as man alone can comprehend man. As Deity is infinitely above us, so Deity is beyond all

definition. The soundest metaphysicians never undertake to define Deity. Agnosticism is a confession of honest men whose intellects are unable to solve the problem of being. Theosophists need not conflict with Huxley or Spencer. All divine things are unknowable to the senses, but Theosophy teaches there is a spiritual intuition by which we can arrive at some knowledge of spirit, though to our researches there can be no end. Intellectually we find not God, but energy, power, force. The word God means the All-Good, the Good One, nothing more, nothing less.

Plato's immortal assertion, "God geometrizes," does not imply Plato's acknowledgment of anything more than infinite Mind; no kind, loving God appears in that sentence. Infinite power might be cruel. Many people know nothing of God though they profess to *believe* in God; but not until they advance beyond belief do they *find* the Eternal. Belief implies that some school is the custodian of special intelligence from Deity, whose testimony is accepted by the disciples as final authority. The word Testament means something one leaves behind him when he is gone away; while the testator liveth, such documents are of no effect. People who know nothing of God but what they read in the Bible, concerning which venerable book we would indeed utter nothing disrespectful, believe in a God who has left a Testament. Practically it is so to them. Many Christians believe in a God very far from this world and in no direct way concerned with human affairs. There was, they believe, a time when God spoke to the world, but He speaks no longer; God, for them, has finished writing His book, and has delivered the published volume completed into their hands. How utterly incongruous is this mental attitude with the teachings of Jesus: "He hath been *with* you and shall be *in* you." It is expedient that I go away, for when I have vanished from your sight the Paraclete will be nearer to you than ever before, and will gradually lead you into all truth. The disciples were directed not to receive truth through any written revelation, but entirely by means of the ever-living presence of the Holy Spirit within them. Theosophy places every individual soul on the solid rock of experienced truth on which Theosophy itself is based. We must build our social temple on the rock of impartial justice, which

Cities.

New York.

we can never find until we discover it in ourselves. Enlightenment is a matter of individual spiritual unfoldment; God is Love and Wisdom; absolute Justice is the infinite principle of Life. As we act divinely do we perceive a revelation of divine wisdom in our own lives, and all knowledge of wisdom proceeds from the love of good in us, which is the only divine love. Only when we act from a motive of love directed toward good are our acts truly wise.

Man's best conception of Deity is that God is love. Love is the highest element in the human soul, and is inseparable from charity, which is love in expression.

Henry James (an earnest student of Swedenborg; not the novelist) declares in his admirable work, "Society the Redeemed Form of Man," that in studying the problem of life one comes to see ever more and more distinctly that the only possible cause of creation is that God being pure love he cannot love himself. Love must have an object, and this object is humanity. Creation, then, is the result of the divine love seeking object and expression. By humanity, of course, we do not mean exclusively the inhabitants of this one little planet. We need not tell you that the earth is not the universe. We mean all intelligent inhabitants of all worlds together, which unitedly constitute the form of the divine man or the progeny of God, which is without beginning and without end.

The true hidden wisdom is to be found in our own inmost selves, not in books or scrolls. God's living word is man, who is the highest expression of nature. The hidden wisdom from our own souls must come to us through development of our own inner nature, and can come in no other way. Theosophy does not depend on legend, or our belief in historical personalities, or the truth contained in any sacred books. It rests on its own intrinsic value, and appeals to our moral nature. If Buddha and Jesus never lived, their teachings are no less valuable to man. Precious stones have intrinsic value, and truth is aptly compared to a priceless pearl.

All divine teaching is demonstrated in its hallowing influence exerted on human life. Judge the tree by its fruits. Bring all theories to the touch-stone of expediency. Were we to find that

the teachings of the Vedas when lived up to caused war and hatred to vanish from the earth, we should thereby know the source whence these streams sprang to be a fountain of living water, able to slake the spiritual thirst of mankind.

There is nothing in the Vedas that we do not find in the New Testament. The teachings attributed to Buddha and Jesus are identical. We can well dispense with controversy when we drink from inspiration. Whether we look to Gautama or any other historic avatar of India, or to Jesus, the historic light of Palestine, or to Orisses, the legendary messiah of Egypt, we must never forget that neither Orisses, Christ, or Buddha, or what they typify, is dead and buried. In spirit Jesus is working now as actively as when he was on earth. The truth Buddha and Orisses revealed is still operating in the world.

"Why seek ye the living among the dead?" Why watch by a sepulcher, when you can converse with the living spirit on the highways of life? When we liberate our intuition the sun within us sheds around our path its bright beams of appreciable light and heat.

Those who bathe in the sunlight hourly appropriate its rays. Not those who have analyzed the water or tested the depth of the well, but those who *drink* the water of life reap its benefits. Not our historic knowledge of a revelation of truth, but our assimilation of it profits us. We must eat, drink, and appropriate the living spirit of truth, which is ever active throughout the universe. The past has risen in the present. We must live to-day, not worshipfully regretting days of old. Our present at-one-ment with the living Christ of the spirit can alone bring us into consciousness of Truth. The truths of spirit are not apprehended by the intellect first, but by intuition; later on, reason grapples with inward revelation and defines it. Be guided entirely by your individual intuition; be ever honest and intensely earnest in your search for truth, and you will each one of you discover all it is needful for you to know.

Races of *Mahatmas* may have spent ages in ferreting out the truths of the universe, but their existence is not positively known to Buddhists. Truth is revealed only to those who are in a con-

dition to appreciate it. There is probably no reluctance on the part of any genuine *Mahatmas* to reveal themselves, but no one can create eyes in us to see Truth even if it visits us.

When Edwin Arnold revisited India, he held conferences with the Buddhists of Ceylon, and received from them a very complimentary address, eulogizing him as a true interpreter of the Sanskrit philosophy. His work, "The Light of Asia," they endorsed with much affection. Conversing with them of the *Mahatmas*, he was told that the priests knew nothing of the existence of such people. They could not be found, though they were so famous in Europe and America. At the same time these Buddhists affirmed that there were many teachings in the Sanskrit which, if followed out, would develop men into the state of *Mahatmas*.

The Buddhists themselves think Arnold's faithful and magnificent portrayal of the career of Buddha has done more than anything else to recall the attention of the Hindu people to a perception of the beauties enshrined in the Buddhistic religion, and it affords a powerful incentive to them to live up to these teachings.

We hear a great deal of Indian degradation, and particularly much of woman's degraded condition there. Now it cannot be disputed that many women in India are in a state of gross degradation, but this condition exists in *spite* of the teachings of the Sanskrit philosophy (which leads logically to the purest elevation of mankind), not in consequence of their religion. All the vices of Christendom are rebuked in Scripture, and yet tolerated in Christian communities. No charge can be brought against the Buddhist religion for the vices of Asia that cannot be brought against every other religion on earth.

As the religion of India is set forth in its sacred books, it is a religion of the greatest purity and noblest wisdom. No one who compares the ten great religions of the world, the one with the others, will fail to find Buddhism the most humanitarian, and Brahmanism the most metaphysical of all the systems. Buddha taught that nothing and no one can come between us and God.

We are, according to his philosophy, our own high priests, mediators, and intercessors, absolutely free to discover truth for ourselves by following in the path marked out by our own intuition

which gives "Thus saith the indwelling Spirit" as final authority. Too many people unfortunately are not contented without some external lord or master to obey; they require some one to do their thinking for them instead of appealing directly to the Lord within their own hearts, so as to receive Truth from the source of all Truth. It is only to awaken spiritual thought and intellectual enquiry that we study Theosophy, not to induce allegiance to some hierarchy of India, for to the Christian world "follow Jesus" is as necessary as "follow Buddha" can be to Orientals.

The following essay was compiled in defense of the views put forward by Madame Blavatsky: —

While an immense amount of floating opinion is at the present time circulating on the subject of Theosophy, there are comparatively but very few persons who have set themselves the task of so simplifying the tenets of Theosophy as to make the main doctrines clearly intelligent to the Western mind. The word *Theosophy*, which signifies neither more nor less than divine wisdom, is by no means exclusively confined to ancient Hinduism; it is a term properly applicable to all that can legitimately be termed knowledge of the spiritual universe. Theosophy in its modern form is constantly associated with the name of H. P. Blavatsky, because that most industrious Russian lady has done more than any other one individual to ransack the treasure-houses of Eastern scripture, and to bring forth the truth therein contained for the edification of Europeans and Americans.

Most students of Asiatic lore have been either Christian apologists or confirmed skeptics. Their previous training and fixed habit of thought have therefore largely disqualified them for an unprejudiced performance of their task. Madame Blavatsky, on the other hand, has searched the records, not with a view to prove certain foregone propositions, or to discover fraud and folly in the documents under review, but to honestly express the information therein contained. Her latest work, "The Secret Doctrine," amply proves the honesty of her endeavor and the ability she brings to the work. But some of our Christian friends will inquire, Why go

to the Vedas for the truths we can find so perfectly revealed in the New Testament? Why speak of Gautama when we have before us the example of Jesus? The answer to such inquiry is twofold. 1st, The New Testament deals almost exclusively with ethics. Its moral code is indeed unsurpassed, but on questions of science it is silent. Now the Hindu records are not simply moral text books, they are scientific treatises, as any one who intelligently peruses them will soon discover. 2d, There is a widespread feeling in Christendom that beyond the pale of Christianity all is heathen darkness. Such a belief renders well nigh impossible any effectual carrying out of the fundamental basis of Theosophy — *the universal brotherhood of man.*

Theosophy does not require of any one who embraces it a surrender of the Christian religion, so far as its basis in the New Testament is concerned; at the same time it cannot allow that any one book, or any one people, or any one system, can embody all the divine wisdom known upon earth. The Bible, from Genesis to Revelation, teaches the cardinal doctrines of Theosophy without amplifying them very clearly or extendedly. These doctrines certainly include what are commonly called "*Karma*" and "Reincarnation," teachings which simply need clear and cogent reasoning to make them appear thoroughly rational and scientific, and, above all, consistent with man's highest conception of divine, impartial justice.

The Oriental wisdom religion does not acknowledge any fall of man in the orthodox Christian sense. It teaches the involution of spirit and consequent evolution of matter, and in the exposition of this theory it accounts for all the anomalies visible in the external world by attributing them to the experimental efforts of intelligent spiritual units to make themselves manifest. In consonance with the teachings of the Kabbala and other occult works of olden time, Theosophy teaches that the external universe is an expression of finite intelligences, necessarily limited in power and wisdom, but continually subject to the law of progress. These intelligences begin at the foot of the ladder of expression and work their way diligently but gradually to the top; thus the theory of transmigration is inverted in a manner very favorably regarded by Rev. J. F.

Clarke in his "Ten Great Religions," and many other liberal and learned authors.

Reincarnation is usually ridiculously misunderstood. People who utterly fail to comprehend it talk an unlimited amount of nonsense concerning another spirit usurping the body of a newborn child, and much similar folly, while Theosophy explains how a soul awaiting embodiment introduces itself into earthly expression at the moment of conception by itself breathing the breath of life into the primal germ. In other words, conception is the result of spirit seeking expression through an appropriate material medium.

Karma only means sequence, or the unvarying operation of the law of cause and effect. Our present *Karma* is the effect of all our past career, remembered or seemingly forgotten. Whatever trials or difficulties we now confront come to us to try us because of our moral, mental, and physical condition being what it is; and it necessarily is what it is at any given moment as a result of our past thinking, speaking, and acting.

The doctrine of *Karma* is not fatalism, for it does not teach us that all our lives are mapped out for us by the sovereign decree of inexorable fate; it simply declares the universal law which ordains that certain effects must ever proceed from certain causes; thus, while we cannot evade the operation of *Karma*, we can as we increase in knowledge of the law so frame our conduct, so govern our thoughts and affections, as well as our speech and behavior, as to sow nothing but good seed, and consequently reap nothing but an agreeable harvest.

Nirvana, or the state of supreme blessedness, is a condition in which we know no care and suffer no pain. When we have reached that celestial altitude, we are proof against all that could possibly afflict or disturb us; we are then above the recognition of sin, sickness, and death, and in a state so exalted that for us *Karma* no longer operates.

Theosophy does not allow that the penalty due to transgression can ever be evaded. To forgive sin is to deliver the mind from the bondage of evil desire. This can be accomplished by purely educational processes.

Spiritual Healing is acknowledged by Theosophy only so far as it can be scientifically demonstrated as a means of awakening the higher consciousness, or appealing to the nobler principle in man, while phenomenal Spiritualism is regarded as a legitimate subject for honest painstaking investigation, with a view to ascertain the true source whence the phenomena proceed. The true Theosophist lays the utmost stress on the culture of the higher self, not on the suppression of the lower instincts so much as on the cultivation of the higher; and on the basis of this conviction it is reasonably claimed the elevation of humanity can be successfully conducted.

Theosophy is religion, but it is not any limited system or view of religion; it is science, but it does not confine itself to any particular department of research. It is, in a word, compendious anthropology; it teaches man to look within, to study his own permanent selfhood, to outgrow dependence on external sources of information and authority, and find within himself the true, perpetual light. Armed with the testimony of the ages, with malice toward none and good will toward all, Theosophy claims as its mission the unification of all human interests, and the establishment of a perfectly natural and yet highly spiritual church of humanity unconfined by party, race, color, or belief.

N.B. — Indebtedness is acknowledged for portions of this chapter to "Short Lessons in Theosophy," compiled by Miss S. C. Clark, a valuable little work handsomely bound in leatherette, price 25 cents, procurable at *The Banner of Light* bookstore, and wherever theosophical literature is sold. The lessons are in the form of questions and answers, all of which are exceedingly useful for reference, and very acceptable to busy people.

LECTURE XVIII.

THEOSOPHY, SPIRITUALISM, AND CHRISTIANITY.

THE question as to what Spiritualism really is, is one that never seems settled, and it is very doubtful whether it will ever be settled in the minds of the present generation. The word *Spiritualism* is so much older than the Rochester Knockings, so far antedates 1848, that we find it in the very oldest dictionaries, and whenever we come across words in ancient lexicons we know they must have had distinctive meanings long before what is termed Modern Spiritualism had its birth. Bishop Berkeley was called a Spiritualist as well as a metaphysician, and we know there have been Spiritualists and Materialists from time immemorial; the world of thought on religious questions is necessarily divided into the spiritualistic and materialistic schools. We must either be Spiritualists or Materialists, if we are anything definite; though many occupy a kind of middle position between Spiritualism and Materialism, between Theism and Atheism, and call themselves Freethinkers or Agnostics. Some prefer to call themselves Secularists. By that term they mean that they devote all their time, thought, and energy to this one world while dwelling upon it, and that if there be a future state they will leave it to take care of itself. They

declare one world at a time is sufficient, and if there is a future state, say they, we shall all know it sooner or later; it is time enough for us to consider the future world when we are called upon to live in it.

Now such reasoning would be perfectly sound if our knowledge of the future state in no way affected our condition in the life that now is; if, when we laid aside the garments of mortality and passed through the change called death, we were thoroughly remodeled; if, by some subtle process, indescribable and unfathomable, we were transformed into another order of beings with entirely different feelings, desires, and occupations. If the life beyond were altogether remote from our present life and in no way affected by it, such arguments might be perfectly sound, such reasoning faultless. But if we understand — as all spiritual revelation, and indeed common sense and sober reflection must alike teach us — that what we sow at one time we reap at another, that what we do in our present stage of existence affects our condition in the beyond, we know that we live once and always, we are in the spiritual world now and forever; and as the life we shall live is the life we are living, as the life we are now living is the life we have lived, we learn that there is far more truth than imagination, far more prose and stern reality than imaginative poetry in the old word *Karma*, which only signifies sequence, or that whatsoever a man soweth that shall he also reap.

The word *Karma* is the Sanskrit equivalent of the English word *consequence;* it means that to-day we prepare for tomorrow, as yesterday we prepared for to-day, as in youth we prepare for middle life, and in

middle life, for old age. As our condition on the morrow is the result of our action on the day previous, so on the day after death, on the morrow of our mortal existence, we must reap what we have sown and as we have sown. Thus the passage in Ecclesiastes is literally true (though often misconstrued): "As the tree falls so shall it lie." Its condition is not a fixed or unalterable one, but at that point where the tree falls and in the condition in which it fell must all those transformations commence which eventually will lead to the perfect glorification of the human spirit compared to a tree by an ancient writer.

Now if Spiritualism means anything, it means we are alive now in the spiritual universe; it means we are now spiritual entities, responsible and accountable beings, accountable according to our light, responsible according to our knowledge, gradually making our way by sure, though slow degrees, toward some future goal which is dimly outlined before us, but which none of us can plainly see except it may be in occasional moments of spiritual ecstasy and wonderful exaltation. Once in a while we find ourselves transported to Paul's third heaven, in some extremely lucid condition in which we are lifted above all sublunary things and brought face to face with the sublime realities of the immortal world; but ordinarily the future is dark and dim before us, illumined, indeed, with the bright rays of hope and expectation; but future glories are like mountain tops capped with perpetual clouds that hide the summits from our view. Once in a while the day breaks dispelling the mists and putting the shades to flight, show-

ing us those glorious peaks crowned with perpetual snow and illumined with eternal glory. All the world looks forward to a higher, brighter, and nobler life. Brahmins and Buddhists, equally with Mohammedans, Jews and Christians, expect a brighter home hereafter. Not only the civilized, but the barbarian, not only the Caucasian, but the untutored Indian on the prairie, looks forward to a life beyond more beautiful than this; and though western minds fail to understand the profundity of eastern thought, and failing to interpret the hieroglyphics of ancient Hindustan declare that multitudes look forward to annihilation, having blindly confounded extinction with *Nirvana;* those who have penetrated into the inner teachings of the seers and sages of the Orient know full well that the Buddhistic term *Nirvana* is identical with the Christian term Kingdom of Heaven. Christian and Buddhist alike desire not extinction, but to overcome carnality, pride, selfishness, and all such sense of separateness from their brethren as causes one to feel averse to the interests of his fellows, and to erect barriers and partition walls between clans and tribes, parties, sects, and nations. The idea of the ultimate heaven of rest is so sublime, so exquisite in all religions, that a majority of people have contented themselves with skimming the surface of sacred literature, merely dwelling upon those parabolical explanations of spiritual truth which have pleased their childish fancy, as pictures and toys delight children.

There must always be in what is popularly termed Spiritualism a great deal that is decidedly attractive to lovers of sensation: therefore Spiritualism as a distinc-

tive philosophy has always drawn to itself a good many people who spend all their time in hearing or telling some new thing; but while the "craze" is certainly abating, while the search for the wonderful is subsiding, while the sensational has no longer such a hold upon the people as it had some years ago, though Spiritualism is now universally regarded as one of the philosophies of the age, and Spiritualists are looked upon as one of the various branches into which the religious world is divided up, though such eminent men as Alfred Russel Wallace, and many other eminent scientists have espoused the cause of Spiritualism, and put it before the world in a dignified shape, Spiritualism has necessarily within its fold much of that element which people commonly call mystical — so much that all who desire to dream or see visions, who seek to draw aside the curtain, even though but slightly, and peer into the mysteries of the unseen, are more attracted by the words Spiritualism and spirit-communion than by the word religion, or any phrases ordinarily used to signify ethical culture. Spiritualism by its very name draws to itself a large number of people who desire that the romantic or imaginative element in their nature shall be especially ministered to, consequently we find a great many people among Spiritualists who do not care much for sound and sober philosophy, but care immensely for startling phenomena. Many calling themselves Spiritualists do not care to read a learned book or listen to a profound discourse, but if they can see a table move, or tambourine carried round a room by unseen hands, or, best of all, witness a *materialization*, they

are delighted. We do not blame or censure such people; for they are a class who have either been emotionally starved or possess an over-supply of the imaginative element; they have either had their imagination unduly repressed, until it breaks its bonds and bursts forth like the eruption of a volcano long delayed, or they have never paid any attention to the sober side of culture, having fed upon the sweetmeats of sensationalism until their palates are dissatisfied with plainer and more wholesome food. These people who are always seeking for sensation do not investigate, as Professor Wallace did, for the sake of publishing great discoveries to the world; they do not enter the seance room feeling that there are truths to be understood, problems to be solved, and facts to be discovered, by means of which the world can be made better and happier; unfortunately there are many in the present condition of human development continually crying out for more and more of the wonderful, simply because it is wonderful.

Then we find extremists who endeavor to correct this evil by taking away the wonderful altogether, who say all marvels are out of place; that they do more harm than good. Such statements are necessarily one-sided and short-sighted; no philosopher, no true scientist, could ever fall into such an error, for we might as well say because some people talk too much it would be better not to use our vocal organs at all. Such an extreme position is as absurd as the equally extreme position of those who crave more than a normal and natural supply of one particular form of food. Spiritual manifestations in and of themselves are good and valu-

able; they are, indeed, absolutely necessary; far be it from us to say anything that could be properly construed as derogatory to phenomena, but we do maintain that if Spiritualism is to be a power for good, for genuine usefulness in the world, while phenomena may constitute a basis for philosophy, philosophy must necessarily be brought home to the hearts and minds of the people, and be put in practice, or all the conclusions derived from sensuous observation of facts will be of little more value than the tinkling brass and sounding cymbals of those who have gifts and knowledge but lack charity, the faith which is proved by works of love. Some Spiritualists are prone to worship, others to deride phenomena; those who take an extreme view on one side or the other probably feel themselves entirely dependent upon phenomena or else altogether independent of it. It is positively amusing to read some spiritualistic literature, and listen to the utterance of certain Spiritualists. We hear one party say, "There is no foundation for our philosophy except physical phenomena"; then we hear other persons exclaim, "We want the philosophy and do not care about phenomena at all; indeed, we believe they do more harm than good." Now how can these diametrically opposite statements be reconciled? Are they reconcilable? We maintain they are. Certain people can only drink in knowledge as it is presented to their senses; every grain of truth has to be filtered through the sensuous perceptions before it can reach their intellect; before they can realize anything of spiritual truth, they must taste, touch, smell, see, or hear. It appears that some of the apostles of Jesus

(Thomas especially) were of this class. Thomas was a natural skeptic, by no means a sensual man, but, nevertheless, one who demanded sensuous proof of immortality. He said, therefore, "Unless I touch and see I will not believe." We often hear it said that belief rests upon evidence. How many people exclaim: "I would believe if I could; how I wish I could; the philosophy of Spiritualism is so beautiful; if it is not true, it *should* be true; it is so consoling; oh, if I only could believe it, but I cannot." We hear such words uttered again and again by thoroughly honest seekers after truth; but some are so constituted they cannot receive light from preaching or reading, but let them witness almost any phenomena of a physical character, the genuineness of which they cannot question, and they will go home rejoicing, declaring they have found a key which has unlocked the very door of heaven; they have discovered the rule by means of which they can solve the most important problem that has ever presented itself for solution to human understanding. Now what is more likely than that such people should eulogize phenomena through the length and breadth of the land, rush into print, and wherever they can, enter into conversation, to proclaim phenomena everything; without phenomenal proof they would have remained in darkness; through it the tears are wiped from their eyes, their doubts are removed, their fears dispelled, they are joyously happy; they straightway conclude all their brethren are like themselves; they think everybody requires exactly the kind of evidence they required and while they honestly believe phenom-

ena to be the universal panacea for every doubt and ailment, certain others as honest as themselves fly to similar phenomena and receive no satisfaction.

Another class of people are so constituted that they must receive everything intellectually. No matter how much phenomena they witness, they cannot accept spiritual truth on the testimony of their senses alone; they must have everything made plain to the intellect. These will incessantly read, question, listen, and think, and it is only through mental deliberations, and delving deeply into the mines of literature that they can possibly receive satisfaction; then when they are satisfied through study, through intellectual research, they proclaim that if you will only circulate literature, deliver lectures, enter into debates, converse fluently with your friends, place before them cogent reasons and sound arguments, you will have the world at the feet of spiritual philosophy.

There are others again who receive truth intuitively; they are not reasoners to any great extent, neither are they great readers; they are neither very studious nor the best of listeners, but keenly alive to everything that touches the moral sense. They are always striving to enter into silent communion with the world of souls; they seek in solitary places a spiritual influx which reaches them independently of all outward ministrations, such as the sound of the human voice, the printed page, or any external sign or symbol; they realize the nearness of the spiritual world only as it secretly touches their inmost nature. These tell you that if you would receive the highest spiritual revelation you must retire

from the haunts of men, throw yourself into seclusion, and live a solitary, almost monastic life. The monastery and convent have charms for them, and if Roman Catholicism does not attract them, Buddhism will. They readily imagine in some sacred retreat in the mountains of India, saintly Mahatmas who have solved the most difficult problems of the universe through living lives of abstemiousness and seclusion, and consider that all spiritual gifts are to be cultivated only by means of prayer and fasting, by reining in the lower nature, and thus allowing the higher self to have full sway; only thus, say they, can we really arrive at knowledge of truth.

These latter are often the most interior and spiritual of all, but unfortunately in all pronounced types of mind there is a development of one side only of human nature rather than symmetrical unfoldment of the entire being. Wherever certain exclusive forms of good are over-highly prized, and the harmonious culture of the entire individual not regarded as essential, persons are sure to be more or less erratic, consequently the gospel they preach is good news for *some* people, but not for *all*. We are told that when Jesus was born, the angels shouted, "Peace on earth; good will to men"; and declared that glad tidings were to be heralded abroad which should be for all people; then when the Holy Spirit came, on that wondrous feast of Pentecost following the final departure of Jesus from the external form, we are told that illiterate fishermen and other disciples gathered there, who knew only one language, were inspired to speak of the wonderful works of God in so many different tongues, that the vast concourse

of nationalities gathered in Jerusalem's fair temple, could all hear the truth in the language to which they were born. Paul, drinking in the spirit of the earliest followers of Jesus, speaks of a diversity of gifts, but *one spirit;* many forms of administration, yet one Lord over all, one God, one Spirit in all and through all.

If our platform is to be truly universal, spiritual, and humanitarian, we must never restrict ourselves to the advocacy of that which will meet the requirements of just one class of people; we must never desire that only in one tongue the truth shall be spoken; we must never seek to narrow divine revelation to one particular form of presentation; but, having in view the general good to all, whether we individually require phenomena or not, we should remember there are many who do, consequently we should do all in our power to promote it in its genuineness in all its phases, and honor all who are the instruments of presenting it to the world. No matter whether we require argument or not, there are some who can only be convinced by an appeal to the intellect, therefore we should do all in our power to sustain the platform and the press. If we can receive truth without retiring into solitude, we must bear in mind that there are many who cannot hear the voices of heaven when the harsh noises of earth are ringing in their ears, so we should gladly prepare for such a quiet retreat. Some of us may resemble tall forest trees, or conspicuous flowers, appearing in the world in its most noted places, while others may be like lilies of the valley or modest violets hiding in the shade, making sweet the copse and sheltered dell, doing their work in silence

and in secrecy, just as effectually as others of us may do ours in the public marts of the world.

True Spiritualism, like Theosophy, is *in*clusive, never *ex*clusive. The Spiritualism that is for Spiritualists only is a Spiritualism we want nothing to do with. We shall never take any part in its advocacy, as we cannot conscientiously sustain it. A Spiritualism that is for all humanity is the only Spiritualism we recognize as genuine. That Spiritualism which is not for the world, not alike for Jew, Gentile, Greek, Roman, and barbarian; which does not speak to the Eastern and Western Hemispheres alike; which cannot recognize the virtues of Plato, Socrates, of the Buddhas, Zoroaster, and Jesus, as well as those of modern workers, is a narrow, exclusive, limited thing, fostering contention and strife, and can never be anything more than a sickly exotic, a poor little pampered plant, reared in a hothouse, its leaves destined soon to wither and fall, while its fruit will never come to perfection. Efforts, tending to wrap Spiritualism up within the folds of sectarian organization, may be the means of adding one more to the countless sects into which the world is now divided, but will never add anything to the great living, progressive, liberal thought of the age. Spiritualism is a universal movement, or it is nothing; it does not belong to any clan, party or sect; there is for the true Spiritualist no Jerusalem, no Mecca upon earth, and no special teacher or leader at its head. True Spiritualism is like leaven hid in all measures of meal of which men partake — it must penetrate the entire mass until the whole is leavened.

Now, let us inquire, What is the relation of Spiritualism, pure and simple, to Christianity? We take particular notice of Christianity because it is the prevailing religion of America and Europe. If we were working in Hindustan, we should particularly consider the relation of Spiritualism to the Buddhistic and Brahmanical faiths; if we were speaking in the Ottoman Empire, we should particularly consider its relation to the Mohammedan religion; but as we are working in countries in which the majority of the people profess the Christian name, and where the so-called Christian religion is the religion of the masses, it specially behooves us to consider the relation of Spiritualism to Christianity.

Should Spiritualists antagonize Christianity? That depends entirely upon what is meant by Christianity. If you mean a hierarchical system, a theological imperialism, an ecclesiasticism which has in the past given birth to the Inquisition, and would re-establish it to-day if it had the power, hostility to such unchristian Christianity is but natural and right; but Unitarians and Universalists bear the Christian name, and nearly all liberal minds in the churches delight in it. Christian Scientists say that Christ is only another name for truth; and surely Paul when writing to the Corinthians entertained the broadest possible idea of the Christ when he said that all honest spiritual workers were members of one body, and that the great body of humanity enlightened by the spirit of truth, constituted the Christ. It is a mere technical quibble with many people who are continually antagonizing Christianity; they are evidently determined to fight something and some one, and therefore often set

up a man of straw which they call Christianity, and then proceed to knock it down.

Many people are very fond of heaping ridicule upon everything which bears the Christian name. With all such onslaught and attack we have no sympathy whatever. When people resort to sarcasm and abuse it is usually because they are devoid of understanding, and for lack of argument throw dirt when unable to logically defend their position. Many sciolists, when they cannot argue a question out, throw dust in the eyes of their hearers, and in raising dust think they can cover their ignominious retreat; but no really intelligent person has ever taken any such course. We are living in an age when every one must be allowed the free expression of his sincere and honest convictions without being subjected to abuse for so doing, and any person who calls another a fool because he does not agree with him must be strangely destitute of intelligence himself, or else desirous to be a god before whom the world is to bow down and worship. We are, happily, outgrowing the era of personal and localized divinities; we no longer recognize the authority of self-styled apostles. The time now is when the priestly office is being abandoned, and we are approaching a happier era when every honest man will be both priest and king. As in the future there will be no special laboring class because there will be no idlers, so the time is coming when all will be kings and queens, priests and priestesses, prophets and prophetesses, seers and seeresses, for the happy day approaches when the prediction of olden prophets will be fulfilled and the spirit of truth be poured out upon all

mankind, to the end that young and old, male and female, shall alike prophesy, and be enlightened.

We are approaching the glorious time when all the limits of sectarianism must necessarily be removed, and when, as a result, the old stereotyped forms of Christianity must go the way of all transitory things. They were well enough in the days of old when the multitude could neither read nor write, when scribes and readers were idolized, because the scribes and priests were the only educated men in the community; well enough in those old times when most men were little better than slaves and barbarians, whose leaders were obliged to hold them in check with the tightest possible rein to prevent lawlessness and insurrection; but their day is past.

All the good there is in Christendom, all the noble examples of heroism shown by Christian martyrs, would live forever, though the words, Christ, Christian, and Christianity should eventually be dropped out of the world's lexicons. Many have no longer any need for distinctive appellations, but if any have outgrown the Christian name, it is not because Christianity was a system of imposition, but only that something better, higher, and newer is always in store for humanity.

We are frequently informed that many who were formerly outspoken Spiritualists have gone back into Christian churches, and that many have gone into them for the first time because they find there a more lucrative field of labor. You will find in almost every instance that those who have acted thus had respectability and organization on the brain; and, as the churches are perfectly organized and very respectable, they found

that organization and respectability could be secured in churches better than in any independent movement. We do not blame them; if they belong in churches let them go there; finding their true level they can best do their work. There is a great deal to be done in and by churches; a great deal of good can be done in them; and instead of harshly criticising those who enter them, we say if they feel better satisfied therein the church is the place for them; then, if they find it uncomfortable, they can get out again. This is a question that must be left to the conscientious decision of the individual; no one has any right to place restrictions upon his brother's or sister's convictions and opinions, or to impute improper motives to another.

If there are any, and common report says there are many, who go into the churches because they think they can do better in a financial sense, then we are sorry for the churches they have entered; for persons whose motives are only selfish are a detriment to the society they enter, while no one can come into the atmosphere of sincere, disinterested workers for humanity without being uplifted in some degree; your nobler feelings will be touched, your loftiest emotions stirred through communion with their thought.

All we say is, be true to your inward light, go where conscience leads you, and all the hosts of heaven will bless you in your undertaking. Bad results and uselessness must always proceed from hypocrisy and false swearing. Let us then attach more and more importance to the cardinal virtues; lēt us look more to the foundations, the essentials of morality; let us strive for

spirituality rather than for professed Spiritualism which many use as a convenient term to cover anything.

No honest seeker after truth shall ever hear from us a slighting or insulting word because of his or her church associations. What right have we, what right has any one, to point to any institution and declare it superior to all others, unless it can prove its superiority by the practical good it does in the world? Everything must be tried by the fruit it bears. If any desire to build up Spiritualism they must not find fault the one with the other, or indulge in petty disputes and antagonisms. Spiritualists unfortunately have been their own worst enemies; they have mercilessly attacked each other instead of attacking evil. If they would attack vice and error, if they would preach a glorious, intelligible and affirmative philosophy, and surround *mediums* with the best conditions for eliciting satisfactory phenomena, Spiritualism would go forward conquering and to conquer, which it can never do if misrepresented by assumed exponents who perpetually indulge in sarcasm, abuse, and ruthless iconoclasm.

Spiritualism is a system of philosophy with accompanying signs and wonders, and as Jesus said concerning his followers, "These signs shall follow those who believe," so that when they went out into the world men might know they were really his disciples, as they healed the sick and cast out devils, which meant that they helped people to overcome their vices; so to-day, if Spiritualists are to be lights of the world and salt of the earth, they can only become so by reviving in our midst those wonderful gifts of the spirit (teaching and

healing) which in the olden days brought such honor to the Christian name, and shed so glorious a luster over all the earth wherever the pioneers of Christianity traveled.

Spiritualism, if true to itself, must be brighter and more liberal than all systems beside. The very word Spiritualism embodies the idea of universality. Our theosophical brethren in India are doing better work than any other missionaries because instead of attacking Oriental religions they are seeking to interpret the spirit of the Sanskrit Scriptures to the Hindu youth, revealing to them the buried treasures in the mines of their own literature. A Hindu teacher, Mohini M. Chatterji, whose English translation of the Bhagavad Gîtâ with notes and references to the New Testament should be studied by all students of Theosophy, when in Boston preached in some of the leading Unitarian churches; among others he occupied the pulpit usually occupied by the far-famed Edward Everett Hale, where he declared he saw no difference between esoteric Buddhism and esoteric Christianity; for after he studied the New Testament he found it identical in its spirit with the Hindu Vedas. He said he did not desire either to Christianize Buddhists or to make Buddhists of Christians. Such is the prevailing sentiment of spiritually minded scholars everywhere.

The need of to-day is universal Spiritualism or universal Theosophy; we need to cull flowers from every garden, to take the wise maxims and noble thoughts of ancient and modern poets, seers, and sages, and so bind them together as to forward the highest purposes of life.

It is altogether too late for one party to denounce all others; it is altogether out of date to throw aside the world's Bibles, and say there are no kernels in their shells because people have been long fed on husks and have not yet discovered the kernels.

We have the greatest respect for every honorable man and woman; we admire honesty wherever we find it. All persons who are really noble and sincere live to do good; and, whether on the platform, in the pulpit, or through the press, or by means of work in silent and secret places, their influence goes forth as the sweet perfumes of the choicest flowers; wherever the blossoms are they exhale their fragrance. So every good man and woman, no matter where or who he or she may be, is certain to lift the morals of society to a higher standard. Our work is not to throw the Bibles of the world overboard, nor to denounce the religion of those about us, but to help all, so far as we are able, to see the treasures in their own Scriptures, and understand the great esoteric verities which are shrouded in their systems of theology. Let us, therefore, endeavor to trace all religious faiths and customs to their primal source, gladly accepting all that is good and true, while throwing away the refuse; with unsparing hands break idols wherever they stand in the way of true progress, but ever with the intent of clearing ground for the erection of larger and nobler ideals for humanity.

The parenthood of Deity, the universal brotherhood and sisterhood of humanity, are the two essential planks of the broad platform on which all can safely stand. With love to all and malice toward none, let us build

our temples with sky-lights in the roof, so that the light of heaven may shine in fresh every day; let us go out every morning to pick up the manna which has freshly fallen; let us drink from the water of the everflowing spring; let us not desire the ancient or the modern because it is either old or new, nor seek after that which goes under one name or another because of its distinctive appellation, but for truth alone in the spirit of love. Those who ask will find; those who seek will surely win the treasure, and to all who knock upon the door of the temple of divine wisdom an answer will come, an adapted ministration suited to the needs of every suppliant.

LECTURE XIX.

WHY ARE THERE CONTRADICTORY TEACHINGS THROUGH MEDIUMS? — WHAT IS THE TRUE STANDARD OF AUTHORITY?

(Delivered in Metropolitan Temple, San Francisco, March 31, 1889. Published by particular request.)

We have often been particularly requested to say something on the practical value of communications which are said to be received from the spirit-world.

Now it seems to us imperatively necessary that we should take a fair and common-sense position with regard to ancient and modern inspiration and spiritual revelation, so that we may not be led either to blindly indorse whatsoever purports to be of spiritual origin, or to denounce anything without positive knowledge that it is false; we certainly are not justified in proclaiming as evil that which does not at first commend itself to the outer degrees of our understanding, nor are we justified in accepting as truth whatever tickles our fancy or supports our preconceptions.

We have always maintained that a spiritual revelation does not undertake to reveal to mankind anything he can learn as readily from mundane sources; communion with the spirit-world is not properly a substitute for normal education; we must not infer that our

true attitude to the spirit-world is an attitude of abject dependence or of servile adoration.

On the other hand, an intelligent view of the endless continuity of individual life, an intelligent view of the position which is now being taken by the most enlightened minds everywhere, viz.: that there is no death, and that when the material form drops away we go on living as we lived before in mind and morals, though ever progressing nearer and nearer to a divine goal of surpassing excellence which beggars all description and is beyond the furthest flight of our imagination — leads us to readily admit that in harmony with divine justice there can be no perfect heaven for one portion of humanity awaiting them the moment they cast aside their material bodies, and no dark and dreadful hell awaiting others immediately they shuffle off this mortal coil; our own reason, our own right feeling, our own intelligent sense of justice tell us that the spiritual world can neither be divided into one, two, nor four departments, and that there is an infinite meaning in the oft-quoted passage of the New Testament: "In my Father's house are many mansions; I go to prepare a place for you; if it were not so I would have told you;" and also in the words of another writer in the New Testament, who, when speaking concerning Judas Iscariot, who betrayed his Master, pronounced no condemnation upon him, but merely said: "He went to his own place." "He went to his own place" meant that he went to that particular place whither he was attracted; and without undertaking to say how good or how bad he was, how wise or how foolish, how insincere

or how mistaken, the writer allows the imagination and the conscience to fill in all the blanks, and contents himself with saying: "He went to his own place." Those words are true universally of all who depart from the body.

When we remember that in this world if each one were to go to his own place this moment — if all the barriers of distance, land and water, were removed, and we could all go just where we pleased, associating with whomsoever we would, and engaging in any pastime or occupation which pleased us most — even in an audience of a few hundreds, like the assembly gathered here this morning, there might be a few hundred different places selected; and when the millions upon millions of the earth's population are taken into consideration, and we see before our mental vision each going to his own place from all quarters of the globe, how readily we must perceive that the natural result of this must be that the North American Indian will still pursue the chase, even though it be but in imagination and subjectively in his own mind, until he has outgrown the desire to hunt buffalo on the prairie. How naturally we can conclude that the Mussulman, aiming at an extension of the term of physical enjoyment, goes to a state and condition where so-called angels of paradise take the place (ever in a subjective sense) of earthly women; and how readily we can imagine the contemplative Brahmin and the self-denying Buddhist passing gladly away from all material haunts, pains, and pleasures, resting in those calm worlds which lead up at length to the absolute glories of *Nirvana*, a condition of abso-

lute spiritual blessedness and entire immunity from all physical thought and desire. How readily we can fancy the Greek, with his wonderful love of beauty and symmetry, going into a world where painters, sculptors, and poets have gone, and inspiring those of future generations upon earth to become yet diviner in the execution of their artistic faculties than were the most renowned among artists of old; and how readily we can fancy the politician, the clergyman, the lawyer, the doctor, all going out into a realm of spirit and finding there in the kingdom of mind certain difficulties to adjust, mental ills to cure, mistakes to correct, and moral lessons to learn — and then inspiring mankind as best they can with the wiser laws, deeper truths, and more spiritual facts which they have discovered. How readily we can fancy the soldier, with his war-like impulse, beginning perhaps with those who were engaged in warfare about him, still entertaining the thought that physical strife on earth is yet needful, but at length outgrowing all thought of an outward encounter, and bending all his war-like impulses to fighting with abstract evils and demolishing the very foundations of the citadel of error. How readily we can feel that the men and women of the world — the mere frivolous butterflies of fashion, who seek hither and thither amusement to while away the idle hour, who are by no means vicious, and yet live a life which is better befitting an insect than a rational creature — find for the time being no other enjoyment, no other pursuit or desire in their mind than to roam through the fields of space and play with this and the other joy or beauty which they encounter in their sur-

roundings. We cannot feel that death, which is simply laying the material form aside, can all in a moment transform the character or alter the bent of mental pursuit.

While there may be, and doubtless is, a world of light and loveliness where all are engaged in the worship of God and the service of humanity, in the very highest meaning which we can attach to those phrases; while after ages of progression every human spirit reaches a point where all earthliness is refined away, all mistakes are corrected, and the affections exclusively set upon the highest good — *until* that glorious consummation arrives, all are growing, constantly advancing, and those who are yet in mortal form and those who have cast it aside are members of one family and one household; they are soldiers in one army, citizens of the same great republic.

Feeling, therefore, that death is not what so many people suppose it to be: the sudden termination of all so-called earthly activity, — regarding death in no sense in the light of an abrupt ending either to mental pursuit or to the desires of the heart, we do not expect in the realm of spirit to come in contact only with infallible oracles, who can inspire the world to the loftiest deeds of heroism or to the accomplishment of the greatest and noblest designs; on the contrary, we expect to have this lesson taught us by constant spiritual communion that "As the tree falls so shall it lie"; that "where the tree falls there shall it lie"; whether it fall to the north or to the south, to the east or to the west; whether it fall in the young beauty of the sapling or in the full-blown splendor of the perfected tree;

whether it fall in a condition of perfect health and vigor, or in any way maimed and imperfect; *as* it falls so does it lie, for there and in that condition does it begin those transformations, which, going on perhaps forever and forever, can only start from that point where the mind was found at the moment when what is termed death released the spirit and terminated its career on earth.

Many orthodox Christians have so long been accustomed to misinterpret the similes of Scripture, that instead of conforming their interpretation to Nature and allowing the images to speak for themselves, they argue an impossible deduction from a very simple illustration. No one has ever seen a tree remain unchanged year after year and century after century; no one has ever seen a fallen tree lying by the banks of a river, or out in a forest, subject to no change or decay; but, on the other hand, after a while the tree is completely changed in its form; all there was of it has been absorbed into the earth or has evaporated into the air; and while the tree began to change in that place, and its transformations started from that condition wherein it fell, there never was a tree that remained in the condition and in the place where it fell even for a century, to say nothing of forever. The very similes which have been continually employed as arguing against progression in the life beyond, and an infinite diversity in the states and conditions of spirit-life, in reality were intended to signify the very opposite of what commentators and interpreters have argued from them.

In every age of the world the great simple and natural truth has been revealed to man, that the human spirit in

the body and the human spirit out of the body are not only near neighbors, but are identical in their amenability to the immutable laws of growth and expansion. We find that every desire or endeavor to make a distinction where none naturally exists, to create a difference where there is none in reality, between the friend on earth and the spirit friend, leads to specious forms of idolatry, sends people forward on ridiculous errands, and lifts them up with the false belief that they are specially great and wonderful instruments of heaven, as other people are not, and often makes them believe that the highest spirits named in some illustrious literature are forever by their side; whereas, spiritual communion in and of itself, divested of all unnatural accretions, means no more than this: that we continue to remain in the family in which we now are; and though we are certain there are many people who are thoroughly sincere, perfectly conscientious in their beliefs, — and we would not say one unkind or harsh word concerning them, or endeavor to take from them any consolation which they receive from their peculiar belief in a certain kind of spiritual communion, — yet we would urge all investigators not to be so much carried away, as they usually are, by grandiloquent utterances, or by great promises and high-sounding names.

It is true that *all* have a great and holy work to do, *all* have a mission in life. It is true that no one came into the world by accident; every one has a vocation, and should endeavor to make his calling and election sure; but while it is a great truth that not one of you goes through the world alone, unattended by angel legions, a

great cloud of witnesses surround you all, and you all have a niche to fill in the great temple of the universe; while it is perfectly true in the larger sense that you all have some great and holy mission to fulfill, it is not true in the smaller sense that Miss Smith has an important mission in life while Miss Brown has not, one's mission being in no sense so very much greater and more important than another's, even though Mr. Jones may be called by the angel world to do a work for humanity that Mr. White can never accomplish. It is simply universally true that every individual has his own work to do and his own inspiration to follow; but that tendency of the human mind to rejoice in being flattered, that tendency in human fancy to set one's self upon a pedestal, feeling one is called to do something greater and more beautiful than any other person, is a very unhappy and a very unfortunate state in which many persons are found.

What we urge upon all inquirers into Spiritualism, upon all persons who sit for spirit communication or who have mediumistic power, is that they value a communication for its intrinsic worth, and not be forever asking *who* it is that is communicating and what is the name of the spirit. If you are dealing with personal matters, if you desire to receive a communication from your mother or your child, then the giving of a name is often a necessary test of identity. If you go to a circle and are told that some dear friend of yours has a message for you, and the medium is a perfect stranger — no matter whether the word is spoken or written, whether it comes between closed slates or on a ballot, or is uttered through the lips — a name is sometimes a great test of spiritual

presence, one which is very satisfactory and helpful to you, as it constitutes a link which binds you in a peculiarly near and affectionate manner to the spiritual world. We do not say you should not rejoice in getting the names of your friends given to you through strangers when you are studying psychological laws and endeavoring to obtain intelligent spirit communication; but what we do say is this: You did not enjoy personal acquaintance on earth with Jesus Christ and the Apostles; you were not personally acquainted with Solomon, Moses, Elijah, Confucius, nor with any of those wonderful people who are mentioned so much in spiritual communications, consequently the fact of such names as those being given is no test of spirit identity; it does not proclaim in any special way that the friendships of earth are continued in the life beyond, and there is no added proof of genuineness attached to a communication because it bears any such signature. Consequently we are always pleased when ideas are put forward first; let the question of whom they come from be inquired into later on, if at all.

We will make no concession whatever to theological or any other kind of bigotry, to those who would be ashamed to own a truth because they thought it was unpopular, nor would we wish to give countenance to any unworthy spirit of suspicion; but there are a large number of people who are so constituted that if you can give them the spiritual kernel without so much chaff, if you can give them the genuine spiritual communication without wrapping it in so many envelopes, if you can divest it of all unnecessary outward accretions — which

disguise rather than reveal truth — though you may think you have given less and the communication is less wonderful, it is far more convincing. We can tell you our own experience, and nothing else, has led us to decidedly assume the attitude that it is most undesirable to try and receive evidences of the presence of great personages, and to seek for very, very wonderful works; judging by the nature of the communications themselves, we have found again and again that those which are practically anonymous are by far the most inspiring in a majority of instances.

We knew a very beautiful lady in New York who was a private medium; the most exquisite poetry was written through her hand — splendid poems, day after day, were written upon a great variety of subjects. Her friends said to her: "Who is your control? It must be some very great poet." The lady answered in a most artless and simple manner: "A few years ago I had a young lady boarding with me to whom I was very much attached; she was very fond of poetry; she passed away very suddenly, and she has regularly inspired me ever since; that young lady, who was once an inmate of my family, writes these poems through me." Those poems were so beautiful, so exquisite in their composition and so refined in their sentiment, that if the name of Byron had been given people would have said: "Byron has improved greatly since he passed into the spirit-world."

In a very, very large number of instances, if a few lines of verse are given it is said to come from some one who had such a reputation on earth as a poet that the claim deters the public from believing there was any

inspiration in it, because those lines are not nearly up to the earthly standard.

Now, of course there is a way out of all these difficulties: it may be said that when these great minds were on earth they had their own organisms to work through, and their own organisms were far better adapted to the work in hand than the organisms which they are now endeavoring to manipulate; that it took them a long time to use their own brains perfectly, and now that they are endeavoring to work through others they find themselves at a great disadvantage. Of course, this is reasonable enough, and may often be the case; but another great point that ought to be raised in all such instances is, that these very individuals who have been singled out as so great and wonderful upon the earth were not, in reality, so much greater than others as they are supposed to have been; and what is more, they were not really the sole authors of the works which have borne their names. Homer's "Iliad" is one of the most magnificent poetical compositions on earth, but no scholar to-day believes that a single Greek poet by the name of Homer wrote the entire "Iliad." The "Iliad" was the production of a period, and instead of giving credit to one man as its sole author, we cannot doubt that it should be regarded as a result of the poetic inspirations of the period. Now, it does not detract from the beauty of the "Iliad" as a classical poem to take this view of it; it remains as great as it ever was, for it has an intrinsic value all its own. To-day there are serious questions as to whether the plays of Shakespeare were all written by him, it being conceded in many quarters that Lord

Bacon and others may have had a great deal to do with the Shakespearian productions; but the plays themselves are just as great — and always will be — as though a man named William Shakespeare wrote every word of them; you will not enjoy them any the less the next time you hear and see them acted upon the stage. It is not a question of where they came from or when they were written, but solely of what they are intrinsically worth, which determines their value.

So with the entire Bible and with all sacred literature. You cannot in the present state of controversy declare that Moses wrote all the Pentateuch; indeed, there are valid reasons for assuming that he did not write more than a small portion, if he wrote any of it. The books containing the Mosaic law are certainly not five books written by the hand of Moses; and while it is utterly impossible to decide what words in the Gospels were uttered by Jesus of Nazareth, while even a cloud of doubt rests over the personality of Christ altogether, and there are now many scholars who are not prepared to affirm positively whether Jesus ever lived or not, every word in the Mosaic law, every precept in the Gospels contains just as much truth, is just as valuable and edifying as if we knew exactly where it came from and who wrote it — as valuable as though we had been on the spot and were witnesses to every utterance and writing. What does it matter to us whether the ten commandments were given thirty-one hundred years ago from the top of Mount Sinai, or whether they were known to the ancient Atlantians and to the pre-historic races which inhabited Central America before some great cataclysm

had changed the positions of land and water upon the globe? What does it matter whether the reputed sayings of Jesus in the Sermon on the Mount were uttered two thousand years ago, or whether they were uttered in ancient temples of the antediluvian world whose ruins have long rested under the bed of the ocean? The commandments are no less binding, and the Gospels no less inspired. Moral truth is no less sublime because its history is lost sight of; it can be of no greater value because we know the day and the hour when it was first delivered to the world, the personality through whom utterance was given to it, and the circumstances which attended its proclamation! If we can rise from the lower to the higher level of thought, and, instead of bowing down to its antecedents, judge of the jewel by its own worth, we shall not be deceived any longer by imitations. But unfortunately, in the minds of a great many people the inquiry is not what is said, but *who* said it. And does not this apply to agnostics as well as to Christians? A Christian will accept anything on the alleged authority of Jesus or if it is in the Bible, but many and many an agnostic will accept any statement on the say-so of Tyndall, Huxley, Darwin, or Spencer. If we set up these modern idols in the scientific world and bow down to them as authorities, we are just as guilty of superstition and idolatry as though we bowed to the dictum of the old prophets. If we make of a modern scientist a lord and ruler, and allow him to decide everything for us, and then foolishly speak about what Science says, when all we mean is what a certain individual says, we shall fall into just as many difficul-

ties and be just as superstitious as ever were the ancients whose superstitions we affect to despise. Unfortunately there are very few original thinkers in the world; unfortunately, also, there are very few independent minds, very few people who will appeal directly to God or directly to Nature, who will interrogate the universe and stand up in the royalty of their own manhood and womanhood and acknowledge that God and truth are as near to them as to any so-called authority.

As long as we allow the adoration of persons and the adoration of books, the works of modern scientists and philosophers, we create fetiches as much as ever the Bibles of antiquity have become objects of fetich adoration; just as surely do we set up new idols and bow down to new graven images, when we quote authorities forever as much as though we were to confine ourselves to beliefs of the most unwarrantable character that have come to us from the past. Why not be free, why not enter so fully into the liberty of the spirit that we can hear everything and read everything, and then allow our own moral sense and highest judgment to discriminate between the chaff and the wheat, between the precious and the vile? Why not go fearlessly into the presence of the mightiest intellect and the meanest? Why not read books hoary with age and those yet moist from the printing-press with equal respect? Why not listen to the words of those universally admired and also of those who in solitary hiding-places, living apart from men, are called recluses or even "cranks," and pay equal deference to all; acknowledge your bootblack and your laundryman as being possibly as near to God

as any ancient prophet or modern scribe? And when you allow every word that is spoken, every message that is given, every page that is written, be it ancient or modern, be it couched in elegant phraseology or draped in the humblest form of words, to appeal to your own conscience and reason, and assume a reasonable attitude with regard to all, you will then lay upon the shelf and remain non-committal toward that which does not convince your spirit as yet, and gladly accept what feeds you of the bread of truth, no matter where it may have been made, or by whom outwardly presented. When in this attitude we rise forever superior to a blind idolatry of persons, and not only do we protest against past superstition, but we protest with equal vigor against that foolish idolatry in the agnostic world which sets up a few modern authorities and calls upon the world to bow down and worship them as foolishly as ever the ancients worshiped the golden calf or a golden image set up by an impious king. If we continue to bow down to personal minds, if we allow representative individuals to become the sole leaders of thought and of opinion, if we dare not stand up for our own divine manhood and womanhood, we shall never receive the highest revelation. And if we think that something is any the better because uttered by an illustrious or popular person, or any the worse because it comes through the mediumship of a street urchin, we shall never be in a condition to deliver ourselves from the bonds of that mesmeric control which holds the majority of people in the leading-strings of fashion, and compels them to bow at any idol-shrine, because the

popular voice calls them to that shrine to worship. People who follow the popular idol of the hour are as fickle as the winds; they change with the weather-cock, and are but barometers or thermometers at best, as at every change in the temperature or condition of the weather they can be pressed into the service of the greatest reform, provided a good and noble man is the fashion for the time; or they may be dragged to the level of the greatest folly and even sin and be taken in by the meanest swindler, provided that swindler or imposter is at the top of the social ladder for the time being. Persons who do not use their own reason, who try instead to use the reason of somebody else, who do not use their own conscience but try to be guided by the moral sense of some one else, who believe that God makes a revelation to some other people but not to them, will never come into that living knowledge of truth where they will be able to appreciate the full dignity and power of the words of Jesus: "If I say the truth why do ye not believe me?"

The highest grandeur and dignity of the character of Jesus, as portrayed in the Gospels, consisted in this: that he did not stand before the world and say: "I am God, and you will go to hell if you do not believe it"; he did not say: "I am the Divine Being, and unless you believe I am the second person of the Blessed Trinity your soul is in danger"; nothing of the kind. Jesus appealed to the divine sense in man; he spoke words of truth, and he knew when man was willing to listen to the Divine Word that he had the capacity within himself for understanding it; therefore he said: "If I say the

truth, why do ye not believe me?" What was the meaning of this? If I say what you know and feel inwardly to be the truth, if I make an appeal to your conscience, if there is a living monitor within you that bears witness to my spirit, which is in harmony with the spirit of the truth uttered through me, why not believe me? why allow prejudice, pride, fashion, or any hope or fear of the world's praise or condemnation to prevent you from acknowledging truth? If any one had turned to Jesus and said: "I do not think what you say is true; it may be true, but I do not understand it as truth," do you think Jesus would have occupied the position of the charlatan and said: "You must believe it, because I say it." No, he would have argued with such a person — not reprimanded; and even might have gone so far as to perform what might be called a "miracle" to produce conviction. He would have worked with the understanding of the critic, and spared neither time nor energy in making the matter plain to him, but never would have asked any one to accept anything upon his verbal authority. When the disciples of John came to the disciples of Jesus to inquire as to the dignity of their Master, did Jesus point to any authority other than that of practically demonstrated good? He said, in effect, My system, my teaching, heals the sick and casts out devils — that is, puts down immoralities and makes the world more virtuous; blind eyes are opened, deaf ears hear, the lame walk; you can therefore see for yourselves the blessed and beneficial effect of my teachings. For that reason, and for that reason only, you are called upon to acknowledge what I teach as truth.

There was a direct appeal to human understanding, to human intelligence, as well as to conscience or the moral sense.

The entire question resolves itself into this: If there is anything marvelous or mysterious occurring, if there is any wonder connected with the source whence something proceeds, if sometimes great promises are made involving great predictions, and you feel that while they do not contradict your reason they very, very far transcend it; if statements are made to you which you can neither verify nor disprove because they are beyond and above your ken, how should you judge of the sources whence they emanate?

Judge of what is beyond your present means of investigation by the tone and tenor of what is within the limits of your investigation. We should say in every instance that the amount of truth that is being put forward anywhere under any circumstances, may be judged by the effects upon the lives of those who come under its influence in every individual case. If you ask how you shall decide whether a spiritual being who manifests to you comes from above or from below, if you desire to try the spirits and prove whether they are of God, whether you shall accept the advice which comes from a spiritual source or refuse to admit it, judge it by the influence which comes with it and its effect upon your life. All those old communications with the prefix: "Thus saith the Lord," which when followed resulted in error, havoc and misery, were communications which would never have come to the house of Israel if it had not been for idolatries, backsliding and mammon-worship.

Many times "Thus saith the Lord" sanctioned murder, when the commandment had been already given: "Thou shalt not kill." "Thus saith the Lord" put to death innocent women and children who were taken prisoners in war. It would, in many such cases, have been more appropriate if the prefix had been "Thus saith the devil."[1] When the people were demoralized they could not discriminate between the voice of truth and the voice of false gods, because they themselves were sunk in immorality and idolatry, because they had descended to a brutal plane of thought and action, and by their own depravity had beclouded the moral sense; they were ready to accept anything as coming from a higher world, provided there was something marvelous or mysterious about it. Was not the magical element, the merely miraculous theory, completely shown up in the account of the plagues of Egypt, when the magicians and soothsayers of the wicked Pharaoh endeavored to multiply frogs and lice? They accomplished it just as readily as did Moses; they could imitate the magic of Moses perfectly. But how did Moses show his superiority to the Egyptian soothsayers who sanctioned the wicked practices of the tyrant of that day? Moses could remove the plagues and they could but intensify them. Moses could clear the land of frogs; he could cause the boils to disappear from the bodies of the afflicted. Virtue and health were manifested when divine power worked through a truly inspired leader. But as long as Moses

[1] These remarks refer exclusively to the letter of the Bible, and do not cast the slightest reflection upon its interior or correspondential meaning.

was playing magician and working miracles, and that seemed to be all the power he had, the magicians of the court of Pharaoh could duplicate the wonders he performed, and put in a just plea for equality with the representative of divine power.

In every age of the world the same thing has occurred, and if any Christian says Christianity is supported by miracles, and the miracles are incontestable, then there is no evidence that Christianity is not "the devil's" religion; but if, on the other hand, there is a spiritual power, a wealth of truth, a sound moral influence exerted in its teachings, and by those who harmonize with its teachings; if there is a power accompanying all wonders, to uplift, redeem, and save humanity, then the Christian religion rests forever sure upon the foundation of its moral excellence, while its miraculous side is only an accommodation to the as yet childish condition of a large number of people who have to be reached through the senses at first, because they have not as yet so fully developed their inner perception that they can do without sensuous demonstrations.

"Try the spirits, whether they be of God." Does that simply mean that you should ask them who they are? or see whether they can do something curious and inexplicable which physical scientists will attribute to some unknown force in Nature, which they will also probably pronounce unknowable? Does it mean that you must find out whether they really were some great and renowned people of old? No; but their communication must carry its own spiritual influence with it that appeals to your spiritual nature. You do not want any other

evidence that a bird is a sweet singer than that you hear it sing sweetly; you do not need any other evidence of the fragrance of a flower than that you inhale its perfume; shut yourself in a dark room and hear the song of a canary, and you do not need to see the color of its plumage; its voice appeals to you in the dark quite effectually; you can judge of the bird by its song and the flower by its perfume.

And when there comes to you from an invisible realm a messenger whom you do not see, when words fall upon your inward ear and a vision lights upon your interior eye; when you feel a hand laid upon you in the darkness and you inquire: "Is this from above or from below?" and there floods your mind along with the phenomenon a spiritual evidence which touches the deepest springs of your being; if you are aroused to some height of nobility and benevolence by the influence thrown upon you; if a communication humbles your pride, increases your charity, gives you a deeper and diviner sense of justice; if it sends you out into the world determined to do more to help humanity than you have ever done before, and if there is a thrill of divine response within you, then you can judge truly of the divinity of the message and the messenger by the spiritual influence that you feel inwardly. In every instance, then, let us judge by the spiritual power and influence that convinces us. When we apply the inward test, we can say to every spirit who approaches: "I can know of you by the influence you exert upon me; can you touch my moral nature and elevate me to a diviner plane, or can you not?" We should judge of the sincerity,

truthfulness, and genuineness of every communication received, without caring, perhaps, to know where it comes from, or by whom it is delivered, by the influence it leaves upon the individuals whom it reaches and impresses.

We have been in meetings where people were gathered together in the name of truth, humbly desiring an outpouring of the spirit, and we have been in places where there seemed to be little expectation or thought, but where the spirit of truth undoubtedly came; old quarrels were ended, the stingy became benevolent, the hard-hearted were melted to tears, wrongs were buried, friendships were formed, and the angel of truth showed its presence by these results.

If we insist upon applying a moral rather than an external or sensuous test we can never be deceived, for whatever opportunity there may be for counterfeiting or masquerading on the external plane, there can be no counterfeit on the spiritual. A flower if it is withered and dead and in stagnant water, cannot by any manner of means give forth a sweet odor. A bird that has not the power of song cannot warble sweet melodies. In the spiritual world flowers that are not fresh and pure, that do not come from heavenly bowers, cannot breathe forth the fragrance of beauty and love! Unclean spirit-birds — which are not birds of paradise — cannot imitate the note of the songsters of the higher spheres.

To place ourselves forever beyond the reach of deception is to so far cultivate our own moral sense that the atmosphere of deception being foreign to us, we detect it at once, and having outgrown the condition in which

we can even wish to deceive or do a wrong, we shall be beyond the power of any to make us the victims of deception.

In response to numerous interrogations on the subject we state it as our unalterable conviction that all who investigate Spiritualism in any of its phases under proper moral conditions with a sincere desire to arrive at truth, with benevolent dispositions toward their neighbors, will ere long be blessed with authentic revelations from the life beyond far exceeding all past outpourings, as we have now seriously entered upon a new era in the world's progressive history, wherein truth will be embodied far more objectively than in any preceding age whose record is preserved in the archives of history accessible to the multitude.

LECTURE XX.

INGERSOLLISM AND THEOSOPHY. — COLONEL INGERSOLL'S CREED.

1. Happiness is the only good.

2. The way to be happy is to make others happy. Other things being equal, that man is the happiest who is the nearest just — who is truthful, merciful, and intelligent — in other words, the man who lives in accordance with the conditions of life.

3. The time to be happy is *now*, and the place to be happy is *here*.

4. Reason is the lamp of the mind — the only torch of progress; and, instead of blowing that out and depending upon darkness and dogma, it is far better to increase that light.

5. Every man should be the intellectual proprietor of himself — honest with himself and intellectually hospitable — and upon every brain reason should be enthroned as king.

6. Every man must bear the consequences, at least, of his own actions; if he put his hand in the fire, *his* hand must smart, and not the hands of another. In other words, each man must eat the fruit of the tree he plants.

THE above creed is indeed as good a one as was ever invented, though, of course, it does not go as far in the recognition of spiritual truth as many would desire to have it. The very word is objectionable in the ears of many people, though for what reason we are at a loss to surmise, unless it be that many foolish, ignorant, and dogmatic creeds have been forced upon the world,

but such dogmatic compilations are, in many instances, properly speaking, not creeds at all. The word creed is derived from the Latin *credo* (I believe). Therefore, out of the three great creeds of Christendom, two only are, properly speaking, creeds; the third is not rightly a creed, but a dogmatic ecclesiastical manifesto. The Apostles' Creed begins with "I believe," so does the Nicene Creed, but the Athanasian Creed begins with, "*Quicunque vult*," etc. "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." That awful declaration is, however, inconsistently modified before we reach the end of the "creed," as a concluding clause reads: "They who have done good shall go into life everlasting." So Colonel Ingersoll is not excluded from eternal happiness, even on the showing of the pretended creed of Athanasius, who, by the way, if history does not lie, was not its author or compiler. The three creeds held alike by the Roman, Greek, and Anglican divisions of the Christian hierarchy show us how primitive simplicity and becoming modesty and charity were banished as soon as imperialism took root in Christian minds and countries. The first creed (the Apostles') is a simple exposition of evangelical Christianity in terse and lucid sentences; the Nicene Creed is a more elaborate and verbose exposition of the same doctrine, but both these creeds are so written as to challenge no opposition. The right of freedom of speech would be arraigned should we question any one's right to express publicly, if he wishes, his religious convic-

tions. The Athanasian Creed is not properly reprehensible because of its mysterious doctrine of a trinity consisting of three persons in the Godhead, but solely on account of the presumptuous blasphemy which makes any man, or body of men, dare to condemn their fellow beings to everlasting damnation, unless they agree with them in accepting incomprehensible notions regarding the nature of the Supreme Being.

Colonel Ingersoll in reply to the savage and purblind criticisms and denunciations of Dr. Talmage, the eminent pulpit sensationalist of Brooklyn Tabernacle, has favored the public with a statement of what he does believe. He has told us for so long so much about what he does not believe that we are truly delighted with an affirmative statement from his ready pen and eloquent tongue. His creed is a worthy and a liberal one; he does not seek to bind it as a chain about the neck of his brethren; he is content to hold and proclaim it as his own honest belief and conviction, and in so doing challenges the thoughtful and respectful attention of the entire thinking community.

Let us take a moment's glance at the man before we analyze his creed. Men and their creeds always bear a family resemblance. A contracted creed could never have been drawn up by a broad, liberal man. A narrow mind could never have devised such a creed as Ingersoll's. Ingersoll, both mentally and physically, is an instructive as well as an interesting subject for study; his is a large, genial, breezy nature. He carries with him the breadth of the prairies, and is, in many respects, a good typical American. His intellect is

great, but not fully developed, neither is it highly polished. His personal appearance is attractive, strong, manly, fatherly, social, and withal gentle; for, strange as it may seem, the author of "Mistakes of Moses," and other literary firebrands and bombshells, is in every sense a gentle and affectionate man in his friendly and domestic relations. As a father, a husband, and a citizen he is irreproachable, and as a lawyer he is a conscientious advocate of liberty. As a lecturer he is a ruthless iconoclast in nine instances out of every ten, but every once in a while his tones are tender, melting, pathetic; and when they are so, he moves his audience — not only to mingled applause and tears by his burning eloquence, but by the profundity and moral aptitude of his constructive reasoning. As a destroyer of the world's faith we have often had passages at arms with Ingersoll, but when he undertakes to build we can only watch with unqualified admiration the skill and deftness of his work.

Article 1 in his creed reads: "Happiness is the only good," — as sweeping an assertion as it is possible for any one to make, and one, moreover, to which exception might readily be taken, but we have no desire to cavil or disagree; we prefer to look deeply into this sentence and see if we cannot discover in it a perfect epitome of sound philosophy.

That happiness is the supreme object of human search is self-evident, for the most religious, even when they profess to disregard earthly happiness, seek happiness in heaven which they believe will be of eternal duration; while the most unselfish, who seem not to

seek their own individual enjoyment, devise all their schemes of benevolence with a view to securing the happiness of others. Thus happiness is clearly the universal good desired; whether we seek our own or that of others is the criterion of our selfishness or our philanthropy. If it is natural to man to seek happiness as the supreme goal of all his effort, may we not safely conclude that we are constituted by an infinitely happy God whose good pleasure it is that all should seek and find happiness that will endure forever. This thought certainly discords with Calvinistic orthodoxy, but harmonizes with all liberal thought and spiritual philosophy.

Article 2 in Ingersoll's creed reads: "The way to be happy is to make others happy. Other things being equal, that man is the happiest who is the nearest just — who is truthful, merciful, and intelligent — in other words, the man who lives in accordance with the conditions of life." This article being expository and exegetical needs close analysis, and to many minds some amplification to render it wholly acceptable alike to the moral sense and intellectual understanding. Its morality is unexceptionable. Who among moral teachers has ever given a supremer place to truthfulness and mercy than Ingersoll? Truth and mercy he places even before intelligence, thereby according with what we perpetually insist upon, viz., that moral training is even more important than mental culture, though both are of priceless value.

Let us briefly consider the nature and especial merits of the three excellences to which Ingersoll gives the most

conspicuous place in his code of ethics, in fact the only three he mentions in his creed as necessary to a "just" man, one who, to use his own words, "lives in accordance with the conditions of life" — life meaning, of course, something infinitely above mere vegetative existence, as simple bodily existence is maintained by many who violate every condition of life in its highest meaning. Now what is it to be truthful, merciful, and intelligent? We should reply, it is to be just, loving, and wise. Truth must ever stand foremost among the virtues. We must be true to ourselves and true to humanity if we would make our lives peaceful, useful, and harmonious. What is truth? is a question we all need to ask of that inward monitor we agree in calling conscience; we have all a moral sense, a perception of right, and this inward perception or intuitive conviction never leads us astray. It may apparently differ in measure, but never in kind with different individuals. All may know a certain amount of truth, though all may not know equally much of truth. To be true is to be loyal to one's highest convictions of right and duty, and though perfection be not possible in all instances, perfect truthfulness of intent is the characterizing mark of every noble man and woman.

The idea of unlimited progress does not conflict in any sense with the highest standard of relative truthfulness held up by an individual conscience as the guide of personal conduct. Truth demands that we should follow its lead instantly and unhesitatingly in all cases; *i.e.* we must never dally with convictions; never toy with conscientious scruples; never resort to

the sophistry of self-excuse; but act immediately without reluctance in accordance with our highest conception of right.

Truth is infinite and we are finite; thus there is always an infinite ocean of truth unsounded, unexplored by us. In mathematical studies, problem after problem presents itself for solution, each one more difficult than its predecessor; we may be utterly unable as yet to solve the more abstruse of the problems we have encountered, but those which are less difficult we can solve readily if we will only faithfully apply the rule; the more difficult ones we shall be able to grapple with by and by, if we are only faithful and diligent in our studies. There is no road to our ever mastering obstacles now apparently insuperable other than the plain direct path of conscientious, unflagging devotion to duty. Much truth is as yet veiled from us in dim obscurity, but our eyes grow stronger as we rightly use them, and every effort to follow the guidance of truth prepares us for deeper research into its mysteries. What then is our practical duty in daily life? Should we always speak the truth? Yes, except when it is our duty to remain silent.

A criminal is not required by the civil law to criminate himself in court, but he is most assuredly bound by the most sacred moral obligation never to utter a falsehood in self-defense. There are indeed times when we should keep silence, as well as times when we should speak, but no time ever occurs when it is permissible to tell a lie, no, nor even to act one. But some may object, Is it not our duty to shield our fellow-beings?

Are there not often extenuating circumstances which should be duly considered? are not your too rigid moralists apt to err on the side of severity, and in overlooking clemency discard one of the sweetest of graces and most noble of virtues? We answer unhesitatingly, whenever such inquiries are raised, ends never justify means which are not in themselves good. What is commonly called the Jesuitical policy is a dastardly one, and one moreover which must ultimately prove fatal to the welfare of all who adopt it. In that pathetic drama, "The Two Orphans," which the public are never tired of witnessing, a fatally weak spot mars the moral beauty of the character of a Sister of Charity, who is in every respect the embodiment of mercy. She finds herself in a terribly trying situation; a child she loves dearly, one who leans on her as upon a tender mother, is in cruel danger and deep distress, and to save the poor blind maiden whose heart is breaking at the thought of an impending catastrophe, she resorts to a falsehood, a simple "white lie," to frustrate the evil designs of an unscrupulous adversary. Was such a falsehood wicked? It was assuredly weak, as no one can condescend to employ deception as a weapon of defense if he trusts implicitly in the almightiness of truth.

How few of us, alas! have that perfect faith in truth which would enable us to remove every mountain of error out of our path if we only possessed it. Lacking this supreme trust in truth, we weakly yield to deception with what we fondly call the best motive possible. Our intent may be good, but our policy is virtually suicidal. Tell the truth or preserve silence is a motto

we should do well to hang up in a conspicuous place in all our schools, homes, and places of business.

A mistake can never be a lie, an unintentional misstatement has in it none of the characteristics, and possesses none of the attributes of mendacity. We may often ignorantly and quite innocently err in judgment, and thus unknowingly mislead ourselves and others. Such error is perfectly excusable on the ground that we are not omniscient. Falsehood, to partake of deliberate and intentional opposition to truth, must be freighted with the intention to deceive. Of course falsehood is encountered in various shades of criminality; its very mildest form is that in which we employ it as a cloak to save our neighbors from distress: in its worst degree it is the result of deliberate intention to wrong another. The three forms of lying most common may be described as the lie of timidity, the lie of selfishness, and the lie of malice. The first is of course more of a weakness than a sin, even though the element of sinfulness is not absent from it. The second is very popular, indeed awfully prevalent, and the source of untold misery. The third is the most despicable and fiendish thing imaginable on earth, and can never proceed from the lips of any but depraved persons.

To be always truthful one needs a large stock of courage, and for ourselves we can scarcely see how any one can have the requisite amount of confidence in truth to be always true unless he has confidence in a Supreme Universal Being who is infinitely true, and the author and inspirer of the law of the universe; One whose infinite veracity insures the triumph of truth

and the defeat of falsehood in accordance with the very nature and constitution of universal moral government.

Ingersoll is not an avowed Theist, but so far as we understand him he has no prejudice against pure Theism. The evidences of the being of God are, in his opinion, not strong enough to justify his saying, "I believe in God." But surely, no man could place truthfulness in the place of highest honor, to which Ingersoll assigns it, were he not morally in harmony with the most exalted Theism. His intellect wavers between God and no God, but his innermost sentiments and noblest aspirations are all pre-eminently theistic, as they are also altruistic. Next to truth, Ingersoll places mercy, and we must remember he is defining a *just* man's character, so we take it for granted he means by mercy that beautiful and regal attribute of divinity which always was, and ever will be, the spouse of perfect equity.

Let us consider briefly the relation of justice to mercy in divine beneficence, and what lends added importance to this theme is that the doctrine of vicarious atonement is considered a very vital point in Christian orthodoxy. Our readers, doubtless, are all far too familiar with the orthodox theory of redemption to necessitate our rehearsing it. It is, in fine, a wonderfully constructed edifice built upon the treacherous sand of misconception with regard to the relation of divine attributes, one toward the other. God the Father represents justice; God the Son mercy; and these two persons in the trinity have positively to become at variance with each other (at least in appearance) that justice and

mercy may both be satisfied ere man can be redeemed from endless misery.

The wretchedly blind sophistry to which this baseless assumption has given birth needs only to be examined to be instantly refuted as a libel on the very nature of Deity and the constitution of the universe. All who have attended strictly orthodox Christian churches and heard old-fashioned Calvinistic sermons and Sunday-school lessons must have felt their young minds rebel against the monstrous inhumanity of a schoolmaster who would punish an innocent boy and let a guilty one go free: yet this most immoral illustration of God's way of saving sinners was quite common not so many years ago, and we are not sure it has yet fallen into entire disuse. The great importance of discussing such a subject as this, is that it most nearly affects our conduct one towards another, and has a most direct and decided bearing on the treatment of offenders by the civil authority.

Now mercy and justice never had a quarrel; their interests were never separate. There never could be a time when justice clamored for revenge and mercy pleaded against it, for vengeance and justice are antipodal both in nature and in interest, as well as in effect.

"Retribution is mine, and I will repay, saith the Eternal," is an excellent and morally elevating Scripture text, but the substitution of the word "vengeance" for "retribution" in familiar translations, utterly beclouds and spoils the moral teaching of the original. A radical reform is needed wherever the word "vengeance" is used in connection with anything just and wise, and

for any theologian to talk of divine justice and wisdom (to say nothing of love) and then speak of divine vengeance, is for him to be guilty of a contradiction in terms, as well as to become the exponent of a highly mischievous as well as utterly false philosophy.

Shakespeare shows how utterly impossible it is for a man to be just when he seeks revenge. Shylock asks the pound of flesh which is legally his due; but he cannot obtain it without the shedding of blood, and the law does not permit him to shed a single drop of blood; consequently he must forego his claim, based on the theory of retaliation. Not until mercy illuminates the page can the moral law be beheld or executed.

We have elsewhere expressed our detestation of capital punishment, and urged the recognition of two only justifiable reasons for inflicting penalties upon offenders, viz., their own reformation and the protection of society; now we will utter a word of protest not only against dungeon cells, transportation for life, and other cruel atrocities repugnant to the moral feeling of every humane individual, but also against that harsh government of children, and inmates of public institutions, which discords so entirely with all intelligent and merciful ideas of divine and human justice. We must be merciful in order to be just, so says Ingersoll and so say we.

Supposing a child tells you a lie, and you have every reason to believe the lie deliberate and premeditated, you feel it to be your duty to correct your offspring for the two great reasons aforesaid. If a child is allowed to lie with impunity, the habit grows upon him, and it is alike unjust and unkind to permit one entrusted to

your charge to contract and develop destructive habits without doing all in your power to break him of such habits for his own good. Then it is a greater injustice to society to let an unrestrained falsifier loose upon the world than not to keep a child away from school when suffering from an infectious disorder. Clearly it is our duty to do our utmost to eradicate the love of falsehood from the minds of our sons and daughters and thereby prevent a repetition of an offense against society.

The question now arises, How shall the reproof be administered, and what shall be its nature? Severe punishment of an unreasonable kind; reproofs administered in anger though reasonable to some extent when calmly given, tend to intimidate the nervous, in whom they foster deception, but in no case do they appeal to the moral nature. They are utterly powerless to arouse any noble ambition. A child whose ears are often boxed, whose head is struck, who is shut up in a dark room and kept on bread and water till he for policy's sake offers a sullen or tearful apology to the parent who has maltreated or incarcerated him, has usually been meditating on the pleasure of doing wrong, and the unpleasantness of being found out during his term of "correction." To such a child, a lie becomes more than ever fascinating, and henceforth his energies are devoted to devising means for more artful lying. Thus it is not wrong to tell a lie, in such a child's estimation, but it is a great misfortune to be discovered. By inference, therefore, it is something to be proud of, something to boast of among schoolfellows and playmates who are taken into a disgraceful confidence, when one has been artful enough to do a

wrong and escape detection. From among children who have been treated to retaliation; from the ranks of those who have been severely punished by strict disciplinarians who were lacking in the higher moral perceptions, innumerable recruits are always found to swell the ranks of the army of criminals we see marching through our streets to dock and dungeon, often, alas! to the hideous gallows, or yet more frightful block.

The greatest blessing conferred upon humanity to-day by professed metaphysical teachers and healers, accrues from the stress they lay upon the inherent goodness of human nature. While no justice-loving person can gloss over iniquity and excuse malpractice, the enlightened lover of justice is equally a lover of mercy, and finds it possible to be just while merciful, and merciful while just.

Colonel Ingersoll, after having sung the praises of truthfulness and mercy, introduces intelligence for our acceptance, and in doing so, he places intellectual development in its proper place after moral culture. When we are disposed toward truth and mercy, the more we know, and the more power there is placed in our hands, the better for society. Secular training is a priceless boon. The common schools are among the grandest institutions of America, but it needs no prophet to foretell that without an appeal to the deepest moral sentiments of youth mere intellectual development is worse than vain. Knowledge is always power, but power placed in unscrupulous hands is a source of danger and terror to a community. Intelligence in its highest and fullest sense includes moral enlightenment, and standing in juxtaposition to

truth and mercy in the creed of Ingersoll, it can mean no less to him.

If we are intelligent enough to know how to deal wisely with the evils threatening the nation, if we know enough to act effectively in a moment of danger so as to end a panic or prevent one, we have added to our faith knowledge, or in other words, our goodness of heart is supplemented and assisted by clearness of head. Simple good nature often leads to weak indulgence, and fosters many a vice the kind-hearted are eager to repress, but know not how to do it. Many tender-hearted people shrink from the thought of inflicting the slightest suffering on any sentient creature, and they are indeed noble and wise, as well as loving, when they refuse to inflict the slightest pain on any sentient thing for their own personal welfare; but when it comes to sparing the rod and spoiling the child, it is as though one were to advocate letting all prisoners, lunatics, and fever patients loose upon the streets. Prisons, reformatories, hospitals, asylums, etc., should be and will be, when properly conducted, no more dreadful than well-appointed schools and workshops. Those placed under surveillance will be those who have proved themselves incompetent to govern themselves. No fixed term of imprisonment will constitute their sentence: the criminal will go to prison to be cured of a moral malady, as a lunatic is sent to an asylum to be cured of insanity, and a physically diseased person to a hospital to be restored to soundness of physique. Why should moral maladies be treated differently from physical and mental aberrations? Mercy and justice are a unit in all in-

stances, when both are rightly understood. Mercy says, Be kind to the offender; Justice asks, Would you not also be considerate for the general weal? Mercy replies, I cannot favor one at the expense of others any more than you can. Justice then passes a sentence favorable to mercy. Mercy speaks in tones of justice, and the two ever harmonious ones who dwell eternally together in the bosom of infinitude never need to be reconciled, for they never disagree; thus you may recommend a criminal from undue severity to mercy, or from justice to blind soft-heartedness, but a just decree is never an unmerciful one, as a merciful one can never be unjust.

To revert to the old Calvinistic idea of substitution, as instanced by the schoolboys already mentioned, we must inquire why should the teacher ever punish at all. All legal prattle concerning the dignity of law and the honor of the school is just so much antiquated misconception of the true nature of the case. Human laws are changing, and immediately they are found to conflict with human interests, need to be repealed. Law is only an expression of mind. If the intelligence of a republic improves, the laws necessarily improve. Divine Law is of course immutable, and therefore perfect, and so cannot be fairly compared with the code of any school or state on earth subject to change of discipline.

The proper reason for "punishing" a child or adult is to reform, teach, and elevate him. The nature of the penalty is evil if it does not accomplish these ends. It should never be enforced to sustain the dignity of an institution any more than an operation should be performed to sustain the dignity of a surgical institute.

When we see the matter in its true light, we shall regard punishment in the light of a necessary operation performed solely in the interests of an invalid, and also in the interests of all who risk being affected, if a contagious malady be not repressed in a neighbor. Now, how brutal and idiotic would the spectacle appear were a patient who did not need the service of the surgeon's knife to come forward and be operated upon in the stead of the invalid. If a friend thought the doctors were cruelly butchering a patient more delicate and sensitive than himself, he might reasonably request to be allowed to suffer in his stead, were he imbued with the belief that the operation was an utterly unnecessary manifestation of anger and retaliation; but when the authorities pointed out to him that the operation was for his friend's good, that it appeared to them the only way of saving his life, or at least of preventing the spread of some terrible disease, destructive alike to himself and others, his friend would be a maniac, after he understood the surgeon's motive, to offer himself as a substitute, while the doctors would be brutal and foolish in the extreme did they allow him to suffer unnecessarily.

Whenever we see criminals on their way to the reformatories of the future, we shall only feel for them as we feel for patients carried to the hospital. You often hear the remark, "Poor fellow, I am very sorry for him, but he will be better there than at home; he is assured of the best doctoring and nursing always procurable in any of our great hospitals."

No thought of anger — only one of compassion — follows the sufferer to his bed of pain. That illness or

accident may, however, have been the direct consequence of evil doing. A drunken brawl, a sensual excess, an angry blow may have been the only reason for his prostrate condition; still he must be pitied and cared for as a brother in distress. If he has sinned, he also suffers. It is not for us to condemn, but to help him to health, virtue, usefulness, and happiness. No one refuses to employ a man recently discharged from a hospital; why then shun those who have been let out of prison? When our duty is truly done to our offending brethren, no one will be put in prison but for his reformation; no one will be let out until he has proved himself able to use wisely the privilege of liberty; no one will be kept within prison walls after he has shown himself morally strong enough to live outside them, and no one will be turned adrift upon an unsympathetic world without means of honest maintenance. Work should be found for every released convict, as no one can reasonably be expected to live virtuously when no opportunity of doing so is afforded him. We have punished iniquity long enough; and punishment has not availed. We must now set to work to stamp it out, to literally destroy evil, to lay the ax of reform at the root of every poisonous tree, and root up every weed infesting our gardens. The old idea of punishment has led people to believe that the wicked will be tormented forever, or else utterly destroyed. The former theory is too terrible to retain its hold much longer on any portion of a thinking community; the latter, however, which is much milder, but also fallacious, has gained currency, not only among church people, who have

revolted against the doctrine of perpetual torment, but also among Theosophists who have failed to grasp the inner meanings of the ancient esoteric doctrine they study so devoutly.

Religious ideas are practically momentous, as they influence speech and conduct. Thus we cannot part with moral, spiritual, or strictly speaking, religious culture in the public schools. The difficulty has ever been to distinguish between simple morals and religious dogmas, and we are sure every advocate of sound, practical, ethical teaching will be thankful to Col. Ingersoll for letting the public see that a champion of agnosticism, a reputed infidel, has some definite ideas of morality, and prizes truth, justice, and mercy as highly as any Jew or Christian. We have always advocated the complete secularization of the state, but not of the individual. We have always set our faces against the non-taxation of church property, and even against the reading of the Bible in the public schools. We have even gone so far as to suggest the erasure of the word *God* and the substitution of such a word as justice, equity, or truth in the inscription on the American coinage, solely because of the respect we consider due to those whose ideas upon religious matters differ from our own, and differ still more widely from the beliefs of all who lay claim to the title "orthodox," whether in Christian or Jewish circles.

The point we are aiming at is to distinguish between morality, pure and simple, and adherence to certain religious ideas accompanied by attendance upon places of worship and the study of a literature commonly

called sacred. Now it would be suicidal to the interests of the state and to the safety of the community to ignore morals, and therefore tacitly sanction immorality. We know that a vast amount of evil takes its rise in *no* moral training, as well as in advocacy, or at least tacit indorsement, of such views and practices as undermine the morals of the world. Ingersoll is happily a thorough moralist, and doubtless his children receive from their parents (the most proper of all people to convey it) the soundest ethical instruction. Whether Ingersoll's creed goes far enough, in its spirit and affirmations, to completely supply the necessity we all feel for a definite declaration, is an open and quite another question. Whatever may be its lack, so far as incentive to morality is concerned (and people seem to be in absolute need of definite spiritual revelation), all must admit, so far as it goes (and it really goes quite a long way) it sanctions only virtue, and by clear inference distinctly reprehends vice. *No* idea of God is clearly an improvement upon a degrading idea of the Supreme Being, and for that reason we welcome agnosticism in preference to a horrible theology.

Materialism is a relief from the idea of infinite vengeance and endless suffering, but it is clearly unsatisfactory even to those who advocate it. We have only to listen to their speeches and read their publications to be convinced that materialistic ideas are far too barren and comfortless to support those who advocate them in their hours of sorrow and bereavement. They may be brave with the courage of stoics, who boast of their perfect resignation to the inevitable, but stoicism

sheds no light and kindles no hope in the human breast; true it offers no added misery to the mourner by conjuring up a hell of devouring flame into which all unbelievers must be cast, but while it does not terrify us with the orthodox hell, it robs us at the same time of every hope of heaven. Ingersoll is always breaking away from Materialism. His temperament is so sanguine he cannot but be hopeful. Where he cannot affirm he will not deny. So, when in the third article of his creed, he says, "The time to be happy is now, and the place to be happy is here," he does not necessarily deny immortality any more than did a Christian apostle who said with emphasis, "Now is the accepted time; now is the day of salvation." Even Jesus himself seems to have laid such peculiar stress on seizing the moment as it flies, that many people have objected to some of his teachings, because he said, "Be not anxious for the morrow."

The Jewish Scriptures say very little about life beyond the grave, the reason for this silence being the intense desire of Moses and his successors to keep the minds of the people so fixed on their present duties that, instead of living in an anticipated future, neglecting the *now* to dream of a coming time, neglecting the *here* to speculate on a *hereafter* (as many people unfortunately do to their own and others' detriment) they might be prepared for all coming time and all possible happiness beyond the grave, through a faithful and diligent preparation such as a noble life from day to day can alone afford. There is, however, another side to the picture, for to many people everything is in a

motive, an ideal. How hard it is to tread a dreary, monotonous path uncheered by the assurance of a brighter prospect ahead! Ingersoll is a happy man, jovial, healthy, hearty; in the prime of a vigorous manhood, most agreeably situated from a worldly point of view. His home is his delight; his means are ample; he is, in a word, in truly affluent circumstances, and may well ask the fleeting hour to stay. Such a man, however broad his sympathies with suffering and poverty-stricken humanity, can never fully realize how much more necessary to the poor and unhappy are spiritual consolations than to those in health, wealth, and prosperity. When Ingersoll says, "The time to be happy is now, and the place here," he must know that multitudes have so hard a struggle to eke out a subsistence, and have so many trials and difficulties to encounter, that happiness, for them, is not so easily procurable as for him whose lines have fallen in pleasant places, who has a very fine fig-tree and well spreading vine to sit under, to employ a familiar ancient metaphor. He may answer and so may others, "We should think little of ourselves and much of others; we should be happy in making others happy"; and his answer would be indeed true; his advice would indeed be sound; but from the days when Seneca put forth the same thought — from the time when Confucius proclaimed it in China, and Socrates in Greece — yea, and long before their time, when the earliest moralists of the world preached the old yet ever new gospel of doing all for others — though altruism has indeed been the noblest philosophy, it has gained much, and never lost one iota of its value by

being coupled with a clear and elevating conception of human individual immortality. As to the ideas of endless punishment and annihilation for the wicked, both of which are still promulgated in different sections of the Christian church — we object to the influence of them both upon society; for, while the latter is far less hideous and merciless than the former, they both teach the incorrigibility of certain human beings. They declare that men can sin beyond redemption, or the possibility of redemption. This error, expressed in legislation, supports capital punishment, transportation and imprisonment for life, and other hateful barbarisms to the overthrowing of which all truly humane and enlightened persons are directing their most zealous efforts.

Whatever opinion some of our readers may have formed of metaphysics — however prejudiced some may be against what is commonly called Christian Science, all must admit that the system has one great redeeming feature, and that is its refusal to regard any one as incorrigibly wicked or hopelessly lost. We, most of us, actually need a spiritual impetus, or we falter on our journey, and fail in the accomplishment of reformatory work. We need to see with the eye of the spirit a happy time and blessed place when and where all we undertake to help will stand arrayed in the white robes of purity, cleansed from all defilement. We need to hear with our spiritual ears a song of triumph proceeding from the lips of those who now utter falsehood and curses. If we are to strive to be truly happy, now and here, we venture to say we cannot become thoroughly so, as a people (whatever exceptional individuals may

accomplish), we cannot do our best, most thorough and successful work to raise our weaker brethren, unless we are cheered and strengthened in some degree by a hold on immortality. If any of us can be just, true, merciful, intelligent, philanthropic, useful, and happy, as Ingersoll would have us, without any knowledge of the beyond, we are highly privileged individuals, and must enjoy dispositions of exceptional amiability. For us in that case life after seeming death will be a beautiful and most welcome surprise — perhaps all the more beautiful and welcome because we did not look forward to it; but for the majority, true Spiritualism, divested of all extraneous matter, free from all belittling superstitions and follies, offers solid comfort and help, unrivaled by all other systems of philosophy. Pure and unadulterated Spiritualism teaches what Ingersoll teaches in the first three articles of the noble creed we have endeavored to review.

LECTURE XXI.

"ROBERT ELSMERE;" OR, THE OLD FETTERS AND THE NEW FAITH.

AMONG the many valuable and interesting works now before the world, no one has excited greater interest than Mrs. Humphrey Ward's religious novel "Robert Elsmere." That it should have created such extraordinary interest in America, may be like the astounding interest centered in Moody's preaching; one of the psychological marvels of the day, and this for two reasons: *First*, the work does not really advance any very strange or startling theory. *Second*, it is a story of English not American life, and records the struggles of a clergyman of the English church who makes his way by painful processes of thought and action from a "living" in a rural district, where he is the rector of a comparatively unimportant parish, to the broad open field of unfettered and almost creedless humanitarian effort. A little closer inspection of the details of the story will soon, however, convince even the superficial reader that the interest taken in the book does not center in any reference to place or period, or in any character however finely drawn, but in the fierce conflict between orthodox literalism and heterodox spiritualism therein so graphically presented.

Mrs. Ward is a vivid portrait painter, her characters are all decidedly drawn, they are all widely different the one from the other; each is a study in itself and even the least important have a fascination for any reader who delights in a vivid portrayal of human individuality, whether he can admire the type under consideration or not. The book shows us many characters, but not too many, as they never get mixed and each is essential to a perfect tale, such as the one so graphically told in 680 closely printed pages in the full size American paper edition. Some critics have of course said the story was too long, unnecessarily spun out; some have complained that others than the central figures have received too much notice; but such criticisms are exceedingly shallow and unfounded, as the real merit of the work is in its completeness, which consists in its elaborate analysis of the surroundings of the hero, and its careful explanation of the varied influences which shaped his thought and determined his conduct. Robert Elsmere is not an ordinary man, though educated in an ordinary way, so far as outward appearances go. His mother was by no means an ordinary woman, and without the careful description of her character and influence over her son in the opening chapters, one of the most essential factors in Robert's education would have been left out.

Robert, as a boy, predicts his own future, and to any careful and experienced student of mental tendencies, his early days led by a perfectly natural course to his subsequent career. Robert Elsmere is from the first a free spirit, impatient of all restraint, his bodily frame

is weak, his mind ardent, his feeling intense; his mother is an excitable, singular woman, very industrious, self-centered, unselfish, nervous, and self-opinionated without being in the least self-conceited. She and her son are everything to each other, they have no secrets from each other; she is both playmate and teacher; an Irishwoman of a very noble type, she combines an indomitable love of personal liberty with an intense regard for the rights of everybody else. Anything like meretricious display is odious to her; ritualistic curates, whom she suspects of being only half sincere are her pet abomination, and though her son seems destined to become a clergyman, and she is a deeply religious woman, she cannot but make special fun over the eccentricities of the clerical profession; for to her the ministry of religion must be a life, not a trade; and where the minister of the gospel is only a tradesman, selling his wares, she despises the man while she loves the gospel he dishonors. Robert goes to Oxford at the usual age, accompanied by his mother, and there in the very midst of ecclesiastical supremacy and literary conservatism he makes friends with two learned men, both professors in the University, neither of whom are in the slightest degree orthodox in sentiment or proclivity. One of these, Henry Grey, is a practical heroic saint, in the guise of a religious rationalist; the other, Edward Langham, is a dilettant man of letters, whose temper is as melancholy as Grey's is energetic, and whose philosophy is as depressing as Grey's is bracing. In the execution of the portraits of these two men, the authoress displays consummate genius; she brings into the most

striking relief two directly opposite types of so-called liberals with which we are all apt to become familiar. Both are rationalists in the usual acceptance of that word, but one acts and thinks as though everything in life were worthy of the loftiest endeavor, while the other concludes that nothing is really worth the effort required to accomplish it even decently.

Grey's mind is constantly expanding, Langham's perpetually dwindling; and between these diametrically opposite poles of radicalism at Oxford the young student for the ministry of the established church of England finds himself placed. He passes through his studies, however, without realizing that there is anything in the creeds and articles of the church to which he cannot conscientiously subscribe; he takes orders and accepts a living without any conscientious scruples, though the fact is never disguised that his physical weakness considerably influences his settlement at length, in a quiet country district. Had he been physically stronger, he would have sought active work in London or some great manufacturing city, where he could have strained every nerve to meet the requirements of a large and needy parish; he is therefore, at the very outset of his ministerial career, crippled by bodily weakness, and with a most vigorous mind and ardent spirit has seemingly to yield to the dictates of weak flesh or break down before his work has even fairly commenced.

Before entering upon the living in Surrey which is in the gift of a peer of the realm, a relative of Elsmere's, he travels in many countries, always accompanied by his mother, and then visits Westmoreland, where he is

introduced, in the performance of his clerical duties as a curate there, to the Leyburn family from which he selects the eldest daughter, Catherine, to be his wife. At that period of his early manhood, at the outset of his career as a clergyman, just when he is most intensely impressionable in all directions, he finds in a woman whom he compares to St. Elizabeth, one whom he feels may be indeed his "twin soul," she of all others who can share his work with him and make him all he is capable of becoming, while apart from her he feels himself utterly at the mercy of influences and temptations, of the strength and subtlety of which he can form no adequate idea, but which he instinctively and deeply feels would be sufficient to overwhelm him, or at least disqualify him utterly for a noble performance of his duty, were he left to fight them singlehanded.

Catherine Leyburn and Robert Elsmere are extreme opposites; she is quiet in the extreme, he is as turbulent in nature as she is self-contained, but her passivity is in no sense the quiet unresisting temper of a character not decided; in her quietness is her strength; her marvelous fund of reserve power forcibly illustrates the truth of the old adage, "Still waters run deep," and while she can but very rarely be brought to betray an emotion, when her feelings are too strongly aroused, the pent-up tide of emotion in her nature bursts forth all the more impetuously, and sways her all the more violently by reason of the constant restraint to which she invariably subjects all her feelings. Catherine's mother is an utterly inconsequent woman, from whom she seems to have inherited nothing; her father passed

from earth in her early youth (she is twenty-six years of age when we are first introduced to her); from him she seems to have inherited largely, and in her eyes he is a saint; around his memory her deepest affections cluster, and her loyalty to all that she conceives to have been his wishes is touching in the extreme. She rules her mother tenderly and lovingly, as though she were the mother and her mother a delicate child needing incessant care. Her two sisters she also regards as entrusted to her charge, and as they are both her juniors by several years, her guardianship of them seems perfectly natural; the elder of the two seems an easy, graceful girl of no very marked proclivities, but Rose, the youngest member of the family, is a very decided character, passionately devoted to the violin, which she plays superbly. Possessed with an indomitable will and an irrepressible desire for freedom, her spirit naturally rebels against the quiet domineering of her elder sister whom she really loves, however, and who decidedly loves her; but the woman and the girl do not understand each other, and they present to our mind one of those vivid contrasts we often meet in members of the same family, which seem to forcibly illustrate the truth of the now widely accepted theory that flesh and blood relationships are not necessarily those of spirit.

Robert Elsmere and Catherine Leyburn have one very great and important point of resemblance which forms a solid basis for their mutual attraction; they are both extremely conscientious; he is diffident about proposing to her at first, on account of his deep sense of

his own unworthiness; she refuses him when he first offers himself to her (though she truly loves him), from an exaggerated sense of duty, and of her importance as the guardian and director of her mother's household. When the mother finds out the true state of affairs, she almosts insists upon Catherine accepting Robert, and after tears and prayers and much inward conflict, she consents to be the wife of a man whom she admires as well as loves, and who regards her more in the light of a divinity than of an ordinary woman.

His marriage marks a very important epoch in the young clergyman's life; he goes to Surrey, and immediately upon his establishment as rector of Murewell, a mere village with a population chiefly composed of rustics, he begins to effect many decided improvements in the condition of the place; he and his wife are all in all to each other, she seconds his every enterprise, enters heart and soul into every detail of his parish work, and proves herself in all things a woman of the noblest self-denying effort and charity; benevolence and self-forgetfulness come naturally to her; she has been always accustomed to do and think for others. Among the poor, the sick, the lonely, the erring, the outcast, she is a ministering angel and it is plain to see that Mrs. Ward, in faithfully depicting the heroic sanctity of a woman with whose religious views she is by no means fully in sympathy, is as unbiased as one well can be by any predilections of her own; but Catherine, a St. Elizabeth though she may be in many ways, is continually displaying her lack of breadth of mind; her's is a noble heart, but her intellect is narrow; with all her goodness

she is decidedly illiberal in sentiment and constantly falls into the error common to all strictly orthodox persons; she can deal very tenderly with sinners, even with criminals she can be gentle, but for honest heretics she has no mercy. Heresy in her eyes is crime; unorthodox opinion is worse in her eyes than flagrant immorality, and with all her own honest purity of heart and life she can be far more lenient with unblushing vice than with honest skepticism; errors of opinion are worse offenses in her eyes than sins of the deepest dye. On one occasion when Mr. Langham has visited them and succeeded in awakening the affections of her sister Rose, who was on a visit to Murewell at the time, and the girl asks her elder sister if she could have married a man who did not believe in Christ, she answers impetuously: "To me it would not be marriage."

Such a woman could not be expected to sympathize with, or even tolerate the slightest departure from the very strictest line of evangelical orthodoxy, and the very serious defect in her habit of thought which causes her such bitter sorrow a little later on, is manifested most unpleasantly in her inability to admire the sterling excellence of a man like Henry Grey because, despite his deep and noble earnestness and integrity, he is not a believer in the orthodox interpretation of the Bible.

A very important, interesting, but in some respects decidedly forbidding, character is Mr. Wendover, the squire of Murewell, a man nearer seventy than sixty, without family and seemingly almost devoid of all human sympathy; a veritable literary fossil, a man of prodigious intellect, a voluminous author, an erudite

scholar, but a cynic and misanthrope living almost the life of a recluse, with no near relative or friend to share his magnificent mansion, save a curious, flighty sister, a strange little lady, whom one feels often ready to pity and sometimes almost to despise. This squire is the possessor of a splendid library; his collection of books is unsurpassed anywhere in England.

Robert Elsmere loves books and longs to devour the contents of the squire's library, and so long as the squire has been absent traveling on the continent, the rector has enjoyed freedom of access to the Hall library. On the return of the squire his agent, Henslowe (a thoroughly detestable man), prejudices his employer against the rector on account of the disgraceful condition of a portion of the squire's estate which is allowed to remain in a disgusting, disease-engendering condition; the squire trusts his agent and believes the lies he pours into his ears against Elsmere, falsehoods he is the more ready to accept as truth by reason of his prejudice against clergymen and enthusiasts in general, and Elsmere is both a clergyman and an enthusiast.

For some time the rector works as best he can, doing a large amount of work in and out of the church, and carrying on important literary labor of a historical kind, under decided difficulties and at considerable expense, on account of his determination to be under no obligation to the squire, whose books he insisted on returning to their owner immediately a misunderstanding had arisen between the two gentlemen, brought about by the rector's statement concerning Mile End being disregarded by the squire in favor of Henslowe's garbled

account, intended to provoke hostility between his employer and the philanthropic rector.

After a while a terrible disorder breaks out in the wretched tumble-down hovels of that forsaken district. The squire is abroad at the time, but arrives home just soon enough to be brought face to face with the frightful misery of the inhabitants of this shamefully neglected portion of his property, and to witness with his own eyes the heroic fortitude of Mr. and Mrs. Elsmere.

Squire Wendover is a man who cannot be moved to the outward expression of deep feeling; his nature is of that painfully repressed type common to a school of intensely rationalistic literary minds. Such a nature is not however without feeling, and while a man of that caliber will not say much, he will freely place his purse at the disposal of an intensely sincere and thoroughly practical, philanthropic enthusiast like Robert Elsmere, when he has become convinced that the energetic worker has solid grounds for his undertakings. From that day the squire and the rector became fast friends; in many a country walk they enjoyed each other's society immensely, as two men of diametrically opposite temperaments and yet with many tastes in common frequently do. As we see them constantly together, we readily trace the softening, mellowing influence, almost imperceptibly exerted upon the aged cynic by the youthful and impetuous enthusiast; and even more clearly do we observe how the aged scholar (who delights in nothing so much as in the destruction of all that appears to him as superstitious folly) gradually undermines Elsmere's religious superstructure of dogmatic creed

and ecclesiastical usage, but never does he seem to shake the young clergyman's vivid apprehension of God in the universe and in the human soul. At this period (the most intensely trying one imaginable in the career of a young man of Elsmere's temper) an extremely ascetic priest of the most fervid Catholic evangelical type urges Elsmere to join in a "retreat" at a neighboring village, and there seek to overcome what the priest regards as the most pernicious effects of religious free-thinking, at the foot of the altar of personal self-surrender to the voice of the church, in the most uncompromising manner. Mr. Newcome, the Anglican priest, not at all an uncommon figure in "high church" circles both in England and America, is an unquestionably good man; a man, however, who sees nothing outside of orthodoxy but damnation. Such a narrow view cannot commend itself to the budding and ever-expanding genius of our hero; and thus Newcome must turn away saddened and depressed, half in anger, half in pity, from the man for whom he entertains a warm, disinterested friendship, but with whom he cannot possibly associate after he has discovered his persistence in heretical opinion. Once in a while this thin, pleading, but commanding figure in long, black clerical attire, appears on the scene of Elsmere's work; but at length very seldom, and then only when he feels impelled by what he regards as the voice of the Almighty, to call back his wandering servant to the fold. Here again we are constrained to pause an instant to most warmly commend the authoress's exquisite fairness in dealing with the representatives of all shades of opinion and

schools of thought. She paints the ascetic priest as a noble fellow, while she shows up as plainly as can be done, the defects in persons whose opinions coincide far more nearly with her own, and it is for this reason that we regard Mrs. Ward as an epoch-making woman in the field of romantic religious literature; for if the future church of humanity, foreseen by prophetic minds through all the ages, is ever to be established, its members must be those who can allow no intellectual differences or agreements to becloud their judgment or pervert their will.

Mr. Newcome and Catherine Elsmere are neither of them liberal-minded, but they are both truly excellent in their peculiar ways; both are deeply in earnest in proclaiming and maintaining what they feel (and think they know) to be divine truth; both are evangelicals, he of the Catholic, she of the Protestant type; but they both insult reason to feed hysterical emotion; both are narrow and intellectually very shortsighted. Let either of them present their hearts to the judgment of the sincere of all persuasions, and they immediately invite and obtain the deepest affection and most loving appreciation from all whose affection is worth the having; but let them present their minds for inspection to the just and liberal, and the verdict pronounced must be that they are deficient, lamentably so in critical ability, and painfully predisposed to exalt dogma to the very throne of heaven.

A crisis is speedily reached in Elsmere's mental evolution; he soon finds himself no longer able to remain in the Church of England as a minister; were he a lay-

man, he could continue, no doubt, to worship in his accustomed place, but his keen sense of honor sternly revolts against all endeavor to effect a compromise between conviction and appearance.

Some of Mrs. Ward's very best writing is where she shows up in its true light the evasive position held by many clergymen who retain their livings only through their personal popularity and influence, or their singular power to twist language and give words a meaning they do not possess to the ears of ordinary listeners. Robert Elsmere must leave the church, he will not wait to be turned out or even allow himself to be tried for heresy; he will go out, and his leaving the church thus suggests far more topic for thought and discussion than a series of lectures or even volumes could exhaust.

We know that some men who remain in a church while they are not in sympathy with its dogmas are thoroughly sincere, and as their course commends itself to their own consciences they are undoubtedly right in staying where they are; such men, or at least, the greatest of them, have something of the work to do attempted by Savonarola; but was Savonarola successful in reforming the church from within? History, alas! answers with a decided negative. But then it can easily be argued that Savonarola's work was to purge out immorality rather than to perfect a change in religious doctrine, consequently in a licentious age the will of the ruling party opposed him, while reformers in the Protestant communions of to-day have the sympathy of the masses on their side, who only need a more liberal education to bring them out of the wilderness of dog-

matic theology into the fair promised land of complete freedom from intellectual and ceremonial restriction.

Archdeacon Farrar of Westminster is fully as unorthodox as the much revered and lamented Dean Stanley, also of Westminster, whose "History of the Jewish Church" is almost as radical as the utterances of the celebrated Colenso, late Bishop of Natal, South Africa. This man, popularly known as Canon Farrar, is, however, in no equivocal position; he is in a most *conspicuous* position, from which his light shines over the earth as well as over England, as the head of the Broad Church party; but he publicly announces his position, and it is a clearly defined, and to his mind a thoroughly tenable one; he does not tacitly ignore objectionable dogmas, he boldly attacks and refutes them, and while many gifted men and women both in and out of the church cannot agree with his standing where he does while saying what he does, no one with a grain of judgment or an ounce of perception can accuse Farrar of willful temporizing.

In New York City, Heber Newton preaches decided radicalism in an Episcopal church; almost everybody knows what his views are on the Bible, the atonement, and every other leading doctrine of the church. Many people, of course, condemn him for remaining where he is, and declare his position an anachronism of the worst kind, but is it? Is he not one of an ever-enlarging number of excellent and learned men who believe it to be their mission to revise creeds and restate theology within the precincts of the church itself?

Now, many a man has been ignominiously thrust out of the church for entertaining and preaching the very

views one can now hear promulgated from avowedly evangelical pulpits almost every day, and certainly twice every Sunday. Why is this but because ecclesiastical authorities are apt to be extremely wary? It does not do to weaken the church, as it would be weakened, were men of great popularity and ability constantly thrust out of its body; and it is but fact, that personal influence, more than all besides, usually influences the final decision. Can we afford to lose the man? is the chief question asked by those in whom the power to excommunicate resides. For those who toy with their conscience, juggle with words, repress convictions, and make ministerial duties simply matters of business, we can have no sympathy, for while a man has a right to earn his living by preaching what he does believe, he has no right to earn a penny, even were he in destitution, by preaching what he does not believe, or through ingenious processes of prevarication, which are doubtless cleverer but no less sinful than downright lying.

All cant about unpaid ministers is folly. Business is not a disgrace, and those who object to clergymen receiving salaries are never logical in their arguments or apt in their illustrations. The whole question is, How far are you honest? To what extent does your conscience approve your method of obtaining a livelihood? The strictest conscientiousness should be demanded of a clergyman, but no less should be exacted of a business man. Elsmere could not take a penny of the church's money; he could not preach another Sunday after he *knew* that he did not indorse the words his lips would be compelled to repeat while reading the service, and it

is, after all, the liturgy rather than the sermon that most sorely taxes the conscientious liberal.

There are plenty of hymns one can select which do not offend against liberal sentiment, and there is an almost unlimited choice of topics for discourse open to a religious radical, even when in a conservative pulpit; but portions of creeds and litany, as well as the endings of many prayers and collects, place the liberal-minded Episcopal minister in a sorry fix. If he is anything of a mystic, or a Theosophist, he can use every word with the mental reservation that he employs it in the understanding of its hidden meaning, but can an honest man do this in a place where he dare not explain this meaning to his congregation?

In a Swedenborgian place of worship the congregation knows that the Scriptures are understood spiritually, that psalms are not taken in their letter; but the minister in such a church can enter his pulpit with an unfettered tongue and expatiate freely on the hidden meanings of the sacred word. In Robert Elsmere's extremity he very wisely consults with his noble friend, Professor Grey. He makes a flying visit to Oxford, and in his old tutor's sanctum unburdens his mind freely. The gist of Grey's advice is, conceal nothing from your wife; return home instantly and tell her everything. Mr. Grey does not appear, with all his insight, to have sounded the depths of Catherine Elsmere's religious fanaticism, and thus he cannot tell how agonizingly she will suffer when she feels called upon to decide between Christ and her husband, for so the matter must appear to her. Then the question of the father's influ-

ence over the little daughter will add fresh pangs to her torture, for remember she regards intellectual orthodoxy as the only passport to heaven and means of redemption from hell. Here a homily on marriage might well be preached, and as Mrs. Mona Caird's question, Is marriage a failure? has not yet lost its interest for the popular mind, we cannot refrain from a hasty analysis of Elsmere's partial mistake in marrying Catherine Leyburn, for it cannot be denied that he and she were both made indescribably wretched in consequence of their terribly ill-matched intellects.

They loved each other truly and tenderly from first to last and were a decided blessing the one to the other; of this there can be no doubt. But is love ALL that is needful to secure a truly happy marriage? Love is blind when not united with wisdom. Affection without reason, heart without head, will always run astray; and where natures may be the purest and ideals the highest, intellectual incompatibility will frequently prove the source of untold misery. Husband and wife need not, and should not, be alike; they may *differ* widely, but they must not *disagree*. One may sing and not paint; the other may paint and not sing; but the singer must love pictures and the painter must love song. One temperament may be emotional, the other intellectual, but they must complement, not antagonize each other. Red contrasts with gold or blue, and while these colors are intensely dissimilar, their combination produces charming and harmonious effects.

To all young people contemplating matrimony our exhortation is: Do not sacrifice either heart to head or

head to heart. Marriage is a partnership not requiring similarity of attainment in the members of the firm, but imperatively demanding unity without uniformity — harmony as beyond unison. Husband and wife may differ as a soprano voice differs from a basso profundo, or as the music of a violin differs from that of a cornet, but they must be able to sing or play together, so that harmony, not discord, is produced.

Conservative Hebrews and Roman Catholics are quite right in discouraging mixed marriages, for where one is an ardent believer in one system of faith and the other is equally earnest in defending a counter-system, harmony is impossible; and where there are children, what can be more terrible in its effects than a constant jar between parents? Mixed marriages of an objectionable kind are not necessarily marriages where the contracting parties are one Jew and the other Gentile, or one Catholic and the other Protestant, for in San Francisco, for instance, the Jewish Temple Emanu-El, has often presented a delightful picture of true harmony between liberal Jew and liberal Christian. Dr. Stebbins, the Unitarian pastor, has conducted public Thanksgiving services with Dr. Cohn and Dr. Voorsanger in the Temple, and who could decide where the vital differences were in the theology of these three estimable gentlemen? But let a Hebrew or a Unitarian marry a rigid Presbyterian of the old school; or let a devout Roman Catholic marry a bigoted Protestant or a skeptic, how can harmony prevail? People who have convictions must make their convictions the basis of their union. Physical charms may quickly disappear, accomplishments may

cease to inspire admiration, but deep-seated convictions are permanent. Two *unformed* minds may marry in early youth, and if mutually loving and sympathetic, may form themselves into one. Two *formed* minds who know they agree on all vital points, can marry with the greatest safety; but an unformed mind, coupled with an ardent progressive temper, like that of Robert Elsmere in his early twenties, uniting itself with a thoroughly set mind like that of Catherine Leyburn, must inevitably bring bitter sorrow; for they are both so intense in their feelings that not to feel alike is to suffer beyond description. A youth's marriage with a woman, mentally mature, though still young in years and physically youthful, must be a mistake, unless the young man's mind is so open to his wife's influence that she can be his guide, or at least his companion in intellectual pursuits.

In this age the intellect cannot and will not be patiently submissive to the heart. Intellect and affection themselves insist upon being married in every reasonable and healthy individual, and though goodness of heart is the mainspring of all virtue, a good heart and a level head are both needed when two young people agree to enter upon a compact, the most sacred and binding on earth.

As Elsmere's mind expands ever wider and wider, opening like a beautiful flower to the sunshine and pure air of fresh progressive thought, Catherine retires deeper and deeper into herself and sees in her husband's earnest and successful efforts to bless his fellows, nothing better than a fight against Christ and his gospel. Very slowly and by very painful steps is she at length led to believe that after all he may be following the Master in

a way she knows not of, but she never enters fully into his work; she cannot. She remains in the old way, drinking old wine from an old bottle, while he cannot partake of any other than the new wine of the new dispensation from a new bottle, ever expanding in his hands as the new wine ferments within it.

Robert Elsmere's theology is sublime; his work Christlike in the highest sense. He reaches the secularists on their own ground in their own halls; he shows them the worthlessness and the wrong of their incendiary and shallow methods of attack on all religious things. He reconceives the Christ; he strips the man of Nazareth of all fictitious adornment, and like Count Tolstoi of Russia, he leaves a magnificent human worker and exemplar, as loving as the model of Renan, but far more vigorous and manly. He is able, through a thorough identification with workingmen, to bring to them the practical gospel they so sorely need. In his hands social and political problems are taken out of the arena of fierce and acrimonious partisanship and placed where they belong in the arena of religious thought and feeling.

Religion is the science of right living. *Religio*, to bind, means to unite, not to enslave; and when all are bound together in the chains of true co-operative fellowship — when the demon, competition, is cast from out our minds — then, but not till then, will dawn the golden day when

> "Peace shall over all the earth
> Its undimmed splendors fling,
> And the whole earth send back the song
> The blessed angels sing."

LECTURE XXII.

CHRIST RE-CONCEIVED; OR, THE BASIS OF THE NEW RELIGION.

Now that we are engaged in a study of comparative theology, we find ourselves daily more and more in sympathy with the work of Lady Caithness, who, in her "Mystery of the Ages," (the very best book on Theosophy ever published for general readers,) explains to the satisfaction of every genuine scholar and true radical or rationalist (using those terms as their use is justified by etymology), how both the historical and astronomical characters presented to students of mythology are designed to conceal great spiritual truths pertaining to the origin, progress, and destiny of the human soul; truths common to all religious systems and therefore supertheological as theology is ordinarily understood. Now it is with the universal spiritual element in religion, (the science of right living) that we have properly to deal, not with curious speculative theories and historical uncertainties; for until religion is taken out of all particular time and place, and posited in the universal, it is less than religion proper. A religion in the narrow sense in which there may be many religions, it may be, but *religion* unqualified by article or adjective, it cannot be.

Now a study of the world's several great systems of religion leads every unbiased mind to the conclusion that the spirit of religion is ONE. Religious conceptions are innate in the human soul; and gradually revealed, manifested, expressed, or evolved as the human intellect permits the soul's conviction to filter through it. Such men as Piazza Smythe, the celebrated Scotch astronomer, endeavor to account for the great Egyptian pyramid only on the supposition of supernatural miracle; but in so doing they limit and dwarf man's idea of the Supreme Being, and while striving to honor God they are in reality belittling Him, for what can be smaller or more puerile than the notion that God has to change or supersede law in order to fulfill his own design, or accomplish good to humanity. The student of archaeology traces the gradual development of the human race for perhaps more than 50,000 years, and instead of rejecting the testimony of earth and ocean to the astonishing antiquity of man, gladly avails himself of every means of verifying whatever story of human antiquity tends to clear away the fog of the mysterious, and present to intelligence a comprehensible and rational picture of gradual but incessant human progress.

In this transitional period of thought, it is highly necessary to deal in positive affirmations; nothing short of gnosticism will satisfy the tired intellect and wounded restless heart, worried and disappointed with philosophic agnosticism, (scholarly ignorance). Souls no sooner break away from the traditional view of the Christ, than they feel called upon to re-conceive the Christ, and while this re-conception may be at first inadequate in

many respects, it is generally healthful, hopeful, practical, and sublime. The Christ idea is in reality, however, a much larger idea than either the orthodox or heterodox imagine it to be. According to Theosophy, it is much broader than any ideal which can find its fulfillment in either a supernatural incarnation of deity, once in the history of the planet; or in the life of an excellent but, nevertheless, imperfect man; and it is to the latter view unfortunately that liberal religious thought almost invariably turns. Now the Christ idea must not be confounded with the personal appearance of any Messiah, nor with the biography of any hero, no matter how noble. In Egypt the Christ idea found its exemplification many thousands of years before Christ, in the embodiment, according to ancient tradition, of the angel of the sun (Osiris).

The life of this "incarnate god" is clearly written on many an antique scroll, and shown forth to perfection in the interior construction of the great pyramid; but to all who are in any degree familiar with the hidden truths of Egyptian Theosophy, the personal career of the embodied Osiris is known to be a delineation of the universal experiences of the human soul, of which the sun is the symbol according to the ritual of antiquity.

Gerald Massey and other authors of his school of thought have thrown much valuable light on the astronomical aspects of mythology, but it is reserved for the true Theosophist to penetrate deeper into the spirit and explain how astronomical facts as well as personal histories have all been pressed into the service of a sublime and universal philosophy (or rather science), in which

the heavenly bodies as well as the lives of men have all been employed as material for illustrating the mystery of all ages — God manifest in flesh. In Asia, Buddha, Krishna and Zoroaster mean vastly more than solitary individuals; but a little close inspection of two seemingly divergent theories will demonstrate the inseparable unity of the universal with the individual idea. Osiris, Buddha, Krishna, Zoroaster, Christ, are all titles expressive of spiritual dignity won only through victory over sense; therefore these titles may have been given to many different personages in the history of the race, but they all mean one who has triumphed in spiritual conflict over every enemy of righteousness, one in whom the divine light of the soul (the central sun around which all the planets of intellect and satellites of sense must obediently revolve in perfectly harmonious accord) is revealed in its true splendor, — made manifest through the veil of flesh, which, from being the opaque veil of concealment hiding the soul, has become through a completion of all necessary processes of initiation, a transparent window, a perfectly diaphanous medium for divine revealment.

Now though Zoroaster in particular has puzzled chronologists, some of whom have made him live six thousand years before Christ, others in the time of Abraham, others again as a contemporary of Pythagoras, so that his literal history seems all in the air, the enlightened Parsee explains that Zoroaster is a title, not a family surname, and therefore may have been borne in different ages and places by different individuals, each of whom attained to the perfect life of complete control over the lower self;

thus the historical difficulty is removed and all the dates assigned may be correct.

An Oriental tradition concerning Buddha is to the effect that Vishnu, (the second person of the Brahmin trinity,) incarnates himself whenever the world is in special need of a deliverer; this belief stripped of all encumbering fallacies signifies simply that whenever there is a great demand or imperative need for spiritual enlightenment on earth, the need is met, the demand supplied; thus the Indian prince Gautama, the hero of Edwin Arnold's "Light of Asia," was only one of many Buddhas, and while his period was about 550 B.C., the records of a Buddha's appearing many thousand years earlier need not be disputed.

The Jews of old were always looking for the advent of a Messiah, and some of the orthodox to-day expect a personal deliverer soon to appear to restore all Israel to Palestine. Progressive Jewish thought, however, favors the impersonal view and makes the Messiah the entire people when redeemed from error, so soon as their messianic mission among all nations is accomplished; but as the lesser may always be contained in the greater, the personal may always be included in the universal; thus the true idea of the achievement of a single individual prior to the glorification of an entire community and eventually of all mankind, is simply that there must always be some fruit on the Tree of Life ripened earlier than other specimens on the same tree. The personal Christ, as an exemplar, is a most reasonable and helpful expression of the Christ idea, for the pattern life of one who has already attained is the model

for others who are striving to excel; not simply a model in the sense of a pattern for imitation, but what is far more to the point, the embodied fulfillment in history of a state to which the entire race is ever aspiring, which state is thereby proved attainable by reason of its being already an accomplished fact. The Christ in history is a perfect human model, an ideal man, and is common in some degree to all countries and to all periods.

Any conception of an imperfect Christ is a scholar's transitional conception caused by looking at the picture of the ideal man through the glasses of distorted history. Neither Strauss or Renan have caught anything like a full view of the Christ idea in history; they have carefully studied literature on its superficial side and have compiled interesting biographical narratives, but the work of both these authors is very incomplete. Many men have struck out from orthodoxy into religious liberalism through reading such books, which as contributions to literature are histories of evidence, elaborate treatises on the validity or invalidity of human testimony. For the inner meaning and spiritual import of narratives designed to set forth esoteric verities such authors have no affections, and of this deeper meaning in what they discuss they know nothing; their minds are legal, judicial, external; fair and honorable without doubt in intent, but prejudiced nevertheless; for while they show themselves thoroughly determined to allow Christian evidence no favor denied to evidence on any other side, their positive prejudices against the Christian system often warp their judgment as it warps that of most skeptics who are only too delighted to find flaws

in a system they have grown to despise, doubtless by reason of the errors which have so long disfigured it. Such people desire to flog the character of Jesus over the shoulders of an ecclesiastical tyranny which has usurped the name whilst it has denied and forsaken the spirit of the Christ, and so long as this reactionary feeling continues, "free thought" will be in many instances a misapplied term, for no thought can possibly be free till the mind of the thinker is completely cured of the disease of prejudice from which so many otherwise candid and able men are at present suffering grievously. Concerning the proper estimate of Christian testimony when placed side by side with other testimony and the actual tendency of orthodox works on Christian evidence to make infidels of reasoners, their position is impregnable, for it is indeed pitiful to witness the shameful special pleading of men who ought to know and do better when they are endeavoring to bolster up a system to which they are attached, at the expense of every other system on earth.

Unless it be among Unitarians by whom all religions are treated with an unusual degree of fairness, the divinity class in a college is the place where Christianity is proved true by processes of the most unwarrantable assumption. Christianity is a client to be defended at all risk, and every possible artifice by which mental ingenuity can possibly be pressed into the service is strained to its utmost to defend the one system which is alone adjudged defensible, while the very vilest excrescences of other systems are taken as representative of the systems of which they are but disfiguring accretions.

On Friday, January 18th, 1889, in the First Congregational Church of San Francisco, Mr. Moody, during his Bible Reading, had a kind word to say for almost everybody and manifested royal liberality of soul when speaking of the Chinese; but when he alluded to Buddhism he was guilty of the most egregious though doubtless guiltless misrepresentation; he no doubt believed what he said, but he spoke untruly, for Buddhism no more teaches the inferiority of woman than Christianity does, and while no doubt one can find utterances of Buddhists and many more of Brahmins and Mohammedans speaking contemptuously of woman, is Mr. Moody so blind to the teaching of the present day as not to know that Paul's Epistles are the armory from which the opponents not only of female suffrage but of female pastors often draw their ammunition? Jesus and Paul did not always teach alike. Jesus did work to emancipate women from Oriental slavery as far as his benign influence extended, but Paul was never fully liberated himself, and on Paul more than on Jesus is the edifice of Christian sacerdotalism made to rest; and of this system Mr. Moody is in great measure a representative, advocate and exponent, even though his pronounced Protestantism leads him to object to the word *sacerdos* (a priest). Now Buddha never taught woman's inferiority to man, while the absurd dogma of her having to be re-embodied as a male ere she could enjoy immortality, is a most ignorant misconception of a prominent feature of a certain school of Oriental philosophy not unknown in Europe and America, which teaches that the human soul must be successively embodied in male

and female forms to gain all possible earthly experience; those who favor this doctrine believe necessarily in the absolute equality of the sexes, and maintain that man and woman differ only in external organism, for if woman ever needs re-embodiment as man, man equally needs re-embodiment as woman. We have simply introduced this criticism of Mr. Moody's misrepresentation of Buddhism as an example of the frightfully pernicious course pursued by Christian apologists in general, and if criticism does no more than call attention to this manifest and shameful unfairness on the part of alleged disciples of an impartial Christ, it will certainly not be offered in vain. We must now very briefly point out where a misconception of the Christ often prevents an intelligent re-conception, and that it often does so is patent to all discerning readers of current literature. The life of Jesus is a representative, an ideal life, no matter whether historical or otherwise; the actions of the Christ are recorded as examples of universal godliness, therefore it is but right and reasonable to submit them to the most searching scrutiny.

On a few occasions Jesus is said by critics to have lost his temper and allowed uncontrolled passion to disfigure his conduct. Objectors to his life being a model life dwell particularly on his cursing a barren fig-tree and driving money changers out of the temple. Now when these acts are misinterpreted as ventings of personal spleen, or displays of vulgar indignation against objects and individuals which have disappointed, annoyed or injured him, they certainly are serious blemishes and prove him to have been decidedly imperfect;

but when these same exhibitions of manifestly righteous indignation are taken for what they really are, protests against hypocrisy and injustice, they enhance the grandeur of a character they would otherwise disfigure.

The Palestinian fig-tree has no right to be covered with leaves until it is bearing fruit, for its striking peculiarity is that when covered with leaves, travelers seeing it from a distance know they will find fruit thereon. A tree covered with leaves but destitute of fruit would lead tired, hungry, thirsty travelers out of their way. It is then an expressive symbol of hypocrites and of institutions which promise much and perform nothing. To blast it is to defeat the schemes of pretenders; its removal is a public benefaction. Now an important part of the work of a genuine reformer is to abate nuisances and put down all deceit and pretence to the utmost of his ability. In the temple courts at Jerusalem, oxen, sheep and birds were sold for sacrifice. Three times a year when crowds of country folk came to the temple, an immense trade was done by the traders in the outer courts of the temple. While they were honest they were in no sense a nuisance, but when through their unprincipled extortion they made the house of God "a den of thieves," it was the plain duty of a lover of justice and humanity to drive them out. But why did a company of men allow themselves to be driven out by one? Why did they not take a whip and drive him out who dared to interfere with them? Surely the answer is not far to seek. Jesus driving out usurers, extortioners, with a whip of small cords, is a forcible picture of human conscience, aroused by burn-

ing words of manly protest against iniquity — conscience being itself the whip which forces from the temple courts the self-convicted usurer.

Jesus spoke to the consciences of these men, he awoke within them a burning sense of shame at their own wrong doing, and maybe threw the tables down in his earnest protest against wrong, while the humiliated sinners could not resist the force of his sublime appeal. He was not injured, but as the friend of the people standing for the public good, he resolutely (regardless of any possible risk to himself) put himself between the people and their oppressors.

Jesus, it is frequently said, was the friend of the poor in the wrong way, because he pronounced poverty blessed. His teachings on this subject were, however, only to the effect that ill-gotten gain is accursed, while honest poverty is no disgrace. Unlike incendiary atheistic anarchists, he would effect reform, not by denouncing all capitalists as devils, but by moving the hearts and minds of rich and poor alike to reconstruct society on a basis of justice. Anarchists and nihilists have wrongs to right, grievances to redress, it is true, but incendiary speeches and writings can never bring about reform. Rich and poor alike are amenable to justice, and while the wage system is not the ultimate, it cannot be abolished by violent means, though it will be outgrown through preaching and practice pertaining to the new era.

Jesus, as a co-operator at war with competition in all its phases, is the central figure in the new theology. The received human Christ has a special message to discontented workingmen, and can find his way to the

hearts and minds of the laboring classes at the east end of London. We read with surprise the words of Bishop Potter concerning rivalry and competition, as published in *Scribner's Magazine*, Feb. 1889, in an article on "The Competitive Element in Modern Life." That such utterances should proceed from a Christian bishop proves afresh that a re-conception of Christ is indeed a necessity to-day. Competition is infernal; rivalry is diabolical; and a man or woman must be short-sighted indeed who does not see that lawful ambition to excel is not desire to get ahead of some one else, but to contribute one's proper share to the success of a grand performance on the stage of life, in which every part needs to be well sustained by thoroughly competent actors. A theatrical simile may serve to illustrate the truth we seek to convey. A grand opera needs that every part be admirably taken. The star system is an offence against propriety and shocks all sensitive lovers of good music, for to have one part taken superbly by one person and all other parts taken badly, or at least indifferently, mutilates the composer's idea and effectually spoils the performance. In an ideal opera troupe all are stars, all excel, all shine, not as rivals, but in galaxies necessary to the completeness of the scene. If one is honored, all share the honor; if one is deficient, the effect of everybody's work is marred. So in human life: no one can rise by another's fall, and none need fall through another's rise. Co-operation is the key-note of social order, while the ambition to excel nobly is the antithesis of rivalry.

APPENDIX.

REVIEW OF "THE LIGHT OF EGYPT; OR, THE SCIENCE OF THE SOUL AND THE STARS."

The most singular work recently published by the Religio-Philosophical Publishing House, Chicago, bearing the above title, is deserving of more than a cursory glance. Though it is by no means a thoroughly theosophical work, and has been severely criticised in the *Path* and other periodicals, yet it contains much interesting and useful information. Its authorship is curiously anonymous, as a glance at its title-page will show. We ask, "Who is 'X'?" and echo answers, "Who?" A quotation from Rev. chaps. i. and v. constitutes the prelude to the work: "Write the things *which thou hast seen*, and the things which are, and the things which shall be hereafter; THE MYSTERY OF THE SEVEN STARS which thou sawest in my right hand." Is the reader to infer that the mysterious author, whose name is represented by a sign, is gifted like unto John the Evangelist or Swedenborg? The work is dedicated "To the Budding Spirituality of the Occident and the Rising Genius of the Western Race." That our readers may be informed at the outset of this review of the ground plan of the work we place before them its preface, which is as follows: —

"The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly these: —

"For nearly twenty years the writer has been deeply engaged investigating the hidden realms of occult force, and, as the results of these mystical labors were considered to be of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to condense, as far as practicable, the general

results of these researches into a series of lessons for private occult study. This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of ancient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy.[1]

"Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality the subtle, delusive dogmas of *Karma* and Re-incarnation, as taught by the sacerdotalisms of the decaying Orient.

"From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real truths of both *Karma* and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are absolute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by any living authority who possesses the spiritual right to say, 'I know.'

"During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren of light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul, as well as the real secrets of its own Theosophy. As a race, they have been, and still are, traveling the descending arc of this racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

"Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the

[1] The term Hermetic is here used in its true sense of sealed or secret.

contrary, every genuine student of occult lore is justly proud of the snow-white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of this spiritual force keeps them bound to the dogmas, traditions, and externalisms of the decaying past, whose real secrets they cannot now penetrate. The ever-living truths concealed beneath the symbols in the astral light are hidden from this view by the setting sun of their spiritual cycle. Therefore, the writer only desires to impress upon the reader's candid mind the fact that his earnest effort is to expose that particular section of Buddhistic Theosophy (esoteric, so called) that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the delusive Oriental systems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for '*omnia vincit veritas*' is the life motto of

THE AUTHOR."

We are entirely unacquainted with the particular species of Buddhistic Theosophy referred to. The Theosophical Society bears no resemblance to the system characterized in the above preface. Why cannot writers put forward their honest convictions without insinuating evil of others? Evil speaking is characteristic of no true adept. "Truth conquers all things" indeed, and whoever adopts this motto for his own should remember the precept, "Overcome evil with good," or he may soon find himself a "mediumistic individual" controlled by "cramping shackles" of prejudice and misconception.

The introduction to Part I. inculcates many good ideas. The diagram which is its frontispiece is an ambitious and ingenious attempt to represent "the realm of spirit." The background is black; in the centre is a seven-pointed star, the points of which represent the seven prismatic hues, — red, violet, indigo, blue, green, yellow, and orange. The central sphere or body of the star contains a central eye, enclosed within a triangle, the sides of which are marked with the words Light, Love, Live. Surrounding this central figure are seven spheres, designated as follows, according to the names of the seven representative angels: —

At the foot of the figure are the following quotations from the 1st chapter of the 4th Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." Though the seven angels are distinctly Kabalistic and the quotation Græco-Christian, there is nothing necessarily incongruous in this grouping. As the Egyptians doubtless originally conveyed instruction in the mysteries first to the Hebrews and then to the Greeks, Christianity undeniably perpetuated many Egyptian secrets, which it veiled from the multitude in the symbols of the church and the ritual of secret orders.

Section 1, Chapter I., dealing with Involution, supplies us with some extraordinary theories. In our judgment the words "*unconscious*" and "*motionless*" cannot reasonably be applied to "*Divinity*"; but of course there is an unpenetrated, though not necessarily impene-

trable life, which not even the wisest has fully analyzed. Would it not be advisable, in view of the "great mystery," to be cautious in the use of negative adjectives? Is it not extremely probable that what seems to us unconscious or motionless is more conscious and more active than aught we comprehend? and do not scientific revelations in these days support this supposition? "The whole universe is filled with the Deific presence of God" is, no doubt, an accurate statement, and doubtless it is also true that "the universe is boundless and unlimited, — a circle whose circumference is everywhere and whose centre is nowhere"; and also that "the universe is dual, and consists of the manifest and the non-manifest." But the language is in one instance tautological, and in neither case easy to be comprehended. We should say the *centre* is everywhere and the *circumference* nowhere were we speaking of infinity, but perhaps our definition is no clearer than the one we have quoted; however, it seems clearer to us, and may seem so to some at least of our readers, therefore we append it. The explanation of the diagram is simple, and we give it in the words of the book, as we deem it well worthy of consideration: "The central triad represents Love, Wisdom, and Crown" (the Hebrew word *kepher* signifies truth — in this connection, though, crown is the literal translation); "the seven-pointed star the seven rays issuing therefrom; the seven circles show the seven angelic worlds formed from the seven active principles; the names Cassiel, Michael, etc., are Kabalistical ones for the Sephiroth, while the words above and below show their attributes."

In Chapter II. matter is described as "the polar opposite of manifested spirit," the reaction of spiritual action. Evolution is correctly defined from the Latin *e* and *voluo* (to unroll). "Man, in his physical body, is a perfect epitome of the planet upon which he lives, while the celestial worlds find their perfect expression in his soul." "Every known 'thing' is dependent upon a something else, and all things, therefore, eventually dependent upon each other." Such passages teach very good Theosophy, and whoever may be their author, the reader cannot but be instructed by their perusal. "Evolution is dependent upon involution" is another great truth.

As in the Buddhistic idea of man there are seven "principles," so is it with the Kabalistic. The definitions are as follows: —

1. The Spiritual; creative. The Word.
2. The Astral; realm of design. The Idea.

3. The Aerial;	realm of force.	Power.
4. The Mineral;	phenomenal.	Justice.
5. The Vegetable;	life.	Beauty.
6. The Animal;	consciousness.	Love.
7. The Human;	mind.	Glory.

The author does not claim any originality for these views, but declares they have been known to Hermetic initiates for at least a thousand generations. Hermes Trismegistus, the great Prince of Egyptian hierophants, distinctly declared, "The Universe is from God, and man from the Universe." If the first two chapters of Genesis are studied in the light of the Kabala, the Bible student will find no conflict in the two accounts of creation, as the first refers to the spiritual from God, the second to the physical from the "sons of God."

Concerning sex in spirit the author contends that the male and female forms are always distinctly preserved. This doctrine is steadfastly maintained in Mrs. Richmond's "Soul and its Embodiments," though that work teaches quite differently on the question of repeated embodiments. "Twin souls are related to each other primarily as brother and sister, and finally as man and wife." Many very good ideas on marriage are set forth, and asceticism is frowned upon, except in cases where physical continence is the result of inward purity. All metaphysicians are bound to agree that when impure desires are permitted to run riot in the mind, physical abstinence from indulgence is no safeguard from the attacks of evil influences. On the question of celibacy the author says, "Upon one plane it becomes a delusion and a snare; but upon a higher plane it contains all the elements of a glorious truth." This statement we know to be true. The affections must be spiritualized before any outward expression of purity can be genuine; and as our secret thoughts are magnets, attracting unseen influences, it is impossible to lay too much stress on purity of thought. Of this we may rest assured: no hypocritical sanctimony or slavish prudery can protect any one against unseen dangers, however much it may throw a fictitious halo around an earthly reputation.

Section 2 opens with a dissertation on "Incarnation and Re-incarnation." While the author may be correct in some of his comments upon ancient sacerdotal systems, his style is exaggerated, and little that he has to say on this subject can be called luminous. Evidently he is prejudiced against "re-incarnation," and there is nothing like

prejudice for concealing truth. Many of the assertions in this section misrepresent the doctrine; the "Inversive Brethren," against whom we are warned, have probably inspired much that is here written; and then with cunning subtlety warned readers against others. The arguments against "re-incarnation" are often ludicrously inconsistent. They have a value, however, in showing how very little can really be advanced in opposition to the doctrine. Do not let us be understood to say that none of the views put forward concerning the spiritual world and the transit of the soul from planet to planet are correct; we believe many of them to be true, but we do say most emphatically, that the arguments amount to nothing in disproof of the idea he is combating. On the contrary, his assertion proves, rather than disproves, what he seeks to condemn.

Notwithstanding a perfect diatribe against "re-incarnation" in general, in three particular classes of instances it is said to take place: 1st. Still-born children and those not allowed to come to maturity. 2d. "Natural born idiots." 3d. "Messianic incarnation by exalted souls, for the special purpose of enlightening the race." No doubt these three classes are represented in "re-incarnation," but are they the only ones?

"The Hermetic Constitution of Man" makes a very interesting chapter. The seven divisions, counting upward, are: A, The physical form; B, an electro-vital body; C, an astral form; D, the animal soul; E, the spiritual body; F, the divine soul; G, the pure spirit entity itself; the divine Ego, which is the divine atom of life, the central spiritual sun of the microcosm. The author proceeds to defend his system at the expense of a supposed "Buddhism" which is his pet aversion. If the theories stated were not connected with abuse of this curious caricature of Buddhism, they would be very readable; but this constant attacking something the author lamentably misconceives, is belittling to the work and irritating to the non-partisan searcher for truth. Could "The Light of Egypt" be re-written with the obnoxious elements expurgated, it would be a valuable theosophical work for reference; as it is, it engenders and fosters much needless hostility.

The chapter on "*Karma*" is often amusing by reason of the singular manner in which it confounds "*Karma*" with the astral light.

We find, despite this extreme paucity of reason displayed in connection with a prejudged theme, much interesting theorizing on the successive races of mankind, which, according to our author, were:

1st, gold; 2d, silver; 3d, copper. Amid a mass of rubbish and misstatement we pick up a beautiful gem of thought: "Do good, not for the sake of gaining good thereby, but for the sake of simple goodness and virtue alone." If "*Karma* cannot be interfered with," it can be outlived and outgrown; the *law* cannot be changed; but our life to-day can atone for our past follies. This all Theosophy teaches, though possibly some individual Theosophists are not very happy in some of their expressions on the subject.

What is said on "Mediumship, its Nature and Mysteries" (chap. IV., sec. 2), contains a good share of sound metaphysical teaching. This chapter could and may be profitably studied by all Spiritualists, and those seeking information concerning Spiritualism. Section 3 treats upon "The Soul, its Nature and Attributes," headed with this sentence from Plutarch: "The divine spirit is to the soul what the soul is to the body;" and ends with another great axiom, "Know the Divinity within you, that you may know the Divine One, of which your soul is a ray." "Every soul is immortal by virtue of its community with God." *Albertus Magnus* heads a chapter on "Mortality and Immortality," decidedly a fine production. Chapter III., "The Dark Satellite," will interest lovers of the uncanny. Chapter IV., "The Triumph of the Soul, Adeptship," contains salutary advice, though here again the advancing student must learn to select the wheat from the chaff, and not mistake acrimony for wisdom. Another septenary table is here given, defining the seven senses.

Physical senses.	*Soul senses.*
1. Touch.	1. The power to psychometrize.
2. Taste.	2. The power to absorb and enjoy the finer essence of the life wave.
3. Smell.	3. The power to distinguish the spiritual aromas of nature.
4. Sight.	4. The lucid state, called clairvoyance.
5. Hearing.	5. The ability to perceive ethereal vibrations, called clairaudience.
6. Intuition.	6. The capacity to receive true inspiration.
7. Thought transference.	7. The power to converse with spiritual beings at will.

Part II. of this singular book is on "The Science of the Stars," and will well repay perusal. It certainly is a very fair statement of astrol-

ogy, and not calculated to lead to pessimistic conclusions, as the author allows a great deal of liberty to man to shape his own destiny. The frontispiece to this second part is the figure of a man standing in the center of the zodiacal serpent. "Astrology *per se* is a combination of two sciences, viz., astronomy and correspondences. These two are related to each other as hand and glove; the former deals with suns, moons, planets, and stars, and strictly confines its researches to a knowledge of their size, distance, and motion; while the latter deals with the spiritual and physical influences of the same bodies, — first upon each other, then upon the earth, and lastly upon the organism of man. Astronomy is the external lifeless glove; correspondences the living hand within." Exactly what we have said many times in our public lectures and private instructions, and for saying which have been accused of indorsing effete superstition; but truth will triumph, and the ignorant externalists who deny *in toto* the ancient wisdom of Chaldea and other favored climes in the long ago, must, in this age of re-awakening intelligence, come ere long to see things as they really are and not as they blindly supposed them to be. Astrology, rightly understood, is the spiritual side of astronomy; these sciences always went together with the learned of old; ignorance has divorced them, knowledge will re-unite them. The language in the introduction to this second part often rises to the sublime, and shows the touch of a finished scholar.

The writer heads the first chapter of his treatise with these words: "So God created man in his own image, in his own image created he him." Students of spiritual and mental healing will find much to think about if they ponder upon such statements as this: —

"When trouble or anxiety of mind crosses our path, the first place where we feel its influence is that part of the body called the pit of the stomach. This sensitive region is within the solar plexus. How many times do forebodings of coming trouble impress themselves upon this delicate center. . . . The solar plexus is our grand contracting point whereby we are placed *en rapport* with all things external to us; therefore we can see that the true psychical basis of physical health rests with this center; for it is taken for granted that man is by lawful superiority the natural ruler of those powers which live, move, and have their being within his own magnetic dominions. To possess true psychological power which shall be subject to the imperial WILL, and thus be able to assume perfect control of the odyllic sphere; to con-

centrate all our loyal forces, at a moment's notice, upon any particular section of this magnetic kingdom, and thus instantly subdue any revolt of the reactionary powers, — it is absolutely imperative that our physical bodies be kept free and uncramped by any article of dress which restrains us from developing our true natural forms."

Some very wise words are to be found on page 176 concerning colors, all of which are pronounced good in their significance, though when mediumistic persons see dull colors around persons the dullness of the tint denotes impurity, or at least a lamentable deficiency of spirituality. Colors without doubt have a very powerful influence on all sensitive persons. White is always congenial to the innocent and pure-minded, as it denotes both simplicity and entirety. Red, when bright and clear, denotes pure love and mental power, but when dull and dirty-looking signifies unhallowed animality and perverted strength. Blue means fidelity, truth, constancy. Yellow signifies wisdom, knowledge, understanding. Green is indicative of delight in externals; but each and every color, when seen in the aura surrounding a person or object, indicates the purity or impurity represented by the brightness or dullness of the color seen.

Concerning Christian Science, the following remarks are made on page 178: "It is utterly impossible for antagonistic natures to benefit each other mentally, no matter how good or pure they, as individuals, may be." This no doubt is true, so far as magnetic influences and mind-cure are concerned; but when true Spiritual (or Christian) Science is understood, an immense difference will be at once perceived, as the truly scientific healer is a teacher who appeals to the innate divinity of a patient, and by arousing his own spiritual nature enables him to rectify any derangement in his own organism. At the same time we frankly admit that really beneficial results are rarely obtained when no sympathy is felt between healer and patient. In our chapter on "Electric Christian Theosophy," containing our review of Marie Corelli's "Romance of Two Worlds," and elsewhere in this volume, we have expressed our views fully on this matter; let us now recommend as a subject of special reflection for all healers and teachers the following Scripture texts, laying peculiar stress on the pronouns: "All that the Father giveth *me* shall come to *me*, and him that cometh to me I will in no wise cast out." "In my Father's house are many mansions. *I* go to prepare a place for *you*. Where *I* am there *ye* may be also." "Wheresoever two or three are gathered together in *my name* there

am *I* in the midst of *them.*" Not Calvinism, with its hideous blasphemies against the universal action of Divine Love and Wisdom which it abominably travesties, but a spiritual law of sympathetic attraction is set forth in these luminous and beautiful lessons from the Gospel. As each finds his own sphere and does his own work, minding his own business, not intermeddling with his neighbor's affairs, society will develop into a delightful co-operative commonwealth, and the demons of unjust and spiteful rivalry and competition will have left the earth to appear on it no more forever.

Chapter II. is headed with "And the Lord set a mark upon Cain, lest any one finding him should kill him." In the midst of a good deal that appears to us of rather doubtful authenticity, we pick up many pearls. *Saturn* is said to produce a reserved and cold nature, which corresponds to the blue ray of the spectrum. *Jupiter* is described as conducive to joviality, generosity, and benevolence, and corresponds to the purple or indigo ray. *Mars* generates a fierce, intrepid force and corresponds to the red ray. The *Sun* "radiates the principle which is at once life-giving and dignified. It is affable but majestic, proud but gracious, and blends firmness with kindness, ambition with paternal consideration, combativeness with self-respect, and liberality with discretion." It corresponds to the orange ray. The above is a good general outline of a solar which really means spiritually governed and well balanced character. *Venus* is described as loving, pliant, and receptive, but capable of strong attachment for a totally different type; hence the mythological friendship between Mars and Venus. Venus corresponds to the yellow ray. *Mercury* is the volatile and commercial planet, bright and witty, but full of cunning devices; it corresponds to the violet ray. The *Moon* is wisely dismissed without any definite statement concerning its attributes. As it can be only an astral reflex of the earth it corresponds to the green ray. Concerning *Uranus* and *Neptune* the following is said: "After the seven notes of the magnetic gamut have been sounded, the next note must be upon a higher octave and form a repetition of the first." The following statement is of interest: "There is still another planet more remote from our Sun than Neptune, but its action on our organism at present is *nil*, because the present races have not yet attained to that special state of spiritual and mental development that will admit of its influence becoming manifest. Neither will such a planet become visible to this earth's inhabitants until there is sufficient

mental force of the requisite grade to enable its existence to become apparent."

A fine astro-phrenological chart prefaces Chapter III. It explains that the Sun and Jupiter are related to man's moral sentiments; Saturn to the selfish propensities; Venus and the Moon to the domestic qualities and semi-intellectual sentiments; Mars to perception. Phrenology is accepted with considerable caution and modification, though its general teachings are undisputed. Some very curious and elaborate explanations of these statements are given in clear, perspicuous language; among them we find the singular declaration that sorrow is symbolized by a square or angle of 90°; harmony by a triangle, or angle of 120°. Chapter IV. deals with the Four Triplicities, each of which contains three zodiacal signs. The fiery trigon embraces Aries, Leo, and Sagittarius; the earthly trigon, Taurus, Virgo, and Capricornus; the airy trigon, Gemini, Libra, and Aquarius; the watery trigon, Cancer, Scorpio, and Pisces. On page 201 we read: "The four ancient elements have been symbolized from time immemorial as the Man, the Bull, the Eagle, and the Lion." In Christian art these are the symbols of the four evangelists, which fact alone, were others wanting, should be enough to convince the thoughtful student that Christianity, both in its history and its art, is not by any means a solitary revelation. Chapter IV. ends with a beautiful interpretation of Eden. On page 203 is a chart entitled, "The Grand Astrological Key of Alchemical Science." In its center is a blazing golden Sun, radiating four sets of rays respectively denominated Sylphs, Undines, Gnomes, and Salamanders. These, according to Kabalistic science, signify the four great groups of human faculties, — the spiritual (salamanders), the imaginative (sylphs), the intellectual (undines), and the animal (gnomes).

Concerning nativities, we are told that the longest livers are usually born in March, April, or May; while the bulk of the short-lived are born in August, September, or October; but this is only true in a very general way. Alchemy is treated spiritually and sensibly, and proper warning is given to all in search of earthly gold by means of desecrated occult energies. The metals have their planetary rulers designated.

The Astro-Kabalistical Planisphere of the Signs and Constellations of the Zodiac, facing page 210, assigns the twelve tribes of Israel to the following signs and months: —

Aries, March, Benjamin; *Taurus*, April, Issachar; *Gemini*, May,

Simeon-Levi; *Cancer*, June, Zebulon; *Leo*, July, Judah; *Virgo*, August, Asshur; *Libra*, September, Dan; *Scorpio*, October, Gad; *Sagittarius*, November, Joseph; *Capricornus*, December, Naphtali; *Aquarius*, January, Reuben; *Pisces*, February, Ephraim and Manasseh. Thus fourteen names are given to the tribes, as *Gemini* and *Pisces* are dual signs, and thus express duality in their correspondences.

The symbolical aspects of the twelve signs are very interestingly amplified as the work proceeds. *Aries* represents sacrifice; astronomically it is the lamb slain upon the equinoctial cross. Kabalistically it refers to the head and brains of the grand man of the Cosmos. Upon the intellectual plane it signifies the martial or contending spirit. On the physical plane it gives the native a spare but strong body, medium height, long face and neck, and powerful chest. People who are dominated by this sign are usually courageous and ambitious, but irritable. *Taurus* symbolizes all the procreative forces in nature; it is the sign of husbandry. Kabalistically it represents the ears, neck, and throat of the grand man, and is considered a silent, patient, listening sign. Upon the intellectual plane *Taurus* governs carefulness and self-reliance, industry and application; but persons of *Taurus*' nature are fiery as an infuriated bull when greatly aroused, though ordinarily reserved and equable. *Gemini* symbolizes unity. The bright stars, *Castor* and *Pollux*, have also been regarded as typical of twin souls. Kabalistically this sign represents the hands and arms of the grand man, and therefore governs executive and mechanical ability. Upon the intellectual plane *Gemini* denotes the union of reason with intuition; those under it are of nervous temperament and highly magnetic; physically they are tall and erect. *Cancer* symbolizes tenacity to life. Kabalistically it signifies the vital organs of the grand man; it governs inspiration and respiration. Upon the intellectual plane it denotes considerable force, but those dominated by it are usually timid and retiring; but their passivity renders them highly mediumistic; physically they are apt to be small and fair. *Leo* symbolizes indomitable courage, linked with extraordinary strength. Kabalistically it represents the heart of the grand man; those born under its influence are generally possessed of fine constitution and great recuperative power. On the intellectual plane it works sympathetically, making the native generous in the extreme; physically, this sign is expressed in a large, fair person, broad-shouldered, with golden hair. *Virgo* symbolizes chastity. Kabalistically it is the solar plexus of the grand man, and there-

fore represents the assimilating and distributing functions of the human body. Intellectually it denotes the fulfillment of hopes. Those receptive to its influx are characterized by love of reflection and study, consequently they become repositories of knowledge. Their chief attributes are hope and contentment; they are therefore well fitted for close application to scientific pursuits. Such persons possess large brain power, and make excellent statesmen. Physically they are usually of medium stature, very compact, and of dark complexion. As orators they are fluent, practical, and entertaining. *Libra* typifies justice. Kabalistically it stands for the reins and loins of the grand man, and therefore represents the central storehouse of reproductive ability. Upon the universal chart it denotes equilibrium as expressed in the perfect man. Intellectually it rules external perception, balanced by intuition, which union gives foresight; but those born under it rarely become practical interpreters of their theories: they possess a finely balanced mental and magnetic organism, but are seldom elevated to very prominent positions. Physically they are usually tall and slender, perfectly proportioned, with brown hair, bright blue eyes, and clear complexion; sometimes, however, *Libra* produces very dark hair. *Scorpio* symbolizes death and deceit. Kabalistically it typifies the procreative system, which by the ancients was always typical of divine power when employed spiritually, but of sensuality and loss of innocence when treated of as carnal emblems. On the intellectual plane *Scorpio* signifies the generation of ideas; persons governed by it are of active, evolutionary minds; their brains literally crammed with inventive imagery. They possess keen perception, clear intuition, and powerful will. Physically such persons are strong and inclined to corpulence. *Sagittarius* symbolizes retribution, and also a hunter. Kabalistically it signifies the thighs of the grand man — the muscular foundation of the seat of locomotion; it is emblematic of stability. Intellectually it stands for organizing power. Persons ruled by this are loyal, patriotic, and law-abiding; they are also generous and free, charitable and kind to the distressed. They possess strong conservative qualities, and their characteristics are self-control and ability to rule others. Physically they are well-formed and, indeed, handsome. *Capricorn* typifies sin and the offerings made to put away sin. In all ancient mythologies the Saviour of mankind was born at midnight, directly the sun enters this sign. The young child laid in the stable in Christian commemorations, according to a far older system denotes

the birth of the year in midwinter. Kabalistically this sign represents the knees of the grand man; it is emblematic of servitude. Intellectually it denotes a scheming temperament, very little developed spiritually; its natives are intensely quick to see the weak points in others, and turn them to their own advantage. Physically they are, as a rule, of medium stature, not very well proportioned, and though energetic in their own interest, indolent in the employ of others. *Aquarius* symbolizes judgment. Kabalistically it stands for the legs of the grand man; it emblematizes the migratory forces of the body. Intellectually it represents popular science: those governed by it, though brilliantly intellectual, are confined to the evidence of their senses, and cannot peer at all into the realm of such truth as must be discerned spiritually. Physically this sign gives a decidedly prepossessing appearance, coupled with an amiable and refined disposition. *Pisces* signifies a flood. Kabalistically it represents the feet of the grand man; it is emblematic of patient obedience. Intellectually it betokens mental indifference: persons ruled by it take things as they come, and pay no serious attention to anything. Physically its natives are usually short, and inclined to be stout. Their nature is peaceable, but their actions are largely influenced by their surroundings.

Concerning the occult application of the twelve signs, we learn that the four triplicities symbolize the four cardinal points of the universe, constituting the universal cross, sacred in all ages, and the four occult elements, Fire, Earth, Air, and Water. The Fiery Trigon corresponds to the eastern horizon at daybreak. Fire was undoubtedly the origin of all worlds, and from a fiery state they have gradually cooled, at length becoming inhabitable. The principle of heat, termed Caloric, sustains all living organisms. Fire represents courage, zeal, daring, and will; in fact, it pertains to every kind of activity; while on the higher or esoteric plane it signifies the very source of being, which is, of course, spiritual. Aries, Leo, and Sagittarius correspond to the intellect, the emotions, and the offspring of the two when they are closely united. The Earthly triplicity stands for the frozen north, the symbol of crystallization: it is concerned with the mutual relations of solids, from which are evolved form, proportion, and sound; it also refers to all metals and metallic industries. Esoterically, Taurus, Virgo, and Capricorn correspond to patient effort, formation, and reformation, and the results of these in distinct expressions of force, either on the

upward or downward grade of action. The Airy triplicity represents the west, or the setting sun; but this only gives promise of a new and brighter day. This triplicity deals with the higher qualities of the social, political, and priestly relations. Its esoteric significance is the one true science, the knowledge of life as spirit — the one enduring life of the entire universe. The Watery triplicity, symbolical of the south, signifies the polar opposite of the Earthy, and therefore represents the liquefaction of crystals and all hard substances; it expresses the union of opposites, the harmonious adjustment of contradictories. On the esoteric plane it denotes triumph over mundane obstacles, difficulties vanquished, paradise regained. The reader is reminded that the four triplicities are but different sections of attributes within the human soul; the twelve constellations reveal the mystery of Adam Kadmon, the archetypal man of the starry planisphere. We begin with fire and terminate with water.

We here append a notice of the twelve precious gems, which correspond to the twelve signs, and are, therefore, according to astral science, respectively appropriate to be worn by persons born in the month named, as a magnetic talisman.

Aries	March	Amethyst.
Taurus	April	Agate.
Gemini	May	Beryl (Crystal).
Cancer	June	Emerald.
Leo	July	Ruby.
Virgo	August	Jasper.
Libra	September . . .	Diamond.
Scorpio . . .	October	Topaz.
Sagittarius . .	November . . .	Carbuncle.
Capricorn . . .	December . . .	Onyx (Chalcedony).
Aquarius . . .	January	Sky-blue Sapphire.
Pisces	February . . .	Chrysolite.

Having entered upon this subject of precious gems and their significance, we will only add our decided conviction that as colors and gems, of vivid hue especially, exert a marked influence both upon human beings and animals, and as we can suppose no outward form to originate without some spiritual impulse, we conclude that were more attention given to this subject, we might derive much valuable

and practical information as a guide to dressing our bodies and furnishing our rooms according to our necessities. Certain it is that all persons are not influenced alike by gems and colors: those most agreeable to some cause annoyance to others. Dr. Babbitt, in "The Principles of Light and Color," enters very deeply into this theme; and those who desire to pursue it to a length impossible in a work not exclusively devoted to that topic, would do well to peruse that learned volume.

As w have no further space to follow out the line of thought suggested by "The Light of Egypt," — the second half of which is fascinating in the extreme, and deals with astrology more succinctly than we have ever seen that abstruse subject dealt with elsewhere, — we will conclude this lengthy, though incomplete, review by testifying to our own perfect agreement with the best views on astrology now being given to the world. As man contains all the planets and constellations within himself, or, at all events, man being the microcosm, there is no element without him which is not also within, it stands to reason that the wonderful occult sciences of the ancients, now being stripped of their mystical garb as rapidly as the public mind can benefit by the process, all end at the same grand point, and declare man to be the arbiter of his own fate, the creator of his own destiny. The essential germ of life we vaguely call the innermost spirit of man can expand its latent forces, in every instance, until human beings shall completely dominate the earth, and be free to roam at will through the constellated fields of space, unhampered by any external limitation. True Theosophy is the knowledge of how to live above the senses, so as to make them serve the spirit in all things; and this they will not do, so long as the pressure of material greed is allowed to make such heavy demands upon human thought and energy. To live in the world, and yet above being enslaved by it in anything, is to find the royal road to health and happiness. When we have found this way, and are walking in it, for us there will indeed be no more sin, sickness, or dying; old things will have passed away, and all will have become new. From many different sources we may gather material to enrich our store, but, turn where we will, the same great truth confronts us, — Man is the measure of the universe, and mind is the measure of man.

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Twenty-Five Years

of

Psychical Experiences

W. J. Colville

Twenty-Five Years of Psychical Experiences.

W. J. COLVILLE.

Lecture Delivered March 6th, 1902, Before London Spiritualist Alliance, in St. James's Hall, Piccadilly, E. Dawson Rogers, Esq., President of the Alliance in the Chair.

Reprinted from London "Light."

BOSTON:
Banner of Light Publishing Company.

BF1283
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18 Ap '05

Twenty-Five Years of Psychical Experiences.

The twenty-fifth anniversary of my first introduction to public life having occurred on the 4th of this present month, I have been particularly requested to give some definite account of my connection with psychic problems during a quarter of a century. If I am to relate faithfully, even in barest outline, my experiences with 'unseen helpers,' I must go back to my very early childhood, when my 'mediumship' originally declared itself. I was practically an orphan from birth. My mother passed to spirit life in my infancy and my father was called by important business to travel in lands remote from England, where I was left in charge of a guardian. My childhood was singularly unchildlike, as I was separated from children altogether, and compelled to associate exclusively with persons of thoroughly mature age.

How I first came to see my mother clairvoyantly I do not know, but I distinctly remember becoming vividly conscious at frequent intervals of the gentle, loving presence of a beautiful young woman, who invariably appeared to my vision gracefully attired in light garments of singular beauty. The head of this charming lady was adorned with golden ringlets; her eyes were intensely blue; she was tall and of rather slender build, and manifested many attributes of almost ideal womanhood. I cannot recall to mind any occasion when this lady spoke to me as one ordinary human being on earth converses

with another, but I distinctly recollect that when I saw her most plainly and felt her presence most distinctly, I was intensely conscious of information flowing into me. I can only liken my experience to some memorable statements of Swedenborg concerning influx of knowledge into the interiors of human understanding.

THE PROBLEM OF CLAIRVOYANCE.

I should probably never in those early days have thought of such a problem as clairvoyance, had it not been for the surprising fact that what I saw perfectly other people did not see at all. I was first led to realize the unusual character of my vision when I mentioned the presence of the 'beautiful lady in white' to two persons who were with me when I saw her very distinctly, and they declared that we three were the only occupants of the apartment. The mystery of the fourth inmate was for me greatly intensified when it appeared to me that the other two persons, besides her and myself, could pass through her and she through them, while they appeared completely unconscious of each other's presence. An elderly lady with whom I was living, who was a devoted Churchwoman, summed up all my singular visions, when I related them to her, in the following words: 'Well, I can't account for it, but it must either be the work of God or Satan.' Though not many months over five years of age at the time to which I am now referring, I had already heard Satan called the 'father of lies' and had also been taught that truth belonged to God and came from heaven; so my youthful intellect was not perturbed with dread of any power of darkness, as I found that all the information which flowed into me when this beautiful spiritual being manifested to me was correct in every particular. I was, therefore, quite content to believe, with simple faith supported by reasoning, that my dear mother was watching over me as a guardian spirit. I often heard of guardian angels, and I was sometimes taken to a children's service in a church where a favorite hymn before the catechising began with the following invocation:—

'Dear angel ever at my side!
How loving must thou be
To leave thy home in heaven to guard
A little child like me'

Instead of conjecturing angels as well-nigh incomprehensible beings belonging to an order in the creation entirely different from ourselves, I rested satisfied with the simple, reasonable conviction that the messenger from unseen spheres who watched over me most intimately, was the dear mother whose physical presence had been withdrawn from earth long before I had reached an age when I could have consciously appreciated it. I do not forget the strange shock I felt when someone said to me: 'It is impossible that you should see your mother; you have no mother; she is dead.' Such vulgar, brutal words made no other impression on me than to set me thinking along psychic lines, far more often pursued by little children than adults generally suppose.

A GIFT OR A NATURAL ENDOWMENT?

It must be borne in mind that I was an isolated and often a lonely child, thrown very largely upon my own resources for amusement and enjoyment. This circumstance may suffice to suggest instructive thoughts regarding conditions singularly favorable to mediumistic development. Is mediumship a gift or a natural endowment? is a query often raised. To answer this inquiry it is surely necessary to recall the two distinct senses in which the word 'gift' is commonly employed. We speak of natural gifts, of the universal gifts of God to humanity, as well as of particular bestowments vouchsafed to those who are sometimes segregated in our philosophy from the 'common herd,' and designated a 'chosen few.' Having used the term 'clairvoyance' in connection with my own earliest spiritual experiences, I wish to define it in my own case as applying to extended vision of three distinctly different, though closely allied, varieties. The first evidence of my own clear vision, which came to me so spontaneously and unexpectedly that for a considerable season it caused me no astonishment whatever, related to beholding a form of real, consistent substantiality, existing on another plane of being than the one usually termed terrestrial. This form was completely and symmetrically human in every detail of outline, and was attired in artistic dress, not foreign to ordinary worldly convention, but vastly more beautiful and graceful than the customary mortal dress fashionable in the sixties of the nineteenth century, which included the crinoline and the chignon. The second evi-

dence of clairvoyance did not refer to sight, even on the psychic or astral plane, as sight is ordinarily understood, but to mental enlightenment or intellectual illumination, and this, not only of a general but also of a particular character, as the knowledge which entered into my understanding related not only to topics of usual information, but went deeply and precisely into manifold details of private family history, and included many revelations which brought great consternation to the hearers when I reported my experiences, seeing that the people among whom I was being reared were very desirous of hiding from me many facts connected with my parents of which my spirit mother undoubtedly wished me to become aware. The third feature in my clairvoyance was the actual predicting of coming events, and I use the term 'coming' in the precisest possible manner for the very events I was led to foretell had, in many instances, actually occurred in one sense, and were on their way to occurring in yet another. A single example will illustrate.

THE MYSTERY OF PROGNOSTICATION.

My grandmother's sister in Lincolnshire had decided to visit Sussex, but had not communicated her intention to anyone, though her mind was fully made up. Though I had never seen my great-aunt, and had rarely heard her mentioned, I distinctly saw her in the house where I was then living, and accurately described her appearance, even to the strings of the cap which she actually wore a few weeks later when paying her sister a visit. Two questions naturally arise at this point: First, how is it that we can see people who may be thinking of us, or perhaps only of a place we are inhabiting, when they are not consciously or deliberately projecting their thought, or an astral likeness of themselves, to us? Second, how is that we see articles of wearing apparel which those persons may not be actually wearing at the time when we behold them? The following reply may serve to elucidate, at least in part, the foregoing mystery. When Herbert Spencer many years ago criticised somewhat adversely the notion of clothing as pertaining to the spirit world, he evidently overlooked a very important consideration, to the effect that our clothing is all mentally designed before it can be physically confected. A new fashion in dress is impossible except as an out-

come of a new mental concept of apparel. Not only Swedenborg, but Shakespeare also, clearly illustrates the close connection which must ever logically exist between the wearer and the garment worn; and in no case do we find the suggestive doctrine more clearly taught by inference than in the play of 'Hamlet,' where the father of the Prince of Denmark appears in spirit, clad in armor, at the very time when he is seeking to inspire his son to make war against an uncle who has incurred the fierce displeasure of the discarnate king. Not only do we clothe ourselves physically in such raiment as becomes our immediate mental state, but we often unconsciously supply, gratuitously, portraits of ourselves doing things we intend to do, things, indeed, which we have spiritually already done, and which we shall certainly ultimate materially unless our plans are unexpectedly frustrated. It generally simplifies the mystery of prognostication if we do but consider that seership is a faculty which enables a seer or seeress to actually behold what exists on a plane of ultimation prior to the physical.

AN EVENTFUL DAY.

As I grew from childhood to rather riper age, and in the meantime attended schools and became interested in many external pursuits and objects, my singularly spontaneous mediumship became less prominent, and with the exception of an occasional prophetic dream of rare lucidity, which always came as a needed warning, I gradually drifted into a more prosaic state of life, from which I was suddenly aroused by the presence of the world-renowned Cora L. V. Richmond (then Mrs. Tappan) in England during the seventies of the last century. When I was nearly fourteen years of age, and a member of a church choir, Mrs. Tappan greatly excited the population of Brighton, where I was then residing, by her marvelous discourses and poems, and singularly erudite replies to all kinds of questions, which she claimed were not due to her own erudition, of which she made no boast and to which she laid no claim, but to the action through her instrumentality of a band of guides who were ready to speak through her whenever their services were in demand. May 24th, 1874, was, indeed, an eventful day in my history, for though my public career as a lecturer and globe-trotter did not begin till nearly three years later, it was on the evening of that beautiful Whit-

Sunday that I experienced the first thrill of consciousness that it was my principal lifework to travel nearly all over the earth, guided by unseen but not unknown inspirers, who would carry me safely over all tempestuous oceans and protect me from all dangers by land if I would but be faithful to the mission entrusted to me by wise and kindly helpers. I have always greatly disliked the word 'control,' and I dislike it still, for in my ears it savors of coercion, and I have never been coerced by my inspirers, who have ever proved themselves faithful teachers, counsellors, and guides—veritable 'invisible helpers,' to use Leadbeater's felicitous expression, a title we may well apply to those numberless assistants who render multifold services to us of which we are often quite unconscious, but from which we derive inestimable benefit.

The record of my original introduction to the work of inspirational speaking is now an oft-told tale; in brief, I may sum it up as follows: When I was walking home after greatly enjoying Mrs. Tappan's wonderful eloquence, I registered a vow that if any good and wise intelligences in the unseen state would inspire me as they were wont to inspire the marvelous lady who styled herself their 'instrument,' I would most gladly take service with them and go whithersoever their counsels led me. I earnestly desired and confidently expected that inspiration would come to me if it were genuine at all, and come it did that very evening and within an hour from the time when I invoked it. Had no obstacles been placed in my way, I should have darted forth meteorically as a speaker before my fourteenth birth anniversary, but my legal guardian refused to grant permission until I was at least two years older, though she did not prevent my occasionally appearing at private gatherings, nor was she able to deprive me of some wonderful experiences of mesmeric or hypnotic character, which opened my eyes in my early teens to many of the marvels of psychology which are now demanding and receiving attention from distinguished savants the wide world over.

HYPNOTIC INFLUENCE AND SPIRIT CONTROL.

Hypnotism and its dangers, like Spiritualism and its dangers, is now being discussed at every turn, and I am often greatly interested to hear discussions on these recondite themes, when the debaters are people of experi-

ence, but whose experiences have been largely unlike my own. I do not presume to settle any question for my neighbors, I merely speak in the first person singular when I declare that I was never hypnotized against or even without the full consent of my own will; and as spiritualistic literature abounds with references to the virtual identity of hypnotic influence with spirit control, I deem it advisable to bear personal testmony in this connection. Shortly after my discovery that I could speak inspirationally, and even be spoken through by an unseen intelligence, to whose words, uttered through my lips, I could attend as a quiet, interested listener, I made the acquaintance of a brilliant young nobleman who was both an operatic singer and a practising psychologist. This young 'star' was introduced to me as desiring to conduct some delicate mesmeric experiments for which he needed the services of a lucide, or natural clairvoyant; or failing to discover anyone who would entirely answer to the above description, he considered it highly probable that his experimentation would be successful if he could meet a sensitive young person who was thoroughly willing to yield to his suggestive influence. My first ejaculation when the subject was broached to me that I might serve for the experiments, was 'I should be delighted, and feel sure they will be successful.' Though all the experiments were conducted in strict privacy, so far as the general public were concerned, many distinguished persons high in the learned professions took active part in many of the most satisfactory of them. It is not usually supposed, at least by the uninitiated into psychic mysteries, that the words passive and negative are quite as correctly qualified by the terms wilfully and willingly as are positive and active. We are frequently told that mediumship is impossible without passivity, and such is doubtless the case, but voluntary rather than involuntary passivity or negativity conduces to the most reliable results. Operator and subject are terms of double import, but such terms as sender and receiver or transmitter and recipient are clearly not open to valid objection, seeing that they in no way imply enforced surrender of one individual to another. During the nearly three years which intervened between my first insight into my capabilities as an inspired lecturer and my debut before a London audience, I had many opportunities for witnessing extraordinary phenomena, as I became well acquainted with many prominent Spiritualists, who

treated me with great kindness and consideration and placed many exceptional advantages at my disposal for witnessing manifestations of all varieties. Some of these appealed strongly to me, others did not. I had many opportunities for sitting in circles with Williams, Herne, Monck, Eglinton, and other extraordinary mediums, who, at about that time, were either in the inception or at the zenith of their fame. Though I was told repeatedly that I was a physical medium, and though I sat in many seances where tables moved and furniture in general behaved grotesquely, I never knowingly officiated as a physical medium, though planchette has worked for me repeatedly and automatic writing has been often with me quite an every-day occurrence. During the greater part of 1877-8, I was privileged to investigate the evidences of phenomenal Spiritualism all over England. The most private gatherings were open to me, and I was times without number privileged to sit with the most distinguished mediums under thoroughly satisfactory test conditions; but though I saw enough to convince me a thousand times over that some mysterious occult force was operating, and the spiritualistic hypothesis always seemed to me more reasonable than any other, I do not think, with my peculiar and naturally sceptical cast of mind, that I could ever have been completely convinced of the truth of spirit-communion had it not been for experiences of my own which absolutely forced me as a rational individual to accept the only sane conclusion.

ON THE PUBLIC PLATFORM.

When I first took the platform I felt very much as I had often felt in more private places when voluntarily obeying the silently expressed dictation of the talented psychologist who could transmit to and through me any information he desired to convey when I was in a susceptible condition; but though he declared that I was perfectly his 'subject,' and I was quite willing to be such, I could not be induced by any professional mesmerist or practising physician, who was engaged in the conduct of hypnotic experiments, to receive or transmit anything, simply because I did not choose to make myself passive or susceptible. I remember well sitting on the platform in old Doughty Hall (a Masonic edifice no longer in existence) on Sunday evening, March 4th, 1877, and gazing out upon a large concourse of people gathered

to hear the 'kitten orator,' as I had been called because of my youth, discourse on a subject to be selected by their own vote. A hymn was sung to open a semi-religious service, and then I rose and offered a prayer, the words of which formed themselves in my mouth without forethought or conscious volition of my own. After a second hymn the presiding officer—the then celebrated James Burns, editor of the 'Medium and Daybreak'—announced in my hearing that the youthful occupant of the platform was prepared to discourse under inspiration on any theme the audience might think proper to select. I heard this without the slightest internal trepidation. I had become tense, callous, self-assured, but completely confident that an intelligence beyond my normal own would certainly render me entirely equal to the occasion. A subject was quickly decided upon by show of hands, and I rose to lecture. I spoke unfalteringly for fully an hour, and resumed my seat unexcited and unfatigued. A third hymn was sung, and then Mr. Burns called upon the audience to mention topics for an impromptu poem. Three or four subjects were given, and no sooner was a decision reached by the chairman as to which topic had received the greatest show of hands, than I rose for the third and last time that evening, and heard myself reel off a number of verses as easily and fluently as though I had them well committed to memory, though I am certain they were nowhere in print, and I was listening to them for the first time. The report of that memorable meeting created a great sensation twenty-five years ago; but events crowd thickly upon each other in these days, and a new generation has arisen since I was a 'youthful prodigy,' 'one of the marvels of the nineteenth century,' and much else, according to the newspapers, which I have long since forgotten.

Immediately after my appearance in London I was called to all parts of England. I went as an inexperienced child to places rough and smooth, aristocratic and uncouth, clean and dirty, refined and vulgar, religious and atheistic; and wherever I went I found my unseen prompters ready to help me in all emergencies and to pilot me safely over many difficult and unpleasant places from which I should certainly have shrunk had I seen beforehand what awaited me. During the nineteen months of my touring as a lecturer in England, between March, 1877, and October, 1878, I certainly saw the world in a large number of its varied phases, and though many

episodes in my career during that eventful period were extremely enjoyable, as I met kind and true friends almost everywhere, I could, without the slightest difficulty or exaggeration, unfold many a tale which might amuse or startle more than it would edify the listeners. My constitution was not considered naturally robust and I had to encounter many hardships from which many a stronger person would have fled in dismay, but though I cannot say that I quite enjoyed all the harsher features of my travels in all weathers to all sorts of places, instead of succumbing I grew steadily stronger physically as well as mentally, so that when I left England for America near the close of October, 1878, my constitution was quite equal to endure the strain of a singularly tempestuous, though not dangerous, ocean passage and the rigors of a New England winter, to the severity of which the fickle climate of Albion had never subjected me. I well remember my departure from Liverpool for unknown Boston across the wide Atlantic, whither I was journeying entirely alone save for the clearly distinguished presence of those faithful unseen helpers who never deserted me.

CLEAR VISIONS.

One of the clearest visions of my life attended me during the night prior to my departure from Liverpool. I fell asleep about 3 a. m., apparently as a result of fatigue following upon intense excitement, but my seership asserted itself triumphantly in a manner which I was soon able to verify, even to the minutest detail. I saw myself standing on a wide platform which was covered with thick red carpet, in a great hall, with high windows on either side. There were an organ and choir gallery over the entrance to this audience room, and surmounting the rostrum on which I stood was a fine bust of the great New England preacher, the famous Theodore Parker. In that hall I saw a very large audience numbering from 600 to 800 persons; and in the midst of the assembly the dignified figure of Dr. J. M. Peebles, whom I had met in London some months previously, loomed large before me. The vision impressed itself indelibly on the tablet of my memory; then I fell into a dreamless slumber, which continued until I was called to partake of my last breakfast in England for many a year to come. On reaching America I found that not only had my advent been heralded in the columns of the 'Banner of Light,'

the oldest spiritualistic paper in the world, but the friend who met me at the landing stage (Robert Cooper, of Eastbourne, who was then a prominent worker in America) informed me that Dr. Peebles had just completed a lecture engagement in Parker Memorial Hall, and that he had announced me as his successor, the committee having accepted me for that large and prominent position on the good doctor's kindly recommendation, though I was only eighteen years of age and entirely unknown to the directors of the Parker Hall lectureship. No sooner had I landed in America than I was quite at home on what was in no sense to me a foreign soil, for there I heard the same language spoken, and, with minor exceptions of no definite importance, soon discovered that England and America are at least first cousins, if not still nearer relatives. In Boston my work quickly grew apace; then I was called to New York, Philadelphia, and other mighty cities, not excepting Chicago, where I filled Mrs. Cora L. V. Richmond's platform for an extended period, while she was filling an engagement in Boston. Nearly five busy years had sped their course when, in 1883, I found myself again in England, taking up afresh the work which I never laid down, but only temporarily suspended when I was led to cross the ocean and become a prominent worker in America. In 1884 I returned to the United States, and in 1885 again revisited England. During those years I accomplished a large amount of literary work in addition to extensive traveling and constant lecturing. In 1886 I visited California for the first time, and spent five delightful months on the sunny Pacific slope, in which charming country I addressed daily audiences often numbering many hundred persons, and saw wonderful results from the practice of mental healing, of which I had by that time become, and of which I still am, an uncompromising, though I trust not a fanatical, advocate and exponent.

A 'MIRACLE' OF HEALING.

At the close of a lecture which I delivered on a spiritualistic camp ground bordering on Lake Merritt, adjacent to the city of Oakland, California, a lady who had long been a cripple handed her crutches to her husband, walked home, and did not resume the use of artificial support subsequently. This 'miracle' of healing took place unconsciously to me, for I did not know there was a crippled woman in the assembly. I do not claim any

part in the accomplishment of this marvel further than to declare that I was led to say before I concluded my exposition of the philosophy of healing, 'You can use your limbs if you determine to use them, no matter how long they may have failed to serve you.' I had no idea that I was addressing anybody in particular, and no member of the audience was more greatly astonished than myself when the 'miracle' occurred. My explanation of it is twofold; I firmly believe that there was an influence at work with that afflicted woman beyond my consciousness, and I feel also convinced that through her own auto-suggestive act she greatly facilitated her recovery. This case is thoroughly authenticated, and is now in print in the supplement to my old standard work, 'The Spiritual Science of Health and Healing,' under the heading, 'Testimony of Mrs. Lily Bothwell.'

During that marvelous summer of 1886, which was in some respects the most astounding in my whole career, I received pressing invitations to visit Australia, from which far-distant land cablegrams came to me in quick succession. Nine years previously, at the very outset of my public work, I had been assured by my unseen preceptors that there was a great work for me to accomplish at the Antipodes after I had crossed America, and I may here mention that I had daringly announced in a London paper, in 1885, that I was going to California in consequence of a communication to that effect having been written through my hand when I had no earthly prospect of pursuing my westward way further than New York and Boston. My disappointment was singularly keen when obstacles arose, mountain high, to forbid my leaving America on the completion of my first season in California. Duty called me back to Boston, and reluctantly I obeyed its call, with heavy heart and doubtful mind, for I was beginning to suspect that my unseen directors had been in some way thwarted in their plans for me, I having been solemnly assured by them that I had a mission to fulfil in Australasia; and now that the way had plainly opened, the door had been ruthlessly closed and by no voluntary act of mine. On the way back across the American continent, when I paused to lecture in St. Louis, a message came to me with unmistakable clearness, 'You are going to Australia and New Zealand but not just yet! plans are ripening but not yet matured; have perfect confidence in your inspirers, for though there is a seeming delay there has been no hitch in the

arrangements.' 'But when shall I go?' I inquired eagerly. 'We cannot tell you just now; you would think the time too long did you foreknow its duration; but rest content; you are going, and you will fill a large place while you reside there.' With that assurance I had to remain content, for I could receive nothing further concerning the Southern Hemisphere though many directions were given me concerning my continuous work in the Northern. For ten years I saw nothing of England, and it was through the joint instrumentality of Lady Caithness, Duchesse de Pomar in Paris, and the special excursion of the World's Women's Christian Temperance Union from New York, in June, 1895, that I revisited Europe after ten years' unbroken residence in America. Those ten years had been very busy and highly eventful ones; my singular experiences during their highly chequered course would fill many a bulky volume. I had scoured America from Canada to the Gulf of Mexico, and had met with warm receptions and enthusiastic audiences everywhere, though let no one imagine that a prominent public life means constant resting on a bed of roses; roses abound but thorns are often their intimate neighbors. I had produced a number of books, edited several periodicals, and contributed many hundreds of articles to magazines, besides having written thousands of letters to newspapers, in addition to musical work, before I again set foot in England after my departure in 1885.

A TELEPATHIC INCIDENT.

What first led me to turn my attention back to Europe during the winter of 1894 was a psychic or telepathic incident well worth repeating, though it has been previously recorded. I well remember December 8th, 1894. On that day, between 2.30 p. m. and 3 p. m., I was seated at a desk in New York writing an article for a periodical which demanded copy at short notice. I was scribbling away at full speed, writing 'against time' as literary hacks describe the process, when I was suddenly arrested by a vision of Lady Caithness, whom I had not seen for over nine years, seated at an escritoire in a sumptuously furnished boudoir, the most conspicuous feature of which was a magnificent painting covering nearly the whole of one side of the wall. This painting, which I saw distinctly in my vision, represented 'Jacob's Ladder,' and I remember being particularly impressed with the singular

beauty of the faces of the angels. Lady Caithness was elaborately dressed, and engaged in writing to me; it seemed as though I could see ink falling from her pen on to the paper, while she informed me of many interesting events connected with the erection of her ducal palace, 'Holyrood,' to which she had recently moved from the fine old house in an older quarter of Paris, where she had hospitably entertained me and where I had held several conferences during 1884-5. The letter she was then writing embodied the request that I should without delay contribute an article for a periodical she was then editing, and it also expressed a fervent hope that I should see my way clear to accept her offer of an engagement to deliver a course of lectures at 'Holyrood' during the ensuing June. For nearly thirty minutes this vision continued with me, and then, before the letter appeared finished, it suddenly vanished, and I resumed my interrupted article. I went to Boston for Christmas, and while there, on December 24th, I received, among other letters from New York, the identical letter from Lady Caithness, dated 'Paris, December 8th,' which I had beheld in my extremely vivid vision. In the course of the letter I learned that it was indited between 7.30 and 8.00 p. m., Paris time, which is five hours ahead of New York, and therefore the time coincidence was as nearly exact as it well could be.

THOMSON JAY HUDSON'S THEORY.

I have been repeatedly asked to describe the difference between telepathic and spiritual messages, and I frankly confess that I have rarely been able to clearly distinguish between them. And this statement suffices to introduce a consideration which is in my opinion a matter of great importance. Take, for example, Thomson Jay Hudson's much-discussed theory of two minds and two memories. Hudson avers that the subjective mind is the sole seat of the telepathic faculty, and in his three celebrated books, 'The Law of Psychic Phenomena,' 'A Scientific Demonstration of the Future Life,' and 'The Divine Pedigree of Man,' he industriously undertakes to prove that, though the objective mind with its memory may perish with the decease of the physical organism, the subjective mind with its memory continues to live on in the life of immortality. If this premiss is sound, then Hudson's conclusion, as put forth in his recent article (February, 1902) in the 'Era,' a well-known American monthly, is

quite unwarranted; and it is the height of absurdity on his part to declare that Spiritualists are 'fighting in the last ditch,' because recent experiments in the ample field of psychical discovery have abundantly proved the reliability of just such telepathy as Hudson and many others intelligently vouch for. My own experiences in numberless instances have completely satisfied me that in nine out of any average ten instances when psychic communion between friends can be clearly demonstrated, it is almost impossible to discriminate exactly between a message received from a communicant on earth and from one who has passed to the other side of existence. What, indeed, is that 'other side' but the side to which telepathy is indigenous? And can we afford to be sure that when we are functioning telepathically we are not behaving just as we should continue to behave were we suddenly divested of our material envelopes? If the physical frame be but a sheath or vehicle of the abiding entity, which is the true individual, then all these fascinating evidences of thought transference, or mental telegraphy or telephony, accumulating everywhere, are but so many convincing proofs of the reality of our spiritual nature in the here and now, which will prove continuous in the hereafter and the future. Evidences of psychic presence and spiritual guidance having attended my steps from infancy, I cannot specialize any particular season when I have enjoyed the greatest number of distinct proofs of super-terrestrial guidance, but such have always been most distinct and multiple when the need for them has been greatest.

I will now select, almost at random, a few notably striking instances of warning, guidance, and simply interesting seership, which stand forth prominently in my recollection as my thoughts revert to days gone by.

A WARNING VOICE.

Once in California, when I had arranged to lecture in a theatre in Los Angeles while I was yet in San Francisco, I purchased a ticket and secured a berth on a steamer leaving on a Thursday, and due at San Pedro, the port of Los Angeles, by noon next Saturday. It was summer weather and the coast steamers were almost invariably punctual to schedule time. Feeling perfectly sure that I should reach Los Angeles at least twenty-four hours before I needed to appear in the theatre, I felt no apprehension, after securing my tickets, as to fulfilling

my engagement, and therefore I was greatly surprised when, while walking up Market street, I heard a voice saying distinctly beside me, 'Change your ticket; go by train: boat will not arrive till Monday.' At first I paid no attention to this strange admonition, and was simply perplexed to account for its origin; but after it had been twice repeated I resolved to run no risk of disregarding a necessary counsel, and I therefore returned to the office where I had secured my passage and changed my tickets from boat to rail, despite the positive declaration of the booking agent that the boats were always on time, and that I could rely on meeting my engagement if I adhered to my first intention. Having procured a railway ticket in compliance with the urgent request of the unseen monitor, I mentally asked, 'What will cause the delay?' to which I received an answer, clairaudiently, with great distinctness, 'Accident to propeller; no danger, but vessel will have to return for repairs; it will arrive safely on Monday.' On arrival in Los Angeles on the Saturday morning, friends remonstrated with me for having forfeited a pleasant water journey at a season when boats were far preferable to trains in that vicinity; but I insisted that as I was announced to deliver two lectures on the following day it was imperatively necessary for me to arrive before the steamer, which I was certain would be belated. Saturday and Sunday both passed and no steamer arrived. I addressed two great audiences before the boat finally got in on the Monday morning, telling a tale of broken propeller and return to port of departure for repairs.

Another incident of quite a different character, but none the less phenomenal, even though less practically useful, concerned an acquaintance I formed in London in 1895, during a course of private midnight seances I was privileged to attend at which conditions were exceptionally fine. To accommodate the several professionals who were members of the circle, we assembled twice a week at midnight and continued our sittings till from 2 a. m. to 3 a. m. Our chief centre of attraction was a huge crystal placed in the centre of a large library table. The crystal was as large as an ordinary globe for containing goldfish, and into this brilliant object we all quietly but intently gazed, with a view to increasing concentratedness of thought and vision. After we had become susceptible to psychic vision we let our eyes close if they

seemed so disposed, and we described whatever came before us. Among a multiplicity of telling incidents connected with that circle, I remember describing accurately scenes then being enacted in a house in Brighton occupied by the parents and other relatives of a young army officer whose regiment was soon afterwards ordered to India. Some months later, when this gentleman was in Calcutta and I in New York, I saw him as plainly as though he were physically beside me, and on the occasion of his birthday, when some friends presented him with a handsome pair of ivory-backed military hair brushes on which his monogram was richly chased in blue and gold, I saw those articles as plainly as though he and I had been actually in a room together, inspecting the birthday presents. A letter which came to me from him a few weeks later described those brushes precisely and contained the words, 'I am sure you are receiving a telepathic despatch from me at this instant.'

SPIRITUALISM BASED ON TRUTH.

Though I have narratives to relate which would fill many a volume, all illustrative of the great question of psychic intercourse between friends yet on earth and those who have 'passed over,' as well as manifold descriptions of most convincing telepathy where both parties have been still incarnate, I must reserve for future opportunities the narration of other striking incidents. But now that I have just rounded out a full twenty-five years of public service, I feel it a solemn duty as well as a high privilege to bear unequivocal testimony to the always beneficial effect which mediumship such as I have developed has had on me from all standpoints. Mentally and physically I owe immensely much to those very endowments and experiences which mistaken people imagine are weakening to mind and body. That there are dangers and drawbacks I do not deny, but through all my varied and protracted experiences on and off the platform, for more than a quarter of a century, I have invariably found that the directions given me from unseen helpers have been sound, elevating, and truthful to the letter in all particulars; while the telepathic incidents, at which I have scarcely more than hinted, have been always interesting, never mischievous, and invariably calculated to throw bright light on many a mystic problem. During the nearly two years which I recently spent

below the Equator, I have pursued my way unflaggingly and untiringly in all varieties of climate and in a great variety of surroundings. I owe a deep debt of gratitude to friends, seen and unseen, for the many tokens of their care and kindness which have brightened all my journeyings and rendered possible of accomplishment the widely extended mission which took me to the Southern Hemisphere. Adelaide, Melbourne, Sydney, Brisbane, Newcastle, and many smaller places in great Australia, I shall ever feel united with as centres of work which I know has already borne good fruit in numerous ways. Auckland, Wellington, and Christchurch in picturesque New Zealand will always remain equally sacred in my memory. During all my Antipodean wanderings I found my psychic faculties fully as clear and as much in evidence as in other lands where the Southern Cross is an unseen constellation. I am now assured that my traveling days are not yet over, and that I still have oceans to cross, and continents to traverse, before I can honorably retire from active service, if such retirement shall ever be my portion. The dangers of Spiritualism are in my judgment greatly overrated, while its blessings are often minimized; for though I have been since 1890 a member of the Theosophical Society, and my acquaintance and connection with the Mental Science movement is a matter of public knowledge, I wish publicly, emphatically, and irrevocably to bear my testimony to the irrefutable truth of spirit communion. With the peculiar theories advocated by some Spiritualists I have no sympathy; and I daresay there are tricksy spirits, as well as unreliable people on this side the mystic border; but though I must remain the 'free lance' I have ever been, and work wherever I am called to operate, and therefore cannot pose as exclusively a Spiritualist, inclusively I am as thorough-going an advocate of Spiritualism as any of its most enthusiastic representatives. I owe nothing to developing circles, and comparatively little to spiritualistic literature, or to phenomenal mediumship of an objective type; therefore my assurance of Spiritualism's central claim can never be weakened by any controversy which may rage concerning dubious phenomena. I have seen the unmistakably genuine, the ambiguous, and the fraudulent, and having seen so much I am prepared to testify to this effect, irrevocably—that Spiritualism is based on truth, and no matter how many barnacles may have to

be swept from such institutions as are devoted to its special advocacy, the twentieth century must and will witness a spiritual revealing for which all the wonders of the nineteenth, stupendous though they have been, have only paved the way.

A hearty vote of thanks was accorded to Mr. Colville on the motion of the President, who said he had noticed with pleasure the evident gratification with which the company had, throughout, listened to the speaker's interesting narrative, and he had no doubt that the friends would be glad if arrangements could be made for Mr. Colville to continue his narrative at an early date. This suggestion was received with manifestations of cordial approval.

The Question of Spirit Identity.

Continued Record of Psychical Experiences.

Lecture delivered by W. J. Colville before the London Spiritualist Alliance, in St. James's Hall, Piccadilly, May 15th, 1902.

The vexed question of spirit identity is one which is always liable to occasion considerable discussion, chiefly by reason of the fact that what appears thoroughly conclusive to some types of mind seems inconclusive to others. It is, therefore, necessary to approach this immense and vital subject not only entirely free from prejudice, but also fortified with clear understanding of the actual worth of the various theories now submitted for popular acceptance as substitutes for what is often termed the spiritualistic hypothesis.

A very friendly correspondent in 'Light' has recently asked whether it is possible for us to explain clearly how we discriminate between telepathic and spiritistic messages—to use the exact words of the courteous truth-seeker who raises the inquiry. Frankly, we admit that it is often quite beyond our present ability to discriminate completely between them, but this lack of ability always to discriminate, far from weakening the testimony favorable to simple Spiritualism, only necessitates a reconsideration of the entire problem of our human constitution before we attempt to formulate an inclusive theory to explain the entire bulk of our diversified psychic experiences. A very large number of thoughtful readers have been much impressed by Thomson Jay Hudson's three celebrated books: 'The Law of Psychic Phenomena,' 'A Scientific Demonstration of the Future Life,' and 'The Divine Pedigree of Man,' in which the hy-

pothesis known as the dual theory of the human mind is very fully and forcibly expounded. Professor Hudson, in common with many other able writers, labors to some extent under a burden of preconception adverse to Spiritualism, which often mars the beauty and consistency of his otherwise excellent literary work. The evidence for telepathy which this author puts forward is very strong and in some instances unimpeachable, but the alleged evidence against Spiritualism is rationally inadmissible, because it is of a singularly negative and supposititious character. We must face our problem bravely, not attempting to disguise the fact that during the past several years much evidence has accumulated in favor of simple telepathy which some over-enthusiastic Spiritualists may have been liable to undervalue because it has been erroneously supposed that, if accepted, it would tend against the interests of the cause which is nearest of all to their hearts. A better understanding of telepathy, and a fuller comprehension of what is logically involved in Hudson's 'two minds' theory, may serve to set many doubters at rest. We must not forget that the title of Hudson's second book is utterly misleading and an entire misnomer, if the evidences of telepathy prove communion between friends on earth but throw no light on the condition of those who have 'crossed the border.' The author persistently claims that of our two minds, which he consistently designates objective and subjective, the former perishes at the time of physical dissolution, but the latter lives on and finds a sphere for fuller and more perfect functioning than it ever enjoyed on earth. This theory accounts for telepathy as a sort of foretaste of the method of communion between friendly entities which will prevail unceasingly in the future life. The only flaw that we have been able to detect in Hudson's chain of reasoning is the poor opinion he seems to entertain of the moral integrity of the subjective mind, coupled with the utterly foundationless assertion that overwhelming evidence of unrestricted telepathy will drive Spiritualists, ere long, even out of that 'last ditch' in which they are now desperately fighting (according to Hudson) to save a lost cause and rescue a forlorn hope.

Reasonable identification of telepathy with direct spirit-communion, instead of introducing a new perplexity and further complicating an already complicated situation, introduces us for the first time to an orderly, har-

monious, and easily comprehended interpretation of many analogous facts and parallel experiences which have long perplexed the average student of psychic phenomena, though there have always been singularly luminous exponents of mental and spiritual science and philosophy, who have gone a long distance on the road which must lead eventually to universal understanding of man as a spiritual being.

We have frequently been asked to define clearly wherein consists the difference between a message received from a friend yet on earth, and a similar communication from one who has 'passed over.' Spiritualistic literature has largely been encumbered with two oft-repeated phrases, 'spirit return' and 'spirits coming back to earth.' These phrases are to a large extent misleading, for, though there are instances where such language may accurately and adequately describe the nature of certain manifestations, such expressions do not by any means correctly serve to describe the actual experiences of the great majority of seers and seeresses of ancient or modern times. Intromission to the spiritual state is a phrase full of deep significance, and, were it used more frequently, it would serve to elucidate many a problem of clairvoyance, clairaudience, clairsentience, and phychometry. Professors Denton and Buchanan, in their learned dissertations concerning psychometry, illustrated by numerous recitals of personal experience, have insisted that a true psychometer perceives the aura of an object, and can at times distinctly see into the spirit-world and become consciously en rapport with denizens thereof. Such quickened perception may fairly be considered as in some degree an anticipation of the means of intercourse we shall enjoy one with another when we have bade farewell to our robes of flesh.

If at this point we are reminded that the question of spirit identity is specially our theme at present, we may surely claim that if we are called upon to identify those intelligent beings with whom we are in communication, we must apply the same laws of evidence to this matter as to questions of individual identification when only mundane matters are involved. To identify a fellow-being in any world is not always easy, and indeed it often is found to be extremely difficult when we rely solely on outward tests. 'The hands are the hands of Esau, but the voice is the voice of Jacob' is a vivid Scriptural instance of the extreme difficulty experienced

by an ancient patriarch in deciding which of his two sons was actually in his presence. The blindness of Isaac is easily typical of the condition in which most people are found when some sort of deception is successfully practised upon them. Evidences of two kinds are presented together. One set of evidences appeal to feeling, the other to intelligence. We judge people very often by outward appearances which we subsequently find to have been altogether deceptive, and if it be admitted in any degree that there are deceiving spirits who sometimes visit us, we are obviously placed in precisely the same position with reference to them as with regard to persons yet on earth who play us false because we are open to deception. The difficulties attending spirit identification are not necessarily greater than those surrounding the identity of persons who are yet encased in mortal garments.

No purely external tests are always valid. Indeed, to place extreme reliance upon such alone is to encourage swindling, and play into the hands of forgers who are usually very capable of simulating perfectly the outward garb of those they seek to personate. Testimonials, references, and letters of introduction constitute no infallible criteria, as these may all be counterfeit or stolen. The only sure way to identify anyone absolutely is by cultivating psychic perceptiveness, and this is more apt to be strongly developed in highly sensitive persons than in any others. Deception is, however, less likely to be practised on the spiritual than on the material side of existence, because the motive to deceive is far less strong. Expectation of worldly gain urges most deceivers on earth to ply their nefarious vocation, and it may be safely assumed that at least ninety per cent. of all deception would vanish from the earth if no financial or other ulterior gain could accrue from it. To palm oneself off as another would be objectless folly in which very few people would care to indulge did they not think they saw in such deception a means for self-enrichment or aggrandizement.

It may with some fairness be assumed that when communicating intelligences who display only very meagre intelligence profess to be very celebrated and illustrious personages, they may be hankering for the incense of adulation, but when no great names are given and no pretentious claims are made, it is difficult to see what reason could be fairly given for simply stupid masque-

rading or deliberate misrepresentation of any sort. We know from experience that auto-suggestion on the part of the alleged recipient of a spiritual communication may account for some instances of falsification, especially when such self-deception tends largely to self-glorification or the gratifying of personal vanity. A great drawback to untainted spirit-communion is the prejudice and vanity of many sensitives, but this very foolishness on their part sometimes serves to reveal an aspect of truth which is frequently neglected, viz., that there may be perfect sincerity and frankness on the side of the unseen communicator, while the person to whom the communication is made may be the sole suggester of the deceptive element.

A lady in one of the Southern States of America declared that she was in direct communion with George Washington, the first President of the United States; but her friends as a rule laughed at her claim, because by means of automatic writing through the lady's hand, and by means of trance speaking through her lips, 'George Washington' expressed himself most ungrammatically and in negro dialect. On a notable occasion when 'George Washington' was speaking through this lady's mediumship, he was distinctly seen by a fine clairvoyant who had been invited to a seance, and at the conclusion of the address this seeress described what she had witnessed during its delivery, which was the presence of a very decided African of Ethiopian tint and cast of feature, and who appeared strongly attached to the lady through whose mediumship he had been able to deliver a lengthy message. On being requested to describe all she saw, the seeress went on to give particulars of a venerable old servant who had been named 'George Washington,' who had been a faithful retainer of the family prior to the Emancipation Proclamation issued in 1865, and had in that year steadily refused to accept his freedom, as he dearly loved the old estate and was devotedly attached to his master and mistress, parents of the lady through whom he was then able to communicate and whom he had often nursed during her earliest girlhood, ere he passed to spirit life, when she was not over eight years of age. That simple incident served to explain the entire problem, and it afforded a thoroughly rational explanation of a phenomenon belonging to a class, by no means uncommon in America, which have led to denun-

ciations of fraud where none existed—theories of wicked personating spirits, and many other vagaries of unbalanced judgment—to say nothing of the would-be clever remark made by people who were more 'smart' than wise, that it must be a terrible thing to die if in our post mortem condition we so quickly and sadly deteriorate. An instance like the foregoing will bear thorough sifting, and it is surely much easier to explain such an instance in the light of direct spirit communion than by straining an auto-suggestive or telepathic hypothesis to the breaking point to invent an improbable, in place of a probable, interpretation. Had the lady referred to suggested the matter to herself she would certainly have been fairly grammatical, as she was a comparatively well-educated woman, and not being a negress she would not have clothed an imaginary message from George Washington, as she conceived of him, in negro dialect. Admitting telepathy, mental telegraphy, or telephony, or aught else that is in any measure psychical, nothing can well be more likely than that a good old negro who had been for many years a faithful servant to the family residing on that particular estate, should seek an avenue of communion with it through the agency of a member to whom he had been greatly attached just before he passed into the realm of spirit.

It is doubtless true that many spirits leave the earth and all pertaining to it, very shortly after the demise of the physical body, while others remain closely connected with the scenes of their earth existence, not because they are earth-bound in the sense of being unhappy creatures who cannot, on account of their sensual vices, rise above the mundane level, but because their affections still cling to persons and places with which they have enjoyed pleasing associations up to the latest moment of their terrestrial existence. Andrew Jackson Davis, as well as Swedenborg, and many other gifted seers, have said much concerning the many spheres in this solar system encircling the various planets, which have often been numbered from one to seven, and then again divided and sub-divided into circles within circles, like wheels within wheels in Ezekiel's visions; and those who have become strongly attracted to such teaching—and their name is legion—have brought forward the revelations of these prophets to disavow the declaration, made from a somewhat different standpoint, that multitudes of spirits can-

not return to earth as they have not yet taken their departure from this planet's immediate atmosphere, or even from the exact localities where a large portion of their earthly days were spent in work or amusements in which they took a decided interest.

While indulging in personal reminiscences, and not desiring to repeat a record of experiences already published and circulated, I will narrate a very recent instance of what seems to me clear evidence of spirit identity. When I was in Australia about eighteen months ago, in Sydney, I frequently employed the services of a bright, enterprising young man, who was an excellent typist, and to whom I dictated portions of several books and numerous magazine articles. Before taking my last earthly farewell of this young gentleman, on the eve of his departure for New Guinea, whither he went to occupy a post of trust and influence, he said to me that he hoped when I returned to England he might accompany me on the ocean, as he much desired, though by birth an Australian, to visit the Mother Country, which, though twelve thousand miles distant, is invariably called 'home' by Australasians. My reply was that though I could not definitely foresee my own plans for the near future, and could, therefore, promise nothing, I held myself in full readiness to fall in with his wishes should opportunity occur to favor the carrying out of the project. Shortly after his arrival in New Guinea in full possession of health, and seemingly of vigorous constitution, he caught the local fever, and in three days he had made his exit from the mortal body. I cannot say that he was very frequently in my thoughts, or that his loss would seem to me irreparable; still there was a link of sympathy between us which evidently made it possible for him to manifest his presence to me on more than one occasion during three distinct stages of my voyage from Sydney, via New Zealand and across America, to England. The first time he attempted to make himself known to me was between Sydney and Auckland, but as I was seldom alone during the four brief days that voyage occupied I cannot remember any very definite evidence of his identity, though I was fully conscious of his presence. The second visit which I know he made me was en route to California, when I had a large cabin to myself on the 'Sonoma,' and not being much acquainted with any of my fellow passengers I had many opportunities for quiet silence and uninterrupted meditation. I well remember

distinctly feeling the presence of my young friend with me, just as I had known him in Australia, and so real and tangible was the sense of that presence that it seemed exactly as though another person was sharing the cabin with me. I was quite awake, perfectly calm, and fully able to determine all he said to me, and yet I am certain I heard nothing with my external ears except the motion of the vessel passing through the water. Not only did I feel, or sense, his presence, but he gave me information concerning his situation in New Guinea, and the circumstances of his life there, which I subsequently learned, through correspondence with a mutual acquaintance, were correct in every detail. On the third occasion, when I as strongly realized his presence, I was nearing Plymouth on my voyage from New York last February, and on that occasion he gave me information concerning his present state and occupation, and told me several things in regard to my own near future, which have since been fully verified. Such definite, direct, and truthful communications certainly do not proceed from lying spirits, nor do they emanate from my own subself, whose reputation for veracity and sanity I am naturally interested to maintain; and when I speak a good word for my own subjective mind—which is to live hereafter when my objective mind has perished—I stand up equally for the corresponding sub-selves or subjective minds of all my neighbors. It is immeasurably more rational to maintain a reasonable spiritualistic version of such facts as I have just related than to invent, and uphold at all hazard, a contradictory and extremely complicated theory of the mysteries of telepathy, which serves to befog far more than to enlighten rational inquirers. In seeking to reply definitely to the very natural inquiry whether there is any marked difference in appearance between the psychic, or astral, body of a person yet on earth, and of one who has parted company with earthly raiments, I venture to suggest that only when the factor of clairvoyance is added to telepathy is this clearly determinable. Usually the appearance to psychic vision of one who has left the flesh is more ethereal than that of one who is still connected with it, but when only a sense of presence is realized, and intelligence is inwardly communicated, it is often impossible to decide whether the despatch in question is being received from a friend yet on earth or from one who is more frequently designated a 'spirit.'

Unnecessary difficulties in the way of rational spiritual identification are created by many persons who evidently mistake identity which pertains to abiding individuality for the most external incidences of ever-fluctuating exterior personality. Such questions are often raised as, 'If you see my father can you describe his appearance? does he wear a beard? how is he dressed?' and much else of the same almost ridiculous character. A little sober reflection must convince the veriest tyro that such questions, answered one way or another, cannot determine identity. We all know that fashions alter and habits change with wonderful rapidity, and it is by no means difficult for a man to remove a full beard in a few moments, or let one grow in a few weeks, thereby completely altering one aspect of his appearance. Black hair easily turns white, stout persons grow thin, and slender persons become stout, very frequently, while changes wrought by passing years and varying emotions frequently suffice to render old photographs, once speaking likenesses, no longer discernible, unless to the acutest students of physiognomy. It is, however, continually declared that clairvoyants see our spirit friends as they were when we last beheld them or as they appeared when we were most intimately associated with them. And such testimony, founded as it often is on actual fact, needs to be interpreted in the light of other knowledge than that obtainable by simple and often mysterious clairvoyance. Astral pictures are often beheld in the air of old houses, where certain people have lived long periods, and to which they have become greatly attached, and these psychic photographs are often mistaken for the actual presence of departed spirits by persons who rely on sight as evidence apart from feeling or manifest intelligence. A fact in my own experience may serve to illustrate two features of this portion of the subject of spirit identity.

Some years ago I was sojourning in an old country mansion in America, which had been the abiding place of a single family ever since its erection. The room assigned me as a sleeping apartment had, as I afterwards learned, been for many years the special working and reading room of a maiden aunt who had been quite a second mother to the family. In that room she had spent a great part of her time during her latest years on earth, and one of her favorite occupations was knitting stock-

ings by the fire. For four nights in succession, during my occupancy of that room, did I see that quiet elderly lady, with knitting in her hands, seated before a fire in the grate, which was at that season of the year filled with a summer ornament. At first I thought I must be actually in communion with the kindly, placid dame, and that she might have a message to convey through me to some member of the household; but, concentrate my thoughts and attention intently as I could upon the vision, I could detect no animation, nor could I receive even the faintest intimation of intelligence. The people with whom I was residing were not at all averse to Spiritualism, and when I told them exactly what I had seen four nights in succession in that particular bedroom, they all agreed that it was an exact description of their aunt, even to the smooth bands of brown front hair, and the cap with lilac satin ribbons tied under the chin; but they, in common with myself, wondered why, if I could see their aunt so clearly, I never saw her move and could obtain no impression of her intelligence. On the fifth night of my occupancy of that apartment I experienced a totally different sensation in connection with the same apparition, which I again beheld stationary and unresponsive as before; but on this occasion, hovering over the astral picture I beheld a radiant, youthful form bearing a certain family resemblance to the abiding simulacrum, but instinct with the fire and energy of active life and operating intelligence. Contemporaneously with this new additional experience, information clearly flowed into some receptacle of my consciousness, causing me to become aware that the original of the portrait desired her nieces and nephews to find in her old writing desk certain papers she had written long ago and which she desired should be revised, edited, and published. Following the minute directions given me by this guiding intelligence, I accompanied several members of the family to a lumber room in which many discarded articles of furniture had long been stored; and there among them stood an ancient escritoire, in which we found a completed story setting forth a romantic and highly edifying history of marvelous episodes in what the world would doubtless have looked upon as a secluded and uneventful career. After this startling confirmation of the veracity of my vision, we formed a private family circle for further investigation, and

thereat, by means of automatic writing, supplemented by clairvoyance, we verified many extraordinary statements made by this living relative of the family, who assured us that she was no longer sitting by a fire engaged in knitting, but most actively employed in spiritual occupations, which did not, however, alienate her in the least from her old associates but, on the contrary, kept her in close vital touch with all of them, though in a subtler and more ethereal manner than before she had quitted the material frame.

Another interesting experience of my own dates back only to the autumn of 1899, shortly before my departure for Australia. I had long known Mrs. Emma Hardinge Britten, but my first interview with her was in 1877, at a lecture delivered in Manchester, when she was a middle-aged woman, dressed in much the same style as she continued to adopt till she finally withdrew from the public platform. Since her passing to spirit life, this earnest worker has occasionally made herself distinctly known to me, both on and off the platform, and in November, 1899, I distinctly saw, in connection with a most forceful realization of her close proximity, the likeness of a radiant maiden with light golden curls, somewhat resembling the earliest pictures of Mrs. Richmond when she was Cora Hatch, but in no way suggesting Mrs. Britten to me by the appearance. I never could have understood that vision had I not visited Mrs. Wilkinson (Mrs. Britten's sister), about a month later, and, while her guest in Manchester, been shown a picture taken many years ago, representing Emma Hardinge in youthful costume as 'Queen of the Fairies.' This picture represents the young lady who afterwards became Mrs. Britten with flaxen ringlets, and in every way precisely as she showed herself to me on the occasion of my vision. Had I suggested to myself a similitude of Mrs. Britten, I should certainly have conjured up from the depths of memory a likeness of her as I had known her; and when I interrogated her spiritually through the mediumship of automatic writing, subsequent to beholding the portrait at Mrs. Wilkinson's, the following message was communicated: 'I knew you were going to my sister's; therefore, I wished to give you a singular test of my identity, which I find I have succeeded in doing; and there is another reason why I showed myself to you thus—I wished to impress you with the knowledge that I can

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now show myself in various forms to my friends, and my present appearance far more closely resembles that of my youth on earth than that of my later age.'

'How do we know each other here?' is quite as grave a question as 'Shall we know each other there?' I remember some years ago, in New York, being asked by a mutual friend to meet a gentleman who was returning to America after ten years' residence in Germany, and who was described to me from a portrait as a slender man with jet black hair. And such he doubtless was when he embarked for Germany, but during the decade of years he had spend in Europe, he had grown decidedly corpulent and his hair had become positively white. I nevertheless knew him by instinct, though I had never met him previously, and I accosted him by name, greatly to his surprise, directly he had left the steamer. Had I been slavishly governed by my physical senses instead of trusting to some surer and subtler faculty of discernment, I should certainly have failed to acknowledge him, so greatly did he differ in appearance from the description I had been given of him. We cannot expect that when we change in outward aspects thus rapidly on earth, we shall remain stationary in external aspect in the world of spirits. There is, however, this to be said concerning relatively fixed appearance in the life beyond. We are not there, as here, so greatly affected by outward climate, and outer appearance changes only as it indicates alterations in our interior state. Such is the unanimous and unfaltering verdict of spiritual testifiers wherever they have made their presence known.

And now, finally, concerning the weighing of evidence in the scales of reason. We may certainly maintain in the face of all opposition that every individual communication should be judged on its particular merits, and neither be accepted nor rejected on the merits or demerits of any other submitted message. We cannot believe, unless we part company with reason, that we are victims of stupid or wicked deception in cases where the teachings given are of the highest moral import, and where the information offered is proved correct in every detail as far as we can possibly verify it. The crude and intricate theories now afloat to discredit evidence of spirit intercourse are far more difficult and far less probable than the plain satisfactory conclusion long ago reached by all intelligent and dispassionate inquirers—that we do on many occa-

sions receive convincing proof of the identity of communicating spirits. In conclusion, let us look for an instant at the mental characteristics of a few of the typical students of psychic phenomena who during recent years have become thoroughly satisfied that in many instances, though not in all, proof positive of spirit identity has been obtained. Professor Hodgson and Mr. Myers were thoroughly satisfied at length, through Mrs. Piper's mediumship and that of other sensitives; and so were Miss Lilian Whiting and Rev. Minot J. Savage, as well as many other representative and cautious investigators. These famous persons had nothing to gain and possibly something to lose, by outspoken advocacy of Spiritualism; and in the case of Dr. Savage it is well-known that his tendency of thought was decidedly agnostic, and for many years during his popular ministry in Boston he was largely a champion and exponent of the philosophy of Herbert Spencer. It is difficult to see why people should prefer the Devil to their own friends who have passed beyond the mystic portals, and it surely cannot be easier for normal intellects to believe in imaginary evil demons, of whom we know practically nothing, except on unsupported hearsay, than in the presence and activity of the very people whom we have known on earth as real personages, and who reappear with their own well-known characteristics. Telepathy and all other demonstrable phases of psychic phenomena must be freely admitted by every student of psychic science, and it has now become the imperative duty and solemn privilege of all who have knowledge in this direction to elucidate as far as possible the truthful doctrine of the close resemblance and intimate relation of telepathy to Spiritualism. Simple telepathy throws much clear light on our present spiritual abilities, and spirit communion transcends mundane telepathic experience by carrying telepathy across the unseen border into those sympathetic realms of spiritual activity where the powers and functions of our 'sub-selves' or 'subjective minds' are more fully unfolded and more freely and extensively exercised than they seemingly ever can be during terrestrial embodiment. Let us be open to all classes of evidence, and construct theories to account for facts, but never seek to squeeze facts into grooves of premeditated theory.

Following the lecture, a number of questions were asked and answered. Among the replies the following were

conspicuous. The lecturer said, in reply to an inquiry concerning telepathic intercourse with spiritual beings who might be occupying positions in the solar system far remote from this planet's immediate atmosphere, that it was easily possible to hold communion with sympathetic intelligences without coming into local contact. It was also stated that intermediary intelligences often serve as connecting links between two spheres which have some measure of affinity with each other, though they cannot be described as actually near together. And the further declaration was made that space plays a far less important part than state in all spiritual interblendings. And it was yet further insisted that higher spheres can commune at will with lower planes of activity, but lower circles cannot rise into full conscious communion with higher circles except through such interior growth as proceeds from continued aspiration.

Regarding elemental and elementary spirits and the future existence of animals, the speaker said that this is a living universe; therefore, every element is in essence psychical. Life is everywhere, and all forms of animate existence are oragnized expressions of a universally diffused life principle. Magicians may command the lower forces of Nature and employ them in magical productions, but elemental influences cannot simulate human intelligence, at seances or elsewhere, any more than animals can speak with human voice or display such attributes as pertain only to the human species. Many clairvoyants have had some evidence of the temporarily continued existence of certain animals in the post-mortem state, but their actual immortality cannot be demonstrated.

In reply to a question concerning the likelihood of 'astral shells' producing the phenomena of Spiritualism, the lecturer argued with such decision against the supposition that galvanized reliquae of the departed could display intelligence, and the utmost that could be rationally conceded to that theory would be the bare possibility—and that an improbability—that some human intelligence might use a 'shell' as a vehicle or utensil in the production of a phenomenon, but in that case the source of the manifestation would still be an intelligent entity.

Some ladies questioned the lecturer concerning the legitimacy or desirability of perpetuating such elementary

modes of spirit communion as table-tipping and other rudimental phases much in vogue in the early days of the Modern Spiritualistic movement, to which the following reply was given:

There is always a place for elementary phenomena, which are well adapted to the present requirements of many truthseekers who are as yet unprepared to appreciate or comprehend more advanced phases of psychic demonstration. For that reason it is far better to encourage than to discourage home circles and select friendly gatherings of congenial sitters, where the simpler forms of phenomena recur. Wherever two or three, or any larger number of friendly, harmonic persons unite to seek enlightenment, the response they win from unseen spheres is far more a result of their interior states of thought and feeling than of the method employed externally by those who are seeking to pierce the psychic veil. If the chief attention is always paid to aspiration, motive, desire, and all that constitutes the inner side of psychical investigation, the outward means employed may well be extremely diverse, to suit the varied needs of the great multitudes who are now knocking at the portals of the House of Wisdom.

Replying to a question concerning fraud practiced during seances, the lecturer said that during extensive travels in various parts of the world he had witnessed much genuine phenomena of many varieties, and also much that was ambiguous, but actual fraud was comparatively rare except in cases of persons who did not actually claim any mediumistic gifts when they were freely conversing with their cronies, and who undertook to simulate phenomena when they thought it would redound to their financial interest. Such persons, particularly in America, where they had been sometimes numerous, were turncoats in profession, for they invariably felt the pulse of a neighborhood and adapted their trickery to the largest prevalent demand. Many church officials had employed these tricksters to expose Spiritualism in one place, while they had quickly gone to another and posed as ardent Spiritualists and faithful mediums devoted to the cause of Spiritualism. It has been largely owing to impostors of that stamp that phenomenal Spiritualism has been at times under a heavy cloud and honest mediums have been exposed to assault and persecution. When phenomena are sometimes

MAR 27 1905

fraudulent though casually or frequently genuine, in the presence of certain public sensitives, something can be said in support of the plea that such mediums are sometimes greatly influenced by the immoral calibre of sitters, and being often not particularly strong morally in themselves, even when their sitters are not deceptive persons carrying a deceiving sphere with them, there is strong temptation to produce imitations of genuine manifestations when the demand for phenomena greatly exceeds the supply. The chief cause of fraud in America has been the insatiable demand of a voracious public for twenty or more full form materializations every night in the week at circles where a dollar per head has been the price of admission. It stands to reason that genuine phenomena of so marvelous a character cannot be doled out to order for just so much money whenever payment is forthcoming, and it is the height of folly to patronize and encourage such proceedings and then vehemently denounce the people who have only catered to a vociferous demand. A great deal of alleged fraud deserves careful, unexcited scrutiny, and it is not likely that fierce denunciation will ever effectually prevent it, as people will probably always be taken in more or less frequently until they have reached a plane of clear perceptiveness where they are no longer deceivable. Fraud may occasionally emanate from the spirit side of life, but that is an obscure problem and a remote contingency. Mind-reading and unconscious thought-transference will account for much seeming deception in connection with mental phenomena; but as this consideration opens a particularly wide field for psychological investigation, we should be extremely chary of condemning anyone without overwhelming evidence of guilt. Mediums certainly should not be prejudged unfavorably, and we cannot reasonably expect to remove deception by surrounding hyper-sensitive persons with a blighting atmosphere of suspicion.

At the close of the proceedings a cordial vote of thanks was accorded to Mr. Colville for his very interesting and instructive address.

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LIFE AND

POWER FROM WITHIN

W. J. COLVILLE

1. Spiritual life

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LIFE AND POWER FROM WITHIN.

BY

W. J. COLVILLE,

AUTHOR OF

"The Law of Correspondences," "The World's Fair Text Book of Mental Therapeutics," "Old and New Psychology," Etc., Etc.

SECOND EDITION.

NEW YORK
THE ALLIANCE PUBLISHING COMPANY
Windsor Arcade, 569 Fifth Avenue
G. BELL & SONS, Covent Garden, LONDON, W. C., England
1902.

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THERE are moments in the life of every one when the soul seems to be stirred by some inner force; when the mind becomes illuminated by new ideals, new hopes, new desires. What has caused this state? Who can tell? It may be in a moment of rest and repose, when mind and body are relaxed and for a brief space of time the duties and cares of the world are lost sight of, that such an awakening comes—for thus we might speak of it. During this brief interval we see things as we never have seen them before. Power, or earthly greatness, has no place in our thoughts; but we see, dimly though it may be, something of our own inner greatness—something that, if it once could be fully realized, would change the whole tenor of our lives, and the world with all its allurements would occupy a minor place in our thoughts.—*Charles Brodie Patterson.*

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CONTENTS.

I.	THE SPIRITUAL MAN—HIS POWERS AND PRIVILEGES	9
II.	THE THREEFOLD MAN—THE FULL DEVELOPMENT AND RIGHT USE OF ALL FUNCTIONS, FACULTIES, AND POWERS—THE IDEAL LIFE	26
III.	CONSCIENCE, INTUITION, AND INTERIOR ILLUMINATION	47
IV.	SLEEP, DREAMS, AND VISIONS—HOW WE MAY GAIN THE MOST FROM THEM	72
V.	MENTAL SUGGESTION—THE HUMAN AURA—HOW WE MAY ATTRACT THE HIGHEST INFLUENCES FROM BOTH THE SEEN AND UNSEEN SIDES OF LIFE	94
VI.	THE ATTRACTIVE POWER OF THOUGHT—HOW WE MAY USE IT MOST EFFECTIVELY—THE INFLUENCE OF THE MIND IN MOULDING THE EVERY-DAY CONDITIONS OF LIFE	113
VII.	THE DESTRUCTIVE INFLUENCE OF FEAR AND WORRY—THE BODY-BUILDING, SUCCESS-COMPELLING INFLUENCE OF FAITH AND COURAGE	140
VIII.	THE INFLUENCE OF THE MIND UPON THE BODY—THE SCIENCE OF HEALTH AND WHAT IT SIGNIFIES—BECOMING ONE'S OWN PHYSICIAN AND THEREBY PHYSICIAN TO OTHERS	161
IX.	FINDING THE CHRIST WITHIN—THE NEW LIFE—REALIZING THE ATONEMENT . .	181

LIFE AND POWER FROM WITHIN.

I.

THE SPIRITUAL MAN—HIS POWERS AND PRIVILEGES.

When entering upon a consideration of human nature, it is essentially necessary to consider, first, exactly what we mean to convey by the special terms we are intending to employ. The title of this chapter provokes inquiry, as the adjective *Spiritual* qualifies the substantive *Man*. The reader will naturally ask, are there then in your estimation two or more distinct kinds of human nature of which that variety entitled Spiritual is the highest, or do you simply mean that human nature is in essence Spiritual? As just such a question has frequently been put to the writer of these pages, the following reply seems an appropriate introduction to all that is to follow:

Human nature is distinctly what we mean when we speak of spiritual nature, for by human we signify humane as distinguished from brutal, which we designate inhuman. When the word *humanity* is employed it at once suggests two

meanings. First, it is a designation applied to the human race as distinct from and superior to all other types of animate existence on earth. Second, it is the synonym of kindliness, gentleness and all the mild and gracious attributes which the purest and most elevated friends of religious thought ascribe to Deity. The much-contested first chapter of Genesis, when read with unprejudiced candor, suggests the beautiful idea of human divinity and of equally divine humanity. Theomorphism and anthropomorphism unite in the sublime declaration that human nature is in the image of Divine Being; for to no less august a cause than Deity is the origin of human life attributed. Chronology and geography can not be called into court to testify concerning what lies entirely beyond their province, nor can astronomy and geology bear testimony to what lies far beyond their ken. All the varied stages and kinds of biblical criticism from the highest to the lowest unitedly fail to touch in one way or the other the primal conviction imbedded in the deepest consciousness of the most gifted of Israel's ancient seers—*the divinity of human nature*, and it is this doctrine and this alone which glorifies the commencement of the Pentateuch and constitutes it in a sense unique. This consciousness of God as the author of human life is far too deeply

rooted in human reason to be eradicated by any assaults which may be directed against it. Man conceives of himself as divine offspring and presumes in consequence to call the Almighty Power which sustains the universe his parent, not simply his Creator and Sovereign. If it be contended, as it often is, that to-day's thought of God differs widely from that current some thousands of years ago, supposing it does, it is surely not a *lower* but a vastly higher idea of Deity which is taking the place of earlier conceptions; and by so much as the God-idea rises does the Man-idea rise also, for if we still claim that our origin is divine, our views of the Divine Original can not improve or advance without our thought of the dignity and splendor of human nature advancing equally.

The theomorphic view of Man blends with the anthropomorphic view of God. The statement put forcibly, and to some minds perhaps shockingly, reads thus: God is Human, Man is Divine; and reverse wise, Man is Divine, God is Human. This statement which is an extremely bold one, is by no means irreverent, and unless we are prepared to stand by it we can not teach the Fatherhood of God and the Sonship of Mankind.

If God be the author and cause of humanity then the child and effect must resemble the

source whence it proceeded, and it is impossible for us to sustain the relation of children to a Divine Parent unless we are possessed of kindred Divine attributes; we must not hesitate, therefore, to claim our birthright and enter upon our inheritance. Faith, so greatly extolled by name, is often seriously objected to, directly an attempt is made to translate it out of the realm of vague abstractions into a domain of practical application. Have faith in God as your Father, means, have faith in yourself as divine offspring; and so strongly imbued was the apostle Paul with this assurance that Man is one with his Source that he uttered the startling prayer that we might be filled *with all the fulness of God.* Though this is an age of transition somewhat overshadowed with doubt and tainted with pessimistic theories of existence, optimistic conclusions are steadily gaining ground, as evidenced by the self-evident fact that the brighter the view a writer or speaker takes of men and things in general, the wider does his or her influence extend, and the larger the number of really thoughtful people found ready to pay tribute to what Matthew Arnold might have called the "sweet reasonableness" of so encouraging a set of propositions. The truth of it all is, we are beginning to realize how totally absurd a philosophy must be which is found self-

contradictory and which leads to the exaction of tasks which can not be fulfilled. Everything depends upon the view taken of human nature at the outset of any topical inquiry into the scope of human duties, responsibilities, and privileges; therefore, we propose to base all we have to suggest concerning practical methods for the improvement of human conditions on a radical foundation properly impregnable. It stands to reason that no such reconstruction of a human individual as would necessitate an entire change in the essential constitution of said individual can be looked upon as feasible, and surely no thoughtful or intelligent reformer would ever attempt the self-evidently impossible task of converting a man, woman or child into a sort of being other than human even though the ideal being were of a much higher type than the present actual human. At this point it is well to pause and remark upon the impossibility of our conceiving of superhuman entities in any other than a human manner or regarding them in any other than a human light, seeing that we ourselves are human and by the very limitations of our humanity necessarily circumscribed to a human view of the universe. This thought is an immense help in the direction of our ascertaining how far we can reasonably pursue our studies and carry our reflections Godward.

The universe as seen through human eyes is necessarily a human universe and the conception of Deity inherent in human nature is perforce a human concept. Of abstract Deity we know nothing; of absolute unconditioned Being we can form no idea. It is through ourselves that we view all things; therefore from lowest to highest, from crudest to most sublime, our interpretations of universal life mark stages in our own growth or evolutionary development.

It is in this connection that the differing theories of revelation bearing upon *natural* and *revealed* religion come into play, and around this focal centre all theologies and philosophies revolve. We are told by surface students of the career of religious ideas that natural and revealed religion are diametrically opposed, and many a fierce battle of words has been waged over the question, How far is natural religion reconcilable with revealed truth?

In the first place it is absolutely necessary to determine exactly what is meant by the respective terms, for without precise definition of terms employed there can be no clear understanding of what is aimed at.

By natural religion we mean all those conceptions of a spiritual order which have seemingly arisen out of the natural consciousness of human beings, without supposing there to have

been any extraneous pressure brought to bear or any tidings furnished from without.

Animism, ancestor worship and all so-called *primitive* forms of worship are catalogued as *natural* by those who are sticklers for the widest possible discrimination between natural and revealed, while everything contained in what people are pleased to term the Bible is included in the revealed category. This arbitrary separation has brought about an immense amount of belligerence manifested toward the very book thus over-highly extolled as well as against all institutions and persons committed to its support. The simple Deism of Voltaire, Thomas Paine and other "Radicals" or "Liberals" of the eighteenth century, as well as nearly all the opposition to so-called revealed religion expressed in the writings of Renan and other scholars of the nineteenth century, has largely taken rise in this foolish separation of religious instincts into two diametrically opposed camps; the one inspired and the other not inspired from Heaven.

Though what has borne the name of Secularism is now waning and the professed leaders in the avowed "Liberal" camp are confessing the necessity of devoting more energy to constructive philanthropy and far less than formerly to destructive onslaught upon ecclesiastical institu-

tions, it can not fairly be said that the failure of simple iconoclasm as a basis for permanent union among thinkers and reformers indicates a return to an old order of thought which popular modern authors do not hesitate to call "that wicked old Calvinistic Theology." Present signs clearly point to reconstruction along new lines; lines far broader and in every way more comprehensive than the old. Old theological positions have been abandoned, and what is more, they never were the positions occupied by the best thinkers in the days of our forefathers.

The best type of orthodoxy is the very oldest and the newest heterodoxy is often more largely a revival of the best statements in the old orthodoxy than anything else. The divinity of human nature is declared in the first chapter of Genesis, and primal statements are often the work of greater intellects serving as instruments for more unfolded consciences than are any of those superstructures which are built partly of valuables and partly of rubbish upon the first foundation which is immovable.

Paul, the farsighted apostle, saw that wisely and clearly enough many a time as recorded in his epistles, especially when he referred to there being but one abiding foundation upon which people could build whatever they choose, whatever wisdom in one case and folly in another

case may prompt. There will surely come a time of judgment, and when that day of disclosure breaks there will be a perfectly impartial sifting out of refuse, while honor will be paid to every fraction of what is worthy to be preserved.

Simple natural religion may be too small a term to use in order to convey the full meaning which to-day's best thinkers are seeking to make plain, because the word *nature* has been downgraded very considerably through many successive centuries, and the process of its legitimate up-grading is of course gradual and by no means finished yet. Natural means *that which is born;* it is therefore quite as exact to speak of that which is born of God as natural as to use the word in connection with that which claims an origin lower than essential Deity. Revealed religion may be quite as natural as any other variety of religion, for on close inspection we find that revelation and discovery are so closely allied that we can scarcely dissever them; they may almost be compared to Siamese twins; they grow together; one can hardly exist without the other. Discovery of truth is the human, or objective, aspect of the situation. Revelation of truth is the divine, subjective side of the question.

What constitutes revelation? Revelation necessitates not only a revealer and something to

be revealed, but a third factor also, viz.: some one to whom the revelation can be made or by whom the revelation can be understood. If this latter be lacking there is no revelation, for the picture presented requires an observer to behold it; therefore it is, as we may say, uselessly presented to space when no human eye beholds it and no human reason comprehends it. God can not be revealed to the cattle in the fields as to the reverent human observer of the celestial galaxies, yet sun by day and stars by night are as visible in the field where the cattle are grazing as in an adjoining field where a company of students of astronomy are discussing the glories of the Milky Way or the possibilities of human existence on Sirius or Aldebaran.

"The heavens declare the glory of God," to whom? To whom does the star-bespangled firmament declare God's glory? Verily hath the foolish man even while contemplating the skies said, "There is no God." To Plato, God geometrizes; to John the Evangelist, God is Love; and both are right: one approaching the divine through reason and the other through affection. If, as Swedenborg has told us, Divine Love and Wisdom constitute the totality of real Being, and if as Greek bards, quoted by Paul at Athens, have assured us, we are ourselves Divine offspring, there can be no other

basis for the idea of divine revelation except in the consciousness of man responsive to the breath of God.

We can not reasonably or humanely contend that revelation is arbitrary, nor will we ever be justified in teaching that the God who is "no respecter of persons" does respect certain persons and show marked disrespect to others after the manner of a tyrannical autocrat who as a Sovereign dispenses favors on the one hand and metes out cruelty on the other. We may well rejoice that the eclipse has nearly ended, that pessimistic views of divine government are in their death struggle, while the birth cry of a glorious optimism already finds the air tremulous with promise of better, brighter days to come. Let not the reaction against the dying misbelief blind any of us to the verity which underlies it, for the worst features of time-honored error were only incrustations, and excrescences are never integral parts of an anatomy.

We might easily picture to ourselves some ignorant students of anatomy and physiology, dissecting a body and finding an unnatural growth therein, straightway proceeding to speculate upon the place in the structure of that supposed "organ." How the learned doctors would laugh if such well-meaning tyros were to publish a new work on Structural Anatomy or

Comparative Physiology in which place was given to a large tumor in the breast, mentioning it as though it were one of the natural parts of the human mechanism with functions difficult to determine, as, for example, the *spleen*, which is really a useful organ though not very clearly comprehended.

The excrescences which we find depending upon religious systems are exactly like the faults we detect in others and in ourselves likewise; they exist at the present moment but they are no necessary or even legitimate portions of human character, and, like all parasites, they can be exterminated. We do not in artistic circles confound dust and candle smoke with a rare old painting, though a priceless Murillo found somewhere in Italy may have been brought home to a modern studio in so blackened a condition that the original features of the picture were scarcely discernible.

Restoration removes the dirt and shows up again the original beauty of the painting as it came fresh from the hand of the marvelous artist. How often in religious meetings do we hear the words *Redeemer* and *redemption.* And what do they mean when all glosses and subtleties are removed from them? To redeem is to buy back or to restore, and that was the original thought when the word entered the ecclesiasti-

cal vocabulary. The orthodox Jew addressing the Eternal Being with no thought of mediator or intercessor in his mind says in words of ancient song, "Thou art our Redeemer." How shall we apply such a phrase directly to our present subject? If God is the original Creator of humankind and we are the makers, shapers, or fashioners of our ulterior existence, then we have turned away from the divine pattern in the soul and made an outward semblance which instead of being a true resemblance is a non-semblance. It behooves us to acknowledge our mistake, confess our error and turn willingly, gladly and submissively to the fountainhead of all wisdom in a spirit of voluntary co-operation with divine activity as expressed in the words of the great Teacher of humanity, "My Father worketh hitherto and I work." There is no apparent limit to the conflicting views expressed at present concerning the need of reliance upon God and the necessity of self-reliance. Like all other extremists, those to whom we now refer are on either side making the fatal blunder of looking only upon one side of the two-sided shield; and like the Knights of old they are prepared to fight each other to the death for the honor of one inscription, heedless of the fact that there are two inscriptions upon the same shield though upon opposite sides of it.

To trust in God, to place reliance in boundless goodness, to repose confidence in eternal wisdom, is to prepare ourselves for the actual work we are called upon to do. Instead of trust in God weakening men and making them less self-reliant, it invariably makes them more so, and this is abundantly proved by history and confirmed by the experiences of daily life. "God and I constitute a majority," but one alone constitutes a wretchedly feeble minority. One alone may be a stubborn egotist, but he is no healthy egoist, and there is a vast difference between these two words, though in literal construction there is but the consonant "t" to distinguish them. To place one's self in a receptive attitude toward Divine influx is to harmonize with the Infinite Life all about us, above, below, around, within; and only as we harmonize with our environment are we safe, happy, strong, or free.

The Western world is learning much to-day from Oriental visitors, and at no point are the Indian teachers more helpful than where they insist that the *truly spiritualized* man could walk safely through the jungles and not be molested by lion, tiger or any other ferocious beast.

The Apocalyptic book of Daniel is familiar to all Bible readers. In its opening chapters that book informs us of four young Hebrews at

the court of Babylon who were superior to all things because they had subdued entirely their own animal propensities. Here looms up in gigantic proportions the mountain of limitation which is yet to be cast down and driven into the sea by the power of omnipotent faith. By beginning at the wrong end we are constantly informing others of our failures, and depressing ourselves at sight of our lack of achievement in directions where our energies have been earnestly and at first enthusiastically put forward.

We should never fail or grow discouraged or suffer from a sense of disappointment did we but realize that all development must be from within outward, never in reverse order. Why is it that we trust ourselves so little? Is it not because we have so poor a conception of ourselves, a conception based not on the thought of *spirituality*, but *materiality?* What are we? Who are we? Why are we here? What is our mission? These are searching questions, and on the answers to such questions as these our hopes must necessarily depend. If we really are God's image, if we are truly of the same nature with Deity, if we do truly partake of all Divine attributes, and these are infinite, then the "Don't Worry" people have eternal right on their side, or, to phrase it better, they are in harmony with eternal right when they declare God to be in-

finite and every human individual a part of God's infinite plan.

All outward achievements are *gradually* evolved; therefore, the Eastern sages who tell us of modern Daniels now alive in Asia must explain step by step to their Western audiences how the heights of attainment of which they speak may progressively be scaled. It is always line by line that we advance in knowledge.

It is ever best to hold steadily before us the highest of all the high ideals of which we can conceive, and declare that these ideals of ours are verily *ours*, not merely some one's else. We can outwork in action all that we feel we inwardly possess. We must do justice in thought to our own containment and not let false humility figure as a virtue when it is a vice in any right esteem.

There is a proper pride and there is an improper humility; therefore, though the former is generally considered a fault and the latter a virtue, their relative values are by no means thus easily determinable. "Be temperate in all things" is the most salutary counsel. Think no more highly of yourself than of your neighbor. Love your neighbor as you love yourself, neither more nor less. This is the golden path of equity, for we are so indissolubly connected one with others that there can be no safe de-

flection from the exact road of absolute impartiality.

Let us neither condemn in ourselves what we praise in others nor condone in self what we blame in others, but, ever seeking honorably to discriminate between the real human nature which often lies concealed and the surface appearances which when unlovely are entirely parasitic, learn to summon forth the divine in the humanity we encounter anywhere, through practical application of that truly ideal philosophy which, while never confounding changeless *being* with varying *existence*, takes for its motto the brave, true words of Pope, "Whatever *is*, is right." All that *is*, is right, furnishes food for endlessly profitable meditation; then, having defined to ourselves wherein we conceive *existence* to be but an expression of *being*, we are ready to set bravely and intelligently to work to make our external operations conform in all respects with the Divine ideal.

II.

THE THREEFOLD MAN—THE FULL DEVELOPMENT AND RIGHT USE OF ALL FUNCTIONS, FACULTIES, AND POWERS—THE IDEAL LIFE.

Having already outlined the dignified, exalted view of human nature which the inspired teachers of all ages have unanimously sought to present to the world, and which all the wisest and clearest among modern thinkers are working earnestly to confirm, we may now pass to a consideration of that ancient threefold idea of human nature which, though permanently emphasized by the Christian Church, by no means entered the world with the commencement of the Christian Era. It is by no means our purpose to discuss any doctrine of divine and human trinity in a dogmatic spirit or with the slightest intention of seeking finally to settle the age-long controversies which had, perhaps, better be abandoned than renewed; however, as this question is forever rising, What are we? or, How are we constituted? we shall make at least a slight attempt to point out by what clearly nat-

ural, and, at the same time, truly spiritual processes the idea of three in one has fastened itself upon human thought; yea, more, has deeply and seemingly ineradicably imbedded itself in human consciousness.

Egyptians of long ago, though they held the circle and the winged globe in highest veneration among their sacred emblems, placed the triangle only second to the circle. As the number one represents Life itself, or being *per se* in all its infinite eternal entirety, the triangle reveals by a mathematical device the threefold properties of Unity. Turn wherever we may we shall find the union of two producing a third; therefore, father, mother, and child are the persons of the original trinity. The most recent archæological discoveries in Egypt are leading explorers in the direction of accepting far more traditions as historical than was their wont even a few years ago. Osiris and Isis, Horus and Set, and many another "divinity of ancient Thebes or Heliopolis," is now being reinvested with historic garments; and the latest Egyptologists do not hesitate to declare that there are strong evidences now accumulating that we can soon read without difficulty records fully ten thousand years old. The God-Kings of whom Manetho and other historians have written are therefore probably not anything like so fabulous

as many scholars have long supposed. Be this, however, as it may, the religious concepts of the learned in Egypt in the long ago were certainly intended to deal with far more than simply historical matters, though history has always served to illustrate and embody transcendental ideas.

Human nature alone reveals the universe to man; therefore, however sublime may be the dazzling disc of the solar orb, however inspiring the incessant march of a myriad constellations, it is only in, by, and through human nature that human entities can learn to interpret the universe. And as all results in nature are brought about through strict undeviating conformity to one changeless order commonly called LAW, we must of necessity advance to something like a clear comprehension of how this order works in and through us before we can in any manner solve the riddle of existence.

The Jewish Creed given to the world in the twelfth century of the present era by Moses Maimonides—one of the greatest philosophers Europe has ever known—contains the following highly suggestive and expressive statement: "There never arose in Israel a prophet like unto Moses, who beheld God's similitude." Mark well the words; the philosopher does not say that Moses saw absolute Deity face to face as one man may behold the visage of another: he

wisely and reasonably confines himself to the statement that it was the divine similitude which the great prophet actually beheld. What can God's similitude be if it is not human nature? To see the image of God is to be so wise an anthropologist that human nature is no longer a blank mystery to itself. What enigmas we are to ourselves until we become experts in the field of self-discovery! But just to the extent that we have come to know ourselves does everything about us become transparent and luminous. The true scientists of ancient days taught unity and trinity in man and in the universe in the following manner.

There are three great elements, said they—Spirit, Force, Matter; and in man there are three distinct and discrete planes of operation—Spiritual, Intellectual, and Physical: and these three planes are always operative.

So-called death does not—according to the teachings of the mystics or of any who are versed in esoteric philosophy—destroy or remove any one of these three planes of conscious human operation, because the real abiding body is not the physical shape seen with mortal eyes, which is only a correspondential representative.

From Hermes Trismegistus to Emanuel Swedenborg, the great seers and sages of the whole world have all taught essentially the

same doctrine couched exactly in such sentences as the famous Hermetic axiom, "*As it is above, so is it below,*" and *vice versa.*

Cause and effect, inner and outer, must be in correspondence, therefore one must resemble the other; no matter then whether you range yourself with Platonists or Aristotelians, the inductive and deductive philosophers reach the same conclusion finally though they start from diametrically opposite starting-points. To the dreamy introspective visionary of the Orient, the soul (Atman) is primal; all beside it being only expression, but to the externally alert business-driver of the Occident the body is the focal point, and the soul, when first mentioned, seems like some vague, dim abstraction which no one knows where to place or how to define. Among the most modern of metaphysicians, a good deal of haziness prevails, particularly in the use of terms; and as we are apt any day to encounter materialists who declare that matter is everything, and also Christian Scientists, one of whose cries is there is *no* matter, it will be well for all of us to seek to become clear in our own thought as regards this highly perplexing problem.

Without seeking to dogmatize, it may be helpful to suggest that the three words—Spirit, Force, and Matter—may be treated as notes in a

descending scale. Spirit contains Force, Force contains Matter. Were all that we call material to be dissolved, nothing would be destroyed; if force is the larger and matter the smaller fraction, then it is not difficult to comprehend how the lesser can disappear in the greater while the same lesser can not by any stretch of the imagination be supposed to contain or include the greater. Spirit is greater than Force, and Matter is the lowest of the designated elements. In the human economy our spiritual plane of consciousness is the highest; our intellectual plane is intermediary and our physical is the lowest.

These three are good; it is utterly erroneous to teach or even insinuate that spirit is good and matter is evil, though it is perfectly right to insist that the lower must bend to and obey the higher. While man as man contains all the kingdoms of nature, the mineral, vegetable and animal expressions of life are respectively smaller and larger fractions of what is contained in humanity, as they are definitely lower and higher expressions of the universal life-principle. The Oriental teachers now in America often astonish their audiences by statements which must sound at first utterly outlandish to undisciplined ears because they enforce the above propositions, though not always in the same language. Truly the Western races have

prized the Hebrew Scriptures, and in them—particularly in the prophetic portions—do we recognize teachings and declarations in perfect consonance with the most extravagant claims of the Brahmins, Buddhists, Jainists or Parsees who may be among us; at the same time it must be remembered that to the bulk of Bible readers such stories as that of Daniel and his three companions in the Babylonian Empire are either fairy tales or else accounts of miraculous or supernatural phenomena which, though occasionally possible thousands of years ago, are impossible to-day, though nobody has ever been able to tell why the law of nature which is said to be unchangeable has changed thus radically in its bearing upon human experience.

The book of Daniel is a correct setting forth of esoteric science and philosophy, but the key to unlock its similitudes must be found, and that key is in ourselves. No amount of simple learning has ever made a man a magician or wonder-worker because nothing short of a consecrated life—a life dedicated to a chosen ideal—can ever suffice to develop the singularly august power over the forces of surrounding nature which our Oriental informants assure us characterize the true magician, differentiating him (or her) from the common throng. To be soberly told in a fashionable hall on Fifth avenue, in New

York City, that a really pious or worthy man can walk safely through the jungles of Bengal, because no lion, tiger or other ravenous beast could or would molest him, is to experience either a thrill or a shock until one begins to realize the standard of piety to which the man or woman must have attained before the words of the Eastern lawyer can be accepted as true or reasonable; but once come to understand exactly what is implied in such a startling teaching, and, the mystery beginning to vanish, the seemingly incredible statement becomes comprehensible.

Not alone the teachers who represent distinctly Oriental faiths and schools of philosophy but (in measure) all who have ever sincerely attempted to explain the science of self-mastery have contended for the same ultimate result of psychical development.

In the first place it would be well for the Christian student of the Mysteries to read carefully those portions of the epistles of Paul to the Galatians, Ephesians, Romans and Corinthians in which that true adept of eighteen centuries ago points the way to victory over carnality which is possible for all who seriously undertake it. Paul's threefold classification of human nature is familiar to all readers and churchgoers. Body, Soul and Spirit is the con-

ventional translation. By *soul* in this connection is meant simply *psyche*, from which the very popular word psychical is directly derived, not *zoe*, which is the higher term for *life* in Greek.

There are clearly three planes of consciousness in every one of us, and according as one or the other predominates in action are we masters of circumstance or slaves of fate. Swedenborg's teaching concerning the three loves is perfectly clear, for however much people may dispute over such scholastic terms as soul, mind and spirit, the love of God, of neighbor, and of self are easily definable without recourse to scholasticisms. The love of God is a purely spiritual affection which may be defined as love of goodness *per se*. Lovers of righteousness there are among us to-day who are so devoted to ideals that no personal considerations weigh heavier than thistle-down with them if placed in the balance with fidelity to conviction or loyalty to equity itself. This highest love is absolutely universal, it transcends all personalities and is in nature absolutely equitable and equable. To the one who loves goodness itself all else seems paltry and contemptible in contrast therewith. Such a love defies temptation of every sort and serenely surmounts every allurement of the senses, as it conquers completely every sophistication of the

intellect and subdues to itself every passion of the flesh.

To the earnest student of philosophy who can never rest content until he discovers how to make transcendent teachings apply to daily living, Swedenborg's treatises concerning the subjugation of lower to higher affections can not fail to afford the sublimest satisfaction, living as we do in the midst of all varieties of conflicting and depressing theories, tending to favor a reversion to Buddhistic pessimism rather than a true advance to the ideal condition which the greatest teachers of all the earth have acknowledged as one of complete expression, never of enforced repression or restraint.

There are as many different theories of life promulgated in Asia as in Europe or America, and while it is well that we should become acquainted with all theories it is highly essential that we should learn to discriminate between misconceptions and beautiful ideals. Though there are many who contend that the main difference between Oriental and Christian philosophy is that the former denies while the latter insists upon individual immortality, it is not by any means true that the doctrine known as *absorption into Deity* is anything more than a tenet of one school of Oriental dreamers unindorsed by the brightest Asiatic thinkers.

Sir Edwin Arnold's poems have received the cordial indorsement of eminent Buddhists in Ceylon, and wherever that distinguished English bard has traveled in the East he has been welcomed most cordially as a worthy and truthful exponent of the faith of the native Hindus. In "The Light of Asia" we are introduced to Buddha as a young man practising rigid asceticism, but as an older and wiser man recanting self-imposed torture and counseling his faithful and devoted disciples to practise all the virtues indeed, but at the same time to partake freely of those right and useful pleasures pertaining to the external state which are not sinful, but, on the contrary, virtuous.

There are several intimations in the New Testament that Jesus was no ascetic or recluse, though John the Baptist was undoubtedly an anchorite of the desert, and on some occasions the great hierophant of Galilee, the Man of Nazareth, was severely censured because he did not throw in his lot with those who considered the practice of physical austerities the only road to spiritual emancipation. At the base of the austere and forbidding view of life which builds monasteries and confines men and women in silent solitary cells lies the poisonous belief that the flesh is an enemy to be destroyed, instead of a servant to be governed or an

instrument to be employed by the dominating spirit.

The ascetic who spends his time in flagellations and other equally useless self-imposed tortures is as much a sensualist in one sense as the roué or libertine who lives only for sensuous enjoyment, for, though the one hates the flesh and makes war upon its appetites while the other idolizes and pampers it, one is no freer from constant thought about the flesh than is the other.

The ideal life is a life that travels along a reasonable road between the extremes of self-indulgence and self-destruction, and though we may safely say that of the two the recluse is the less dangerous person to society, we can not hold up as an ideal any state that has some negative but no positive virtue to recommend it. The ideal life is that which understands how the spirit which is the life can make itself manifest in the threefold manner which we call moral, intellectual, and physical perfection, and though perfection seems very far off from even the most advanced among us, it must be steadfastly adhered to as obtainable.

Be ye perfect is ever the Master's Word whose wonder-working power no mind short of a Master's can duly estimate; and this command would never have been given to disciples by the

wisest of Adepts had it not been possible for us all to profit by holding it before us as a beacon-light to guide us on our way to the harbor of celestial accomplishment. The three planes of our nature denominated *moral*, *intellectual*, and *physical* are alike good, but they must be rightly subordinated one to the other. This is a truth which needs reiteration.

Moral impulses are necessary to guide intellectual force aright, and reason must at all times hold the rein and compel the flesh to serve its legitimate superior. The Oriental teachings which divide man into seven parts are very ancient and not at all difficult to understand so soon as any one has mastered the esoteric meaning of seven days of the mystical week, seven rainbow colors, seven musical notes, seven churches of Asia, seven spirits of God, etc., etc., all of which seemingly mysterious lore is clearly capable of scientific elucidation. But though the septenary constitution of humanity is a favorite theme with those who drink in wisdom through Oriental channels, the whole drift of Oriental Theosophy tends only to an ultimate admission that there is a higher and there is also a lower division of human nature, rendering possible the alchemical work of transmutation, mystically viewed.

The higher *triad* is to govern the lower *qua-*

ternary—so say the advocates of the sevenfold idea. As the sevenfold classification is rather complex and bewildering to Western ears, it is always best when speaking to general audiences in America or England to endeavor to unlock existence with a fourfold key, and as the square is a symbol which all appreciate, as it is the symbol of equity and certainly of concord, we will confine ourselves to a fourfold terminology in our present endeavors to make plain the basis on which we may cause to rest an edifice of culture of which none need feel ashamed.

Spirituality is the first and highest of the four necessary terms. This must be apprehended in some such appreciation of divine truth as that which made possible the writings of Jacob Boehme, Fenelon, Mme. Guyon, and indeed all the mystics. The conception of divine immanence as well as transcendence has made possible the sublime poetry of William Cullen Bryant, who could not otherwise have written his Thanatopsis, and of all who have ever apprehended in any sense something of the rich vein of inner meaning in the mighty words, "Blessed are the pure in heart, for they shall see God."

No crude belittling thought of measureless divinity is voiced in so magnificent a phrase, for truly the sight of God does not consist in any petty vision of a monarch on a gorgeous

throne, but in the intense realization that all is good essentially, and that, no matter in what direction events may move seemingly, in reality all paths are winding onward and upward into ever-brightening light.

Spirit means strength, energy, force, power, breath, air; it comes in English from the Latin *Spiritus* and the Greek *Pneuma.* In old Saxon the word *Gast*, and in German *Geist*, means about the same, and it is from those two words that the term Holy Ghost has entered the English ecclesiastical vocabulary. To be high-spirited, brave-spirited, noble-spirited, etc., is to be strong, vigorous, energetic and capable in the extreme.

There is surely nothing resembling weakness in *Spirit*, which is the very breath of life. The term low-spirited correctly means possessed of very little spirit, *i. e.*, of very slight energy or power.

When Bulwer Lytton wrote "The Coming Race"—in some respects the most marvelous of all his strange romances—he called the people, who were further advanced in many ways than we of to-day, Vril-Ya, and surely it is not difficult to trace the etymological origin of the term *Vril*, so close of kin is it to the Latin *Vir*, meaning the superior man, contradistinguished from *homo*, the ordinary man.

Hebrew contains two words of similar import, viz.: *Ish*, the superior or spiritual man, and *Odom*, the earthly man. Though both are good, each in his proper place, the one must dominate the other, just as the vril sticks in the hands of Lytton's heroes enabled them to control all nature around them, as well as preserve health in their own organisms and rid their country of all noxious and dangerous creatures, such as the monstrous *Grec*, which the boy of twelve reduces to a little pile of cinders with a move of his enchanter's wand.

Magic, stripped of all its superfluities, is only the knowledge and practice of that true Occultism which is by no means made up of terrible secrets and weird incantations, but consists truly of knowledge how to gain complete mastery over all the inferior planes of consciousness which the spirit must finally completely rule. As the spirit expands to take the sceptre of government in hand, it masters all inferior things, reducing to perfect obedience whatever has aforetime seemed incorrigibly insubordinate.

Morality, which we regard as the first of the three planes on which the jurisdiction of the indwelling spirit is to be made manifest, is not by any means *spirituality* itself, and it is for this reason that theologians have clung (though often very blindly) with such amazing tenacity to their

favorite doctrine that mere morality is utterly inadequate for salvation. Faith has been the theological term which has been made to do duty for spirituality, and this has occasioned much misunderstanding among many honest people largely on account of the diverse meanings attaching to the word faith, and most of all by reason of its being so frequently identified with belief—a term which is by no means correctly employed as synonymous with it. It is only when we rise to the higher meaning of the word faith that we can intelligently connect it with spirituality, which truly signifies capability for discerning spiritual realities through an opening up of those interior faculties which enable us to enjoy intromission to the spiritual state which is immortal.

If faith in this sense be understood as the evidence of things unseen by mortal eyes or the substantial realization of what we have long been hoping for, there is no difficulty whatever in comprehending the province and use of intelligent faith considered as a means of introducing us to the palpable realities of the spiritual realm.

Agnostics and even materialists may be thoroughly ethical in conduct and therefore faithful in the restrictive moral use of the term, but though moral and therefore exemplary in their

lives they are painfully destitute of spiritual perception, and from that cause experience far less joy, and consequently far more depression, than would fall to their portion were they convinced of spiritual realities.

Morality is often legal, compulsory and sometimes almost entirely conventional, and though a good thing as far as it goes, if it is unillumined with light from spiritual perception, it can scarcely be trusted to stand the test of any severe strain upon it, though it must honestly be confessed that many people are far more spiritually unfolded than they know. True spirituality shines through every thought, word, and deed, but though luminous as the brightest light and all-pervasive as radiant heat, it is entirely unassuming and equally unobtrusive.

Swedenborg was unmistakably correct when he averred that truly regenerated people do not know of their own regeneration, meaning that they are so entirely simple and natural in their way of living as to be entirely free from every disagreeable phase or variety of self-consciousness.

An ideal life must in some way resemble the pattern described in the Gospel narratives, for no matter how widely scholars may differ as to the authority, genuineness or authenticity of one or all of the four evangels, and regardless also of the many seeming discrepancies in all

accepted or authorized texts, there is something in the amazing versatility of the character of the Ideal Man which calls forth supremest admiration from all who allow their hearts and minds together to be touched by the sublime beauty of the matchless narrative of the life of Jesus.

Ernst Renan and other sceptical writers have paid magnificent tributes to the Christ ideal, and if the picture as presented in the New Testament be imperfect (as it doubtless is) the reality which inspired it must be infinitely more glorious than the transcript in the world's possession. It is not, however, necessary to settle any historic controversy or to look back 1,900 years to view humanity's ideal. *Look within* is ever wiser counsel than *gaze without.* History may be partly fabulous; some facts may have been suppressed and others altered, but the light within ever points the road to the highest imaginable attainment. It is not to the outward but to the inner Horeb, Sinai, Tabor, and Olivet that we must ever turn for completest guidance in the heavenward direction.

An ideal life is not a copy: it is an *original;* and therein lies the vital distinction which forever separates immortal genius from mortal talent, the work of the great masters from the imitations thereof by their followers. No two

human lives can be precisely identical. No one individual can live through all the experiences of the race, but wherever any of us may be situated in the anatomy of the Grand Man we may be healthful, happy, noble, useful, and in every way contributive to the general weal.

The Kingdom of Heaven can not be a republic because the citizens of a republic must be equals, and all men and women can be esteemed equals, but the heavenly kingdom which is to be set up first in individual lives, then in special institutions, and finally in the entire world, is a state or condition of affairs in which the true order of life must be acknowledged and openly declared.

Moral impulses must direct the intellect so that it in turn may exercise rightful and beneficent sovereignty over all physical conditions.

The Spiritual Realm *per se* may be regarded as the all-containing sphere out of which all expressions of life proceed. The moral region is the seat of all that we mean by conscience and whatsoever else directs us to obey the moral law, without which we should be utterly unable to live together in any organized social conditions.

The intellectual plane is the abode of executive ability, the seat of all that we call reason—the storehouse of practical knowledge; while

the physical condition is one of final expression or ultimate embodiment in which all things perceived by understanding can be wrought out in corresponding forms of use.

An *ideal life* socially considered, *i. e.*, an ideal communal life, is a life which expresses all varieties of possible human excellence, but an ideal individual life may be devoted to but a single aim and fulfill but a solitary purpose, but it must so fulfill whatever it has undertaken as to make its influence felt for good as a vital part of the Great Life in which it finds itself inclosed. This teaching concerning life is in no sense offered to the world as a completed system of philosophy so far as particular details are concerned, but in bold, general outline we claim for it universal acceptance sooner or later, because it is based not on doubtful speculations concerning what *may be*, but is evolved out of actual experience of what human nature really is, as that nature reveals itself in every instance of unfolding humanity.

III.

CONSCIENCE, INTUITION, AND INTERIOR ILLUMINATION.

The three terms which head this chapter are often used indiscriminately, without much if any attempt so far to disengage them one from another as to cause them to convey definitely distinct ideas to the mind; it seems therefore helpful at the outset to make an endeavor to differentiate their meanings clearly. The word *conscience* though a very common term is very rarely analyzed, but no sooner do we divide it into the two words *con* and *science* than we find that it necessarily signifies what we know collectively or concretely or what we all know together. The syllable *con* and the noun *science* need to be considered first apart and then together, in order to lead to a clear understanding of what must have originally been the thought of those lexicographers who introduced conscience into the dictionary. When we speak of *cons* as distinct from *pros* we mean arguments *against* instead of *for*, but when we use such words as congregation, consociation and other terms of kindred import we intend to suggest

co-operation or confederation, *i. e.*, more than one, generally quite a considerable number of persons (ten or more) working together with a common end in view and united in the bonds of intellectual and moral fellowship. Individual conscience is properly the sum of individual knowledge, which the word *science* signifies. A social or corporate conscience is the sum of the knowledge possessed by a community. It is therefore equally correct to speak of private and public or of particular and general conscience. Is conscience or the sum of knowledge a matter for education? is often asked. Of course it must be if by education we mean development, but not if education is degraded in our esteem to the base level of something nearly approaching cramming. Conscientiousness is one of the commodities of the brain expressed through one of the organs clearly discernible through the skull and easily traced by any or all who have even a superficial knowledge of phrenology or who can delineate character by means of cranial diagnosis.

This organ like all others contracts or develops, expands or shrivels accordingly as it is stimulated to increased expression or permitted to become dormant through lack of exercise. Though conscience may be determinable as to its essential nature or distinctive quality, no one

is justified in stating that it is equally developed in all persons; therefore, two or more persons following equally the dictates of their own consciences may display very different and widely unequal degrees of moral excellence.

If one person is highly conscientious while another is far less so, it is but reasonable to declare that the conscientious act of the one will be a very much higher or more truly moral act than the equally conscientious act of the other; *i. e.*, the one who has undergone but slight expansion in the region of conscientiousness may be as conscientious as the other *intentionally*, though the actual conduct of the one might be repellant to the moral feeling of the other. To him that knoweth to do good and doeth it not, to him the non-action or reverse action is sin, but without knowledge there can not be the responsibility that comes only with knowledge. The foregoing proposition suffices to account in a thoroughly logical manner for very much that frequently causes great embarrassment among such as listen to controversies concerning the nature and functions of conscience without having reached anything like a clear decision of their own. Wherever there is room for controversy there is assuredly some truth on both sides of the debate; neither the one who takes the affirmative nor the one who takes the nega-

tive ever being wholly in the right, for self-evident propositions or axiomatic certainties such as go to make up the multiplication table do not admit of discussion. Debatable ground must be to a certain extent *terra incognita*, or undiscovered country. Honest debaters are explorers seeking fresh supplies of truth rather than priggish egotists vainly imagining that their bucketful of information on a given subject exhausts the reservoir or ocean of ascertainable knowledge.

Conscience is an infallible guide to its possessor so far as it extends, just as mathematical knowledge is infallible to the extent that one possesses it, but no further. Because a child knows that $12 \times 12 = 144$ does not prove that the same child can give a correct answer to the examiner's question: What is 13 times 13? Conscience may be compared to knowledge of the multiplication table, which everybody learns as far as 12 times 12, but often no further. Questions may need to be decided requiring answers to such advanced queries as what is 83 times 947? And though there is an answer to the more advanced as well as to the less advanced inquiry, it by no means follows that because you can reply accurately to the one you know the answer to the other.

Here comes in the doctrine of the infallibility of ascertained truth and the companion doctrine

of the limitless progress in the discovery of truth possible to all humanity. Truth is necessarily unalterable in character but our apprehension of it is necessarily progressive; therefore, though our knowledge of truth can not *alter*, it *enlarges*. This distinction between alteration and enlargement is surely a vital and most important one.

An architect designs a building say seven stories in height; he submits his plans to a builder who employs workmen to erect the edifice in exact accord with the predetermined plan; this they do, continuously erecting one story upon another till the seventh story is finished and the roof put on. Digging for the foundation is the first stage of the process, roofing in the structure is the last. Between the first and the last there must be many stages of the work arrived at, each in successive order, but no one process is any more important or better than any other, seeing that all are alike necessary to the completion of the pile. In like manner we are all building our temple of character; raising the house from its foundation upward, step by step, logically and consecutively, for in no other way can the temple be upreared.

Our conscience is not by any means so large in development at the beginning as at the end of this process, for only as we practically build do we evolve our inherent or involved ability to

acquire knowledge. Potentially we do not change but actually we grow constantly, and as the lower stages must be passed through as we journey toward the higher the degree of light obtainable below is far less than that which we shall clearly discern as we mount above.

Faulty because inadequate, as all illustrations must be, analogies frequently help to suggest a truth otherwise obscure. Our illustration of the gradual building of a structure is at least suggestive and may serve the useful end of helping some incipient thinkers along the road of reasoning to a point where they will be able to revise their terminology or at least retranslate it, so that "an accusing conscience," "a guilty conscience" and similar phrases will mean something far more definite than they may have signified hitherto.

Conscience can not be guilty, but conscience does upbraid. Through the very act of upbraiding it bids us to rise to higher moral levels; it should therefore be regarded far more in the light of a monitor than in that of an accuser. The doctrine of evolution which is now applied to morals and religion fully as much as to purely intellectual and physical development has threatened to make complete havoc of all time-honored theologic views of conscience, for instead of conscience appearing as it formerly

appeared as the direct voice of God upbraiding rebellious man by reason of his transgressions, it is relegated to a position of equality with other human faculties and along with all the rest is coming to be regarded as simply a product of education or of evolution.

On closer examination we shall, however, discover that only the harsh and forbidding phases of the old idea are becoming obsolete. Such pleasing phrases as "A good conscience," "A conscience void of offense," and many others of similar import are to be constantly encountered in the course of Paul's epistles, from which letters the entire body of orthodox Christianity has been deduced. Paul is a much overrated as well as underrated man. To the eyes of his devoted admirers this remarkable Saul of Tarsus ranks fully as high as, if not higher than, even John the beloved disciple, while to those who are distinctly unfriendly to his claims he appears as a cruel fanatic, his fanatic cruelty being just as evident on the one hand after his conversion to Christianity as it was on the other prior to his change of intellectual front and moral aspect.

Paul's views on conscience like all his other opinions are various; he can not be other than uneven in the expression of his sentiments, for he is too intrepid a character to be a calm, dispassionate philosopher, and only the utterly un-

prejudiced or entirely dispassionate can so calmly and clearly weigh all matters submitted to their judgment that their views on every subject, though not infallible, are at any rate sane. With the Paul type of individual, life is a conflict, the world a battle ground; fleshly lusts are constantly warring against the soul, therefore what is known as conscience plays an intensely real and sometimes a cruelly formidable part in the experiences of such a person's interior or subjective existence.

It is interesting to note that Paul's letters contain numerous allusions to bodily infirmities, and his pathetic mention of "a thorn in the flesh" is a characteristic instance of how keenly he felt his physical derangements.

As so very large a portion of the modern Christian doctrine concerning conscience has been derived from the Pauline epistles, it is well to remember that their author was by no means a perfect type of vigorous, healthy manhood, and though at least four of those epistles are beyond doubt "genuine" in the scholastic or critical sense, it by no means therefore follows that the teaching they contain is untinctured with unduly pessimistic views of life. We are living in days when bodily and mental action and reaction are being analytically considered as never before, and though many physiologists attribute alto-

gether too much to the influence of the flesh upon the spirit, there are not lacking those among metaphysicians who are too narrowly exclusive in their dealing with mental states, seeing that they entirely overlook reflex action in their passionate zeal for the honor of the cult of mental healing.

Primarily it is always true that mental states are responsible for physical conditions, but so many questions pertaining to heredity and outside influence upon sensitive natures must be taken into account in addition to one's own mental activity that a wholesale statement of an utterly unqualified character is apt to be misleading.

Such eminent women as Harriet Martineau and others equally conscientious in the highest moral sense did not hesitate to attribute a large portion of their mental despondency to physical disabilities, while the noble English preacher, Frederic Robertson, told his congregation that when he was suffering acutely from physical distemper he saw everything as through a thick, black crepe veil.

How frequently it occurs that people condemn themselves for the commission of all manner of crimes of which they are innocent by reason of the disordered states of their physical organisms! Conscience and health are vitally related, and

one can not be fairly treated without considering the other. It is far juster as a rule to attribute wrong-doing alike in children and adults to illness (and then seek to aid them on the road to health) than it ever can be to resort to ferocious punishments which are unmistakable souvenirs of barbarism even though intelligent people are not found wanting who sanction and advise them.

When, however, benevolently-disposed people advocate barbaric measures it is never because they prefer such measures to milder means, but always by virtue of their belief (which is false) that no better way exists for protecting society or reforming the aggressor. When you say to some people that it would be better to appeal to the consciences of evil-doers, their answer is apt to be the manifestly unfair and unkind one—"Such people have no consciences." Truly the consciences of such are dormant, possibly embryotic, but germs of conscience at any rate are theirs. Much confusion exists in many places concerning the attitude which a conscientious person feels called upon to take in a disputed religious matter where cruel persecution of others is frequently involved. Consciences may be enlightened by reason, or unenlightened; therefore the act of a conscientious person is largely determined by his intelligence, though

the motive which prompts the act belongs to conscience *per se.*

In days of fierce passionate struggle for the ascendency of some particular dogma against all opposition, conscientious fanatics may burn and imprison "heretics," believing they are doing God and humanity a righteous service. Such people are ignorant and belligerent, and have carried ignorance and belligerence into the field of religious controversy. They are unreasoning; therefore, while they speak of acting conscientiously, we shall find them too much blinded by prejudice and too much excited by partisan feeling ever seriously to question the right or wrong of their intrepid acts.

It is at this point that we would take decided issue with many gifted orators and writers concerning the place occupied by conscience in the work of persecution. In many a professedly religious person strong animal appetites are simply held in check by the command of a creed, but they are not conquered; therefore whenever the subterfuge can be resorted to that the cause of religion will be served by indulging those passions to the utmost, they are given unrestricted freedom and in the name of religion brutality is enthroned. In war times the savage instinct to go out and kill something is let loose to a terrible extent, and even though some of

the causes leading up to war are justifiable, war itself is nothing other than a venting of the lowest spleen in human nature.

We very much prefer the doctrine that there are different degrees in the unfoldment of conscience as manifested by different individuals, and that conscience may be spoken of in terms of *more* or *less*, than the theory that conscience itself is ever unethical.

Turning from conscience to *Intuition* we pass to decidedly higher ground and reach a plane of thought where all the doubtful workings of what may or may not be correctly designated conscience are left far below. Intuition however is a vaguely translated word, though its etymology is plain. It is simply tuition with the prefix *in*. All ordinary training through the senses might rightly be termed extuition, as the tutor is generally one who relies altogether upon external sources of information and employs equally exterior means to reach the understanding of the pupil. It is in the school of Plato rather than in that of Aristotle that we learn of the workings of intuition.

The dæmon of Socrates need not have been an extraneous guardian spirit, but may well be considered as the "higher self" or *anima divina* of the great philosopher. Plato, the faithful scribe and devoted disciple of his illustrious

teacher, though he pays ample tribute to the influence exerted by his personal master, goes very much further than could any mere follower or imitator in expanding the Socratic theory. Innate ideas are not acceptable to the materialistic reasoner, therefore the typical West which is essentially materialistic in its mode of thought and action has taken very kindly to the views of Aristotle, while Plato has been regarded chiefly as a classic dreamer, a master of style, but not a practical guide for the young thinkers of Europe or America.

The East, essentially mystical and contemplative, recognizes intuition and along with it telepathy, psychometry and all else that the West is investigating at the present time with more or less of thoroughness. It is, however, in the spiritual region of consciousness that intuition finds its stronghold. Not only Emerson, but James Martineau as well, may be cited as an example of confidence in intuition, though the latter if not also the former has again and again proved himself a very close intellectual reasoner. Dr. Martineau's great book, written as late if not later than his eightieth year, "The Seat of Authority in Religion," is in one sense extremely rationalistic, as in some places it suggests the conclusions of Lecky in his "History of European Morals," but when the final test is

to be applied and the soul of the subject is to be revealed, Martineau, with consummate skill, uses rationalism to defeat agnosticism and comes forth solidly as an advocate of the religion of the indwelling spirit. Such a book is a noble study, and particularly helpful must it be to those who are tossed and buffeted upon the desolate ocean of doubt, unable to accept any historic evidences of Christianity or any other formulated system of theology, and yet deeply conscious within themselves of an indwelling spirit which not only makes for righteousness in the ethical sense, but also testifies to the reality of God and the certainty of human immortality. Martineau's exquisite poem, which begins with the well-known lines:

> "He who himself and God would know
> Into the silence let him go
> And lifting off pall after pall
> Reach to the inmost depth of all,"

is one of the most beautiful specimens of modern sacred verse in any language. So noble a hymn agrees well with the conclusions reached by its scholarly author, who, fifty years ago, was a fine specimen of *conservative* English Unitarianism, as his old collection of hymns still used in some chapels abundantly testifies. Later on in his ministerial and literary career his "10 Services for Christian Worship" show still the conserv-

ative spirit permeated with a deep extra-theological spiritual consciousness, while his more recent hymnal, "Hymns of Prayer and Praise" (for the last twenty years a great favorite in England), breathes an ever-widening spirit and shows that the compiler of so fine a collection of sacred songs knew how to cull the finest gems of psalmody from all sources, and while not by any means avoiding distinctively Christian sentiment, could minister equally well to devout thinkers and aspiring hearts outside as well as inside any denominational fold.

The most vulnerable places in all ecclesiastical armors are the most external. Popular Biblical criticism even of the "higher" order deals almost entirely with matters which are after all historical rather than spiritual. Were there two or three Isaiahs? How many psalms out of the one hundred and fifty which constitute the accepted psalter were written by David? Who wrote the Fourth Gospel or the Epistle to the Hebrews? All such questions, which could be multiplied indefinitely, in no way touch the essence of religion, though they are of great historic interest and the answers to them are not to be despised. The new polychrome Bible is the latest, most ambitious and most useful of the many attempts yet made to familiarize the reading public with the results of late Biblical

scholarship, but after examining specimen pages of this great new work—a monumental undertaking—one does not feel at all indisposed to turn again to Joseph Parker's "People's Bible" and listen to a pastoral rather than to a rigidly scientific rendering of the venerated text.

Suppose Joseph's coat was "long-sleeved" rather than many-colored, and Abraham's wife was afraid of being "laughed at" instead of expecting to be "laughed with," as an old version phrased it, it is gratifying in the extreme to see how little difference all these changes and revisions make in the general trend of the moral instructions suggested by the narratives.

Intuitive people are apt to be somewhat regardless of textual criticism, as they do not depend on literature (even the best) for illumination. Authors before books; painters must exist prior to paintings; therefore, should all the venerable volumes now extant be looked upon as forgeries, the soul would not be dismayed because it never depends upon books for its enlightenment.

If the seat of authority in religion be not outward, but inward, intuitive and prophetic, not sacerdotal and ecclesiastic, then should all hierarchies be found to rest on sand; the solid rock of interior certitude would forever constitute the stable base for all abiding religious con-

sciousness. The scholastic theologians have always admitted that God can be revealed to man in two ways, viz.: either by direct divine action within the individual human soul, or through the agency of an appointed hierarchy. Because individual perceptions differ, the plea is made that God has ordained the hierarchy; a claim easy to assert but very difficult to substantiate if we study facts of history.

Intuition of course varies in degree in different persons, also in the same people at various times; but though this may be taken as an accepted fact based on science and verified by innumerable experiences, such an admission by no means invalidates the claim of intuition itself to high regard as the chief factor in conveying truth to the innermost consciousness of humanity.

Intuition is in no sense whatever a substitute for reason—a faculty which it certainly is never destined to supplant—because reason is appealed to in all normal cases to act upon the information brought to it through intuition's gateway. An illustration here may prove helpful. Picture to yourself an auditorium to which there are two entrances, one from the outer street, a busy public thoroughfare; the other from a college or private residence like a bishop's house attached to a cathedral. Access is gained to the center of the audience-room through both aper-

tures, but those who enter by these respective doors face while entering in opposite directions. Two sets of information can be given by these two distinct classes of people, who, if they are both intelligent and truthful, will say nothing contradictory to each other's statements, though they will furnish news respectively which could only have been gained in the quarters whence they had come.

Question the spokesman of the one party concerning the affairs of the street, and he, fresh from the marts of trade, may readily acquaint you with the transactions of the marketplace though he can know absolutely nothing of the private or collegiate life to which he has not been admitted; the spokesman on the other side who has entered from the bishop's palace or the seminary behind the church can give information of a totally different kind, but knows nothing of the outer world.

The testimony of the senses and also of intuition like that of these two sets of people can be submitted to the reason for analysis and application, but it must always continue to be the case that whatever enters the house where reason sits enthroned from the outside must pertain to the realm of sense, while demonstrations of spiritual truth can only enter through the gate that leads within.

It has been commonly supposed that, because intuition has been esoterically termed *feminine* and reason *masculine*, therefore females are more intuitive than males. This is not necessarily the case, though it is a recorded fact that more women than men have been hitherto distinguished by the possession and exercise of a very reliable and helpful intuitive faculty. Woman's quieter and more domestic mode of life has not militated against her intuitive development as it has against her brother's, and as it must always be the province of women to be the mothers of the race, and maternity greatly fosters the intuitive side of human nature, there will probably always remain a majority of intuitive women and of intellectual men until the stage in common growth is reached where there will be such an equalization of human development as the world hitherto has never realized or seen.

Business of an entirely secular kind is perforce conducted in an atmosphere not very highly conducive to spiritual culture; at the same time it needs to be enforced that we need not continue to be as blatantly materialistic in our business methods in future as we have been in the past and still are in the present.

Commerce, when it is righteous commerce, is no drawback to the leading of a noble moral

life, and the day will surely come when no phase of spiritual experience will be hampered by engaging in any form of secular employment. But as yet the time has not fully come when business methods are spiritual methods, therefore only in occasional instances—marked exceptions to the general rule—do we find the leaders in commerce palpably dowered with a very large supply of intuition.

It must not be inferred from what has just been said that we are arguing against the introduction of intuitive guidance into the field specially occupied by worldly duties; on the contrary, our contention is that not unless and never until intuition inspires commerce will the business of the world be successfully accomplished.

Intuition is insight, seership, ability to detect motives and witness the operation of underlying causes which give forth physical effects. Consider, then, how great a boon would be conferred on honest workers and how greatly discomfited dishonorable schemers would be if insight, penetration, or interior discernment could throw a flashlight on the crooked dealings of "Jim the Penman" and his ilk. Of what use are letters of introduction, "gilt edged" or "A 1" references, unless one can be assured of their genuineness? And it is surely admitted everywhere that history has proved again and again that

counterfeiting in many directions has been brought to such a pitch of perfection as to almost defy the skill of the most accomplished experts.

Intuition can never be enjoyed where prejudice of any sort prevails, for wherever there is present a fixed idea, an intuitive revelation, unless it accord therewith, is almost certain of rejection. The intuitive man or woman is transparently honest, keen, shrewd, discerning, but never in the least suspicious. Suspicion is allied to jealousy and many another vice and weakness, therefore *Othello*, who was suspicious, was deceived by the treacherous *Iago;* while *Emilia*, who was pure, was penetrative enough to know that *Desdemona* was entirely innocent of the fault of which she was cruelly accused. Shakespeare, in his *Moor of Venice*, has shown us very clearly how extremely liable to become deception's prey is a suspicious spirit, because the willingness to accuse a person of a wrong on hearsay evidence gives proof of an undiscerning, undiscriminating temper.

Interior illumination is, if we may use such an expression, intuition raised to its highest power. Simple intuition may concern and often does concern matters of personal or private interest chiefly, but spiritual illumination is nothing less than a flooding of the understanding with celes-

tial light to such an extent that dark problems become luminous; and, where once there was no guiding star above, the heavens have become radiant with the glory of the Star of Bethlehem and the air vocal with the songs of heaven's choristers.

In olden times there were three classes of acknowledged superior people, respectively designated *Literati*, *Inspirati* and *Illuminati*. The first were what we understand to-day by the literary fraternity, only by reason of literature being confined within very much narrower limits than at present; men of letters were *rare birds* in a sense in which they are certainly not rare to-day, albeit the highest type of literature is even now scarce and at a premium.

The second of the three classes mentioned contained all those singularly gifted people who furnish food for special thought and give opportunity for particular investigation by reason of their "psychical" endowments. The third class, and the third only, was composed of those who realized within themselves the truth of what some of our recent poets have referred to as "the inward light and living word."

The first division embraces the *lettered;* the second, the specially "*mediumistic;*" the third, the divinely *enlightened.* All have their place and work; all are honorable, useful, and neces-

sary if they are but faithful; but however much the world may be indebted to the two former classes for instruction, it would be vain to deny that only the third comprises such teachers of the race as deserve to rank as *masters* and who have learned to possess themselves at all times and in all ways.

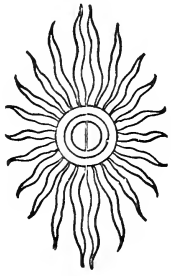
Let no one think that earlier and feebler stages of attainment can safely be despised because the higher far transcends the lower in point of dignity and use alike. Those who have been faithful over a few things are promised rulership over much; those who have used one talent are soon found to possess two, while those who decline to honor a small trust or fulfill a trifling opportunity are after awhile deprived of the little they have scouted.

Fidelity to seemingly insignificant obligations is the certain stepping-stone to eventual illumination, for no matter how small a duty may appear it must never be considered unimportant. The true road to prophetic heights is traversed by all who in any capacity, no matter how humble or obscure, diligently live up to the highest truth perceived by them. The world's standards of measurement are often radically false, therefore there are no exterior criteria whereby the adept of the ages can be judged. Illumination may radiate over the earth from a

temporal throne as in the tradition of Zoroaster, or it may proceed from despised Nazareth as in the legend of the Christ. Wisdom is justified of *all* her children, regardless of their birthplaces or their occupation.

The story of the twelve apostles is marvelously impressive when read in the light of universal knowledge. Several of the disciples, who become apostles, are fishermen, and there is no hint in any one of the four Gospels that they relinquish their business after they have received illumination from on high. One apostle (Luke) is a physician, another (Matthew) is taken from the receipt of custom; he is therefore a tax collector: and in no instance are we told that occupation or previous training had aught to do with qualifications necessary for the work of an apostle. As the world's population is made up of all varieties of people it is essential that all classes and descriptions should be reached by teachers specially competent in their respective fields of industry. The scholarship of Oxford or Cambridge is not needed for the east end of London, nor is the dialect of Whitechapel adapted to the drawing-rooms of Belgravia. Let us steer absolutely clear of attempted uniformity on which so many narrow-minded workers wreck their vessels and lose their fish. Unity of spirit we do require; uniformity of method is a

drawback, not a help. Rejoicing in our special capacities to do useful service in some given direction (no matter what), we can heartily co-operate in heart with all sincere philanthropists the wide world over, and, if we are but absolutely faithful, illumination may assuredly be ours regardless altogether of our outward state.



IV.

SLEEP, DREAMS, AND VISIONS—HOW WE MAY GAIN THE MOST FROM THEM.

Though sleep is one of the commonest or most matter-of-fact experiences in our lives, it is very rarely that we encounter any one in these excited days who is inclined to take the view of sleep and its spiritual benefits taken by many of the worthies of olden times, whose experiences during sleep form the topic of a considerable portion of the Biblical narrative alike in the Old and New Testaments. The well-known text, "He giveth his beloved sleep," has formed the suggestive headline of many a touching hymn, but beautiful though the sentiment in its ordinary rendering unquestionably is, by no means the full value of the original is brought out in the conventional translation. "He giveth to his beloved while they are sleeping" is a much fuller interpretation, carrying the thought as it does very much further than the familiar reading suggests. If we are wearied and in need of sleep, sleep is a precious blessing; but if our idea of it rises no higher than the ordi-

nary conception of temporary repose or cessation of activity, we can not take that ennobling and satisfying view of sleep which those seers and sages have ever taken to whom the spiritual world has been a vivid reality—not a phantom of hope or at best a remote ideal for the future.

Sleep, when regarded solely as a means for needed mental and physical recuperation, is looked upon by many active, enterprising people as only one step removed from actual waste of time; they consequently grudge time to sleep, and as a result bring themselves into a hypernervous condition which soon degenerates into hyperæsthesia or some other perilous form of nervous excitability entirely incompatible with normal health and corresponding mental and moral vigor. Sleep must be assigned its rightful place as a means of spiritual education before we can appreciate anything of the psychic import of the tranquil words, "If he sleep he shall do well." How true that saying is, is well known to every nurse and watcher by the bedside of the sick and suffering; but though in its merely outward sense it is universally admitted, such an admission as is merely called forth by physical experience leaves all higher questions relative to sleep still decidedly in the background.

Insomnia is a disease of the mind and nerves

resulting finally in complete nervous prostration and mental overthrow. To induce *natural* sleep anæsthetics or physical hypnotics are powerless and generally worse than nothing, as their tendency is to debilitate and depress rather than to exhilarate and sustain either the mental or physical organism.

As the word Hypnotism is now very greatly in vogue, and this term is more or less connected in popular esteem with what is technically known as *artificial somnambulism*, it often becomes necessary to divide *hypnosis* under two distinct heads and seek thereby to disillusionize that large section of the public which is ever on the outlook for some new form of danger or else some novel mode of charming away disease and suffering by recourse to magic or mystery in one or other of its myriad forms. The popular belief concerning hypnotic or sleep-inducing treatment is very largely erroneous; on scarcely any subject does more general misconception prevail, and that chiefly on account of the difficulty commonly experienced on the part of the multitude to comprehend the part played by the *will* in the field of psychic experimentation.

The first thought which strikes the average person who hears of hypnotism is that some one has been mysteriously compelled to yield to the mental domination of some one else, and

that in a manner often calculated to inspire terror in the breasts of the excitable and timid who usually form a large element in any population.

The second idea connected with hypnotism which strikes that section of the public which is willing to reason out a conclusion is that hypnotism is very likely a good substitute for chloral and other opiates, and if handled cautiously may become a great boon in nervous cases to say the least. The first position mentioned is so largely untenable that we do not think it necessary to discuss it at any length, in this volume at any rate, because it has been so well disposed of by Hudson, Flower, and other able writers whose efforts have been to dispel illusions and place the subject in its true light before the public. The second position referred to bears so closely upon normal sleep and how to induce it that it deserves more than passing notice.

Sleep need never be induced by artificial means if we are in a well-regulated mental and bodily condition, but in times of physical sickness and mental distress the kindly help of an outside person is often necessary when one is in no condition successfully to practise auto-suggestion. Sleep and fatigue are by no means so closely allied as is commonly supposed, there-

fore we look to see allusions to tiring out the patient by repeated monotonous suggestions give place to a superior terminology. People are not at all unscientific in the use of language when they say they are too tired to sleep, for it is an incontrovertible fact that we need to get rested before we fall asleep, otherwise we are deprived of sleep through restlessness, or if we fall asleep our dreams are apt to be even more fatiguing than prolonged wakefulness.

There are temperaments which require very little sleep comparatively, while others require a great deal; but something of a misapprehension usually comes in when such a statement is unqualified, especially when Napoleon and other noted characters are cited as examples of requiring very little.

Quality rather than quantity of sleep is the more important consideration, and as quality where sleep is concerned refers to depth or profundity of repose we may safely conclude that Napoleon I., and the other extraordinary characters who did whatever they did with great thoroughness, slept actually more in four hours than average people do in eight.

Length of time passed in slumber is largely unimportant, though the Masonic division of time into three equal parts daily is fairly reasonable. It is a safe general rule to recommend

eight hours' steady work at one's regular occupation, eight hours' sleep, and eight hours for eating, dressing, and recreation. But however excellent general rules may be, and however well adapted they may prove to a large percentage of the human family, we are sure to find some natures to which they do not prove congenial. A safe attitude to affirm is one that succeeds in steering clear of bigotry on the one hand and indifferentism on the other; one, in a word, which embodies the following widely-accepted maxims:—In things essential, *unity;* in things doubtful, *liberty;* in all things, *charity.* To lay down hard and fast rules for all to follow in any spiritual direction works even less desirably than when that mistaken course is pursued in simply physical directions, consequently the instructions given by Oriental Swamis and Asiatic teachers in America and England can not be followed very particularly by the bulk of any Western population. The Oriental is usually a person of much greater leisure than falls to the lot of the average Occidental, therefore the rules for retiring and resting easily obeyed in Asia are extremely difficult to observe in Europe or America. To rise at 4 A. M., and retire at 8 P. M., is regarded as ideal by some professors of hygiene who desire to have as much sleep before midnight as after.

Were we all farmers living in rural districts we might conform to that regulation quite conveniently and do a good day's work every day and thrive upon it; but seeing that among us are those who are night editors, night clerks, and others who can not possibly observe such a law, it is not wise to hold it up as one of the necessary aids to spiritual development,—a question in which we are all interested regardless of our occupations.

Similar remarks apply equally to stated times for retirement for the purpose of meditation. It is not feasible that all should observe 12 M. or 9 P. M. or any other stated time appointed by certain fraternities or societies, because business and domestic engagements often make such an act impracticable. The theory we uphold is not open to any such objection, because every one sleeps at some time, and our counsel is to take your last waking moments, whenever they occur, as the special time you devote to meditation, for by so doing you strike the right chord which will go on reverberating the whole time you are asleep.

Du Maurier's "Peter Ibbetson" is in some respects a masterly production, immeasurably superior to the somewhat questionable "Trilby," which far exceeded it in popular recognition. In "Peter Ibbetson," the author shows how sleep

can be employed for the most perfect telepathic communion between two devoted friends whom a relentless fate had cruelly separated on the eternal plane. For nearly thirty years a man in prison and a woman traveling at will in some of the most beautiful parts of the world were consciously united and even after one had dropped the mortal frame tidings came to the other from beyond the Styx. In such a narrative as that a suggestion is made even to the most casual reader in strict accordance with the noble lines, "Stone walls do not a prison make, nor iron bars a cage."

We can never be quite sure what our exterior circumstances may be; we can not quite guarantee that untoward conditions shall never hold our bodies captive, but we can learn to apply in more senses than one the memorable words, "He is a free man whom the truth makes free, and all are slaves beside." Imagine the bliss of realizing that no matter what our outward fate may be, eight hours out of every twenty-four are entirely our own to do exactly as we please with, go where we like and associate with whom we choose.

Fantastic though such an idea may seem at first to many, the very fascination of its possibility is such that whoever begins, however vaguely, to grasp the thought of its practi-

cality is sure to take some steps to test its certainty.

The Bible is very positive in its delineations of great dreamers and interpreters of dreams. The two Josephs were in every sense great men possessed of unusual force of character, and both Testaments tell us of what use their dreams were to themselves and others. Time and space necessarily vanish when we consider problems of world-wide application. Egypt and Palestine are no more favored climes than England and America. The days of old were no more conducive to spiritual unfoldment than are the passing hours through which we are now traveling. We can be Joseph-like and learn to sleep and dream as did the Joseph of whom we have often read in ancient story. One of the best phases of modern thought is that which annihilates distance and period and confronts us with mental and moral states instead. To be a "just" man, like unto Joseph, is to be ever on the alert for heavenly guidance, especially in times of difficulty and danger, when outward aids are vain and exterior intellect has proved totally inadequate to meet a pressing need. Three times was the gospel Joseph, we are told, specially warned of God in a dream through the agency of an angel. This "angel" may have been his own higher self or an outside ministrant, but in either

case the angel was revealed to the superconscious state of the sleeper.

Even in such ordinary affairs as concerts, lectures and other public entertainments, the experience to be gained during sleep is altogether outside the limits of general belief.

Whenever people go to sleep in public places they are apt to be thought inattentive or else extremely tired, whereas, in many instances known to the writer, highly sensitive people (but in excellent health) have gone sound asleep at the very point of their greatest interest in what was going on, and during sleep have dreamed out grander music and heard far more instructive discourses and far profounder than any which were being given at the time to the outward ears of the waking audience.

We, of course, do not mean to imply that all we have to do is to go to sleep during the progress of public exercises in order to get interior enlightenment; such a conclusion would be erroneous in the extreme, for unless you are in a receptive condition you receive no ennobling influx, nor do you see any glorious visions or hear any wise discourse because you are oblivious to the outer world around you. We must centre our thoughts on a special subject in a particularly definite way before we are in a state to receive special illumination; therefore, intense

interest in the theme being discussed or in the music performed is clearly a desideratum.

On one occasion the writer had agreed to report a very important sermon delivered by a celebrated preacher on a topic of great interest to the entire community, and attended the church with notebook and pencil prepared to take copious notes in the exact words of the speaker or as nearly that as possible. What was the writer's surprise may well be imagined, when sleep instantly overtook him after he had taken down the text, and the sermon had just ended when he awoke feeling extremely mortified and considerably embarrassed. The sequel, however, was most satisfactory, for the substance of the entire discourse soon welled up from the depths of inner consciousness, and the epitome furnished to the newspapers was pronounced by many, who had kept wide awake during its delivery, an unusually good abstract of the discourse.

The *sub-self* or *suggestive mind*, as some people call our inner self, acts like a phonograph and treasures up by means of psychic cylinders whatever impressions are made upon us when we are peacefully asleep. Like all other faculties, the faculty of *dreaming true*, as Du Maurier has styled it, needs cultivation in most people, though in many children and also in adults who

are of sedate temperament and live much alone, it asserts itself largely without any special invitation.

The reason why the ancient Orient has bequeathed to us so rich a legacy of narratives of portentous dreams while the West during recent centuries has been rather barren of such histories, is because the mode of life of the Eastern races is quieter than that of Western peoples, and in olden times the stress of material existence was not usually so great as it is to-day. Could the records of mediæval monasteries be revealed we should find therein a mass of evidence in favor of psychical experiences beside which the records of modern Psychical Research Societies would pale into utter insignificance; and even were we to go no further afield than the Scotch Highlands we could easily collect an enormous amount of well authenticated testimony of the undoubted reality of such visions as the one which furnishes the theme for the popular Scotch song, "The Campbells are Coming," and many others in similar strain.

The Scotch Covenanters and many other austere companies of people, not excepting the Puritans and Pilgrims of New England, have borne witness to the reality of "special teachings" during sleep, and though their harsher types of theology are giving way to milder and

sweeter religious views to-day, their arguments in favor of their interior experiences are far too strong to be refuted. The higher word *vision*, which after all is only sight, goes beyond in its significance the more ordinary term Dreams, though in teachers' Bibles and in many commentaries on the Bible text the two words are employed as very nearly synonymous.

There are three clearly separable kinds of dreams: First, the commonplace dream which is never definite, and when at its worst becomes nightmare. Secondly, the dream to which we instinctively attach some significance because it leaves a decided impression upon us after waking. Thirdly, the prophetic dream, which borders very closely on the seer's vision. The commonplace dream is simply the result of ordinary thinking; therefore, what we feel ourselves to be going through with during sleep differs in no sense widely from the pursuits of mind and body in which we are commonly engaged during the day. Distressing dreams would never afflict us were we to keep ourselves free from confusion and worry while awake, but as it seems too much to expect just yet that people should abstain entirely from worry—so deep has the worrying habit become ingrained—it is surely not unreasonable to propose the following simple exercise just before retiring (or

just after) as a preventive of any disagreeable dreams which might otherwise encumber sleep.

If you have been annoyed or worried over anything during the day and find it difficult to perform an evictive mental act, you have always the good counsel to fall back upon—concentrate your whole attention upon some pleasing, helpful suggestion made to you either by reading, contemplating a beautiful object, uplifting conversation with a congenial friend, or simply by direct inward determination to rivet mental gaze upon a solitary selected ideal. If you are sufficiently at home in the abstract, you need have no concrete symbol in your thought; for in that case such a word as *hope*, *faith*, *peace*, *success*, or any other you may elect will suffice. If, however, you can not realize the abstract and feel the need of something concrete, you can employ subjectively whatever it would be useful to introduce objectively. Here comes in the good of a high degree of development of the visualizing faculty, the successful visualizer being one who can at any time summon at will just that sort of image he would like to have externally within his range of vision.

We can not always be in beautiful places or surrounded with objects exactly suited to our tastes, therefore if we are not adepts or experts at mental picturing, we are often sadly disturbed

by surrounding inelegancies and incongruities, and when we go to sleep dwelling upon sordid or distasteful circumstances, we are extremely apt to dream of whatever they naturally lead up to. Fix your mental eye on some object which gives you pleasure, especially on one which affords instruction and embodies a high ideal. Let this be your last thought at night; fall asleep thinking of it and your dreams will soon cease to be unpleasant. As food and creature comforts generally have something to do with mental states as well as with physical conditions, do not go to bed hungry, but if you feel the need of something to eat, take any light refreshment which is most palatable and which experience has proved to be in every way agreeable. The temperature of the sleeping room, the coverlets of the couch, and all other accessories of a night's repose should be attended to with reasonable forethought; but as so much is always being written on this, the purely external side of hygienic science, we feel called upon to devote a preponderance of thought to those internal exercises which far outweigh in importance and influence all superficial aspects of sanitary law.

The Bible informs us that the prophets were usually called of God during sleep, and we can well understand what the ancient writers must

have meant to convey by this expression when we take careful note of our own highest experiences. The day is usually occupied with exacting duties, the fulfillment of which keeps the attention fixed on things without. Night brings respite from these engagements and thus allows freedom to the spirit to answer to a celestial call.

It must be remembered that the term "Angel of the Lord" is an elastic one and legitimately covers a great deal of territory. *Angel* only signifies messenger, thus any one or anything employed in ministration may be included in the collective noun *angels*. Whatever or whoever may have been the speaker and the voice which the Samuel type of child heard in the silence of the night, it is clearly something which is capable of endowing him with more than ordinary knowledge and enabling him to predict coming events with accuracy.

At this point in our discussion of dreams and visions we are surely confronted with one of the most perplexing of problems to the general mind. Foreordination seems clearly revealed in foresight, for it is argued that unless our future is mapped out for us it can not be foreseen; therefore if prevision be possible, predestination must be regarded as a truth. Such at first sight seems unanswerable, but on closer examination

we find a weak point in the chain of reasoning, and especially do we discover a false note in the prevailing idea of what foreordination means. In the realm of vision to which we may be intromitted during sleep, we may discern the operation of causes already set in motion which are working toward inevitable effects which, though certain, can not possibly be discerned in the outward region of effects which they have not yet visited.

The seer (one who sees into things, through them, and below their surface) is one who has more opportunity by far for calculating coming events on the mundane plane than the best reasoner could possibly enjoy were he confined to the realm of material observation. Suppose you are traveling through the fields and by means of clairvoyance you are capable of beholding buried grain so that you can actually see the sprouting wheat, barley, oats or corn beneath the surface of the soil: you are certainly in position to declare that certain varieties of harvest will make their appearance on plots of ground which you can indicate. In like manner if you are able to pierce the veil of outer sense and see what has already taken place in the subjective or causative world, you can play the part of prophet quite successfully without importing into your work any miraculous or

alleged supernatural claim. Even the word supernormal is unnecessary, for we are presumptuous in the extreme when we dare to affix limits to the normal and pronounce definitely upon what lies beyond its realm. Coming events cast their shadows on a lower or outer plane of action when they are actually traveling toward ultimation from a more interior plane where they have previously occurred; thus "coming" is not a misnomer.

Another highly important reflection is that though events like weather may often be predicted months or even years ahead there is no justification whatever for absolute fatalism on this account. The old Buddhistic proverb is a very wise one where it says: "Rain soaks through an ill-thatched roof, but through a well-thatched roof it can not penetrate." We may well decide that in a very real sense "whatever is to be, will be;" but the important question for us is—Are we prepared to meet what needs must come in such a spirit that its advent to us shall prove a blessing? Opportunities present themselves, but we must take advantage of them for it is ours to fulfill them, and if we fulfill them not we have lost them. Talents are bestowed as trusts, but upon our use, nonuse, or misuse of them depends our promotion to honor, or our discomfiture whenever a time of

reckoning arrives. Days of judgment are perennial; we can not say that any special period for judgment is appointed. "The day and the hour knoweth no man," but results are sure; and as all depends for us upon the nature of the seed we are continually sowing and the use we are making of our opportunities, it is worse than useless to talk of "unlucky stars," "adverse fate," or aught else that shifts responsibility for conduct from our own shoulders where it rightfully belongs, by placing it in our imagination entirely beyond our own control and completely outside the range of our conscious vision.

A charming, pathetic little story appeared in Godey's Magazine for May, 1898, titled "His Life's Failure," by Frederick H. Dewey, in which the probable judgment of heaven upon many human lives is beautifully portrayed. The man, who had seemingly failed, had in reality succeeded, because he had lived the best life possible in the circumstances in which he had been placed. The author of that brief touching romance may not have presented in that particular story all the elements necessary to spiritual success, but at least one of them is graphically portrayed.

The belief that greatness can only be achieved along certain narrow or conspicuous lines is a fatal error because it cripples many a life which

would otherwise be far brighter and more useful than it has yet proved to be, because it would be far more hopeful, and without hope it is impossible to make real progress. Horoscopes and other astrological inventions can be used or abused, and the same may be said of character-reading by head, face, or hand, as the case may be. There are certain things undoubtedly in store for us just as there were seven years of plenty and seven years of dearth ahead of Egypt in the time of the Joseph of the book of Genesis. Joseph no more than Pharaoh could prevent the seasons being as they were going to be, but the lower type of mind (Pharaoh's) could only dimly and allegorically foresee that future as presented to him in nightly vision, while the superior penetrativeness of the Joseph type could and did successfully read the astral hieroglyphic.

Daniel alone could interpret the writing at Belshazzar's feast which all the guests could see, and so it ever goes. Signs and omens are all about us and they are intended for our service, but the true oracles are only in the keeping of those who can correctly decipher the caligraphy of Nature. To be forewarned is to be forearmed. To know that storms are coming suggests to the men in charge of stations to hoist signals and prevents many a captain from making rash plunges into a tempestuous ocean with

whose waves a frail craft is in no condition to do battle.

Our best wisdom often consists in lying low; there are times for silence, as well as for speech; and for retirement as well as for public action. The wise are they who read and interpret signs aright, neither discarding the aid of prophecy nor so perverting belief in seership as to build up a system of blind fatalism, than which there can be nothing more disheartening or depressing. Practically everything depends upon being ready to meet a crisis when it comes; if we are prepared for emergencies our experiences are not terrible, though many around us prove utterly discomfited.

Fires break out, storms arise, earthquakes shake the ground; but to those who are fortified against calamities, what others call calamities are not such to them. Further is it true that boiler explosions, railway and steamboat collisions and many other so-called accidents are often entirely preventable. They are not foreordained, but only liable to occur; and were it not that warnings could be utilized they could not be given, for a bald prediction would not possess anything in the nature of a warning which must of necessity be precautionary.

As we grow less and less anxious about material affairs, we shall become increasingly

sagacious, even in the conduct of secular business, because insight goes with foresight; the ability to look below the surface of people as well as of things must prove of incalculable benefit in all commercial as well as other undertakings.

The intuitive faculty may or may not assert itself in a prescribed manner, but whoever quietly and diligently sets to work to allow this inherent faculty to develop (and it needs no forcing) will soon come to find that what has long been regarded as the exceptional endowment of a few is the real possession of the many.

V.

MENTAL SUGGESTION—THE HUMAN AURA—HOW WE MAY ATTRACT THE HIGHEST INFLUENCES FROM BOTH THE SEEN AND UNSEEN SIDES OF LIFE.

The title which heads this chapter is a somewhat formidable one, dealing as it does with some of the most perplexing and intricate phases of what is commonly known to-day as "psychic experience." In the four preceding essays in this volume we hope we have done something in the way of clearing the road for a definite statement of what is meant by Suggestion. As we define the nature of suggestion, it is in no way to be identified in thought with coercion, command, control, or any other word which stands for an idea incompatible with the fullest individual liberty or personal freedom, which is never to be confounded with *lawlessness* or *license*, both those terms involving disregard of the common requirements of the social order. There are practically no limits to the exercise of beneficial suggestion, though the area in which adverse suggestions can be made

to operate is distinctly limited. It becomes necessary at this point again to refer to what we understand to be the natural quality of human nature regardless of its plane of development, so as to present an intelligible base on which to erect the structural edifice of Suggestive Treatment. Our most earnest contention and most serious proposition is that we are all open to good suggestions, while only some of us are open to such as are of inimical varieties; this ground is taken safely as a necessary correlative of our perception of what Nature is in general and human nature in particular. Certain desires and tendencies are common to all living beings, and these all of us certainly share, but none of these are evil; on the contrary, each is good, but only in its rightful place and time. Extreme individualism is far less civilized or advanced than intelligent mutualism, but the rankest individualist professes no shade of ill-will to another; he only claims good for himself. Perversions of self-preservative and kindred instincts must never be confounded with the instincts themselves; the instincts are good, though the perversions are evil. There are no evil instincts *per se*, but we often encounter perverted instincts; these, by means of practically applied suggestive treatment, are all vincible.

We do not say that no disorder exists because we pronounce no disease or discord incurable. It is not the honest detection of error and our protest against its continuance that interferes with our success as moral reformers and mental healers, but only our frequent pessimistic attitude toward a victim of error which disqualifies us from helping a captive to release himself from unseen fetters.

Now that Suggestive Therapeutics is a popular phrase in medical circles, and Bernheim's valuable treatise bearing that caption is being carefully studied in America as well as in Europe, the time is certainly ripe for a sober common-sense discussion of the theme in which the "laity," as well as professional physicians, surgeons and dentists, have a sovereign right to take part. Sidney Flower, editor of the Journal of Medical Hypnotism, issued in Chicago, has taken decided exception to the narrow cliqueism of a fraction of the medical fraternity, as he very wisely urges that not only doctors and professional nurses, but all parents and teachers should have some thorough knowledge of suggestive methods,—not chiefly, perhaps, for vanquishing bodily ailments, but certainly to aid them in the highly necessary work of training the rising generation to live worthy of any high vocations to which they may be called. A right

knowledge and practice of suggestion in the nursery and in the schoolroom will go very far indeed toward banishing every vestige of barbarity which has so long hung like a nightmare over educational efforts, all of which have been greatly impaired by lack of knowing how to make learning a delight and the schoolroom and playground merely two harmonious dimensions of an educational centre. It is interesting and always profitable to observe how incessantly we express different ideas in closely similar language; that we do so proves that we have by no means lost lingual traces of a time when no such arbitrary distinctions between work and play were imagined as are now far too common. Playing upon musical instruments includes performing in a manner which calls into expression the fullest knowledge of technique, and embraces what in other words might be called extremely hard work. The harmonious play of our varied faculties, and many similar expressions, such as bringing latent forces or capabilities into play, shows that the original idea of play was inseparable from that of work, and *vice versa*. We need now to restore the original connection and identify the thought of doing good work with the fullest and freest enjoyment of all that pertains to our normal existence. Suggestion in the infant

schoolroom, nursery, or kindergarten must commence with the root idea of pleasantry and easy stimulating to action of a dormant, though really present and ready-to-become-active, power. A phrenological bust or chart is often very helpful because it embodies abstract ideas in concrete imagery so that every one can see what is meant by giving a mental treatment in a scientific manner. At the present moment certain faculties, or commodities of the brain as they are sometimes called, are very active in some persons but very inactive in others. The most effective suggestion can always be made by one in whom a certain quality is strongly in evidence to one in whom that quality is as yet only in a state of dormancy. It is, of course, much easier in a large percentage of cases successfully to suggest to another person than it is to help yourself; and that for the following among other easily comprehended reasons. Primarily, when you are in need of some special helpful suggestion, you are usually in a state of mental or moral darkness or depression, even when not suffering from any conscious physical disability. To treat yourself when you are in the deep shadows is no easy task, and you are really in no condition to do it. Your extremity is another's opportunity, just as at some future time another's need will constitute your similar

opportunity. We must stand ever ready to help and to be helped, and as it is no disgrace to render aid, it is no disgrace to receive assistance. This is a portion of the general subject which needs strong ethical treatment, because too many people are to be found who enjoy the dignified, self-important feeling which comes with rendering help to others, but are too proud to place themselves as they should on a footing of equality with others by taking as a life motto (than which none better can be selected), "I'll help you and you'll help me." It is exactly this sense of mutuality of which we stand sorely in need at present everywhere. Beggar and lord as pictured in the old song, "London Bridge," are still amongst us in feeling as well as in outward expression, and no matter how many ulterior steps may be taken to relieve actual poverty, so long as a domineering spirit prevails on the one hand and a beggarly servile temper on the other, would-be reformers will inveigh in vain against the piteous inequalities which to-day prevail, many of which are easily remedied and quite unnecessary.

Suggestions are often made quite unconsciously, and just as unconsciously are they taken up and acted upon.

The scientific investigation of the psychic realm now being undertaken is very praise-

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worthy and is productive of real good in many a community; but, useful though such investigation be, it must not for a moment be imagined, though suggestions can be given and taken at will and also rejected at pleasure, that the entire ground or even the major portion of territory covered by suggestion is traversed when we allude exclusively to that noble philosophic aspect of suggestive action which happily promises to inaugurate a new era in education and medicine alike.

Suggestions are made very powerfully upon little children and unborn babes quite without the knowledge or desire of either the one making or the one receiving the suggestion. So much is this the case that the whole story of heredity can be written from this standpoint and truthfully from no other. The Greek mothers, yea, and fathers also, in the palmiest days of Greek supremacy, knew much of this, and turned their knowledge to excellent account by treating the wives of their race with almost divine honors, as well as with tender affection and unfaltering esteem. The real *ego*, the essential entity or primal soul (sol), is not affected from the standpoint of what it truly is by heredity or any other environment; but, though this essentially divine centre of universal consciousness can not be intrinsically impaired or

altered, it would be contrary to all human experience to deny that the mind (*mens*)—from which we derive such words as mental and mentality—is influenced both by antenatal and postnatal impressions made upon it.

The primal nature, the pure, changeless, incorruptible essence of life, is untarnishable, but the intellectual and physical media through which entities are expressed are built up by suggestion from the moment of conception onward. The babe in the womb is more susceptible than even the infant at the breast; then on through all stages of adolescence susceptibility lessens on the involuntary side, till, with the approach of what we call maturity, voluntary susceptibility begins commandingly to assert itself. The strong-willed young man or woman scorns and repulses the thought of being compelled to do anything, no matter how good the thing proposed in itself may be; but exactly in proportion as compulsory obedience ends, voluntary submission asserts itself with matchless power. It is the budding maturity, the incipient manhood or womanhood in your children, which makes them what you call so headstrong and rebellious. Great is the error of supposing that what is called self-will or wilfulness is wrong, and ought to be mastered. Never should we attempt to repress or suppress

it. It needs training or directing, but never ought we to make war upon it or regard it as other than a necessary, indeed a highly important, element in our economy.

The right sort of suggestion is always an appeal to will, never from it. Will is that which gives us strength of character and the disposition to be, as Longfellow puts it, not "dumb driven cattle," but "heroes in the strife." What this strife is may be a little problematical, and as the word suggests battle and seems to justify the crude idea of a "sinful" nature to be overcome, we prefer to give it a purely alchemical or Rosicrucian interpretation. The lower must die; the lamb must be slain; we must celebrate our own passover and accomplish our exodus or journey out of a lower into a higher state of conscious life. As we are making the transit we find ourselves in a perplexed, unsettled condition because we are ignorant as yet of the true worth and meaning of the material at our disposal. The most awkward and uncomfortable periods in our career are those which we may well call "moving-times." We sit down in the lowest place at the banquet of life, and then we are called in due season to "come up higher." Though the call is to promotion, we are confronted with doubt and mystery; the untrodden future we shrink from, even though assured that

it is an advance upon its past. At such times or in such crises we need the help of those who have taken the step which we are about to take; a good midwife is required to cut the umbilical cord which binds us to the past and set us free to live a freer life than was aforetime possible.

All natural, orderly external processes correspond precisely to some interior state; therefore, the intelligent mental scientist is also a physical scientist, one who can appreciate both sides—the inside and outside—of a complex experience. There can be no legal divorce between the seen and the unseen, for the two are only different sides of the same thing.

All situations can be viewed psychically or inwardly, also physically or outwardly, and it needs to be taught that what is good on the one side is never bad on the other, and *vice versa.* Negative suggestions are often harmful even when well-intentioned, because they offend and confuse in places where affirmative statements to the same intentional effect would be kindly received and help to unravel a tangled and perplexing skein of trying experiences.

Suggestions to be truly valuable must be, not only affirmative in general, but also in specific character, though even the most general statements on the right side of things are by no means to be despised. Suggestions are of sev-

eral varieties, among which silent and oral suggestions play an almost equally important part. Sometimes the one and sometimes the other sort will prove the more effective. For instance, should you desire to help a friend at a distance who can not enjoy a personal interview with you, if you can but annihilate the sense of distance in your consciousness you can just as readily communicate with a person, telepathically, a thousand or more miles away, as with one who stands physically at your elbow. If, however, you can not get rid of the feeling of remoteness, you are probably not able to effect the needed thought-transfer. Some persons will receive suggestions from you immediately, even though they are total strangers to you, while others whom you number among your oldest and best friends may prove totally non-receptive.

There are several reasons for this seeming discrepancy, among which the following are frequent. According to the idea of Emerson—as stated in his essay on Circles—and of many other gifted seers, there are persons who belong to us and to whom we belong in a specially close degree or far more intimate manner than that in which we all belong to one another in the Grand Circle of Humanity. As in Ezekiel's vision wheels are found within wheels, so are there families within families and states within

states. One brother or sister certainly is nearer to you than another, and that on account of some subtle spiritual relationship, often difficult to define. As these relationships exist and prove themselves far beyond the limit of family connections, it often is discovered that two persons utterly unknown to each other except spiritually will succeed in communicating mentally in the most convincing manner, while the nearest of blood relations will be unable thus mentally to correspond.

Suggestions made to you by any one of these, your spiritual relatives, are apt to be very acceptable, because of the genial accompaniment you distinctly feel, even though you may be unable to define it or explain it. Another (and less remote from the ordinary) explanation of success in one case and not in the other in the *suggestive* field is that some people are *magnetically agreeable* to each other; again, in other instances, intellectually companionable in consequence of something distinctive in their personal condition or cast of thought. As we grow in the faculty of discrimination we outgrow all harsh repulsions; we never feel unkindly to people; therefore, in a very true sense we are repelled by none; but, though ill feeling becomes extinct, good feeling becomes more clearly defined, and we learn to find and keep our proper places in

society instead of blindly dropping in anywhere, and vainly imagining because we can all do something useful there is no need of symmetry.

Symmetry is that delightful blending, that veritably divine concord of excellencies which robs a noble life of all semblance to monotony and affords perfect scope for the fullest possible expression of every faculty with which we are severally and collectively endowed. So mysterious to many people appears the question of human aura, so mixed up has the subject been with the most fantastic varieties of occultism, that it needs much skill on the part of one who writes for the public at large to deal intelligently with this somewhat obscure mystery. We can not hope in brief space to do more than point toward an explanation of this mysterious reality, but if we approach its consideration entirely free from prejudice or preconception, we shall find much of the mystery quickly vanish as we employ well-known words in which to elucidate this problem. Effluvium, exhalation, and emanation are common words; *nimbus* and *aureola* are familiar to all art students and many others. The above five words—all of which are in general use—will suffice to introduce the reader into the very heart of the topic of our respective auras: what these auric emanations are, and how we can and do vary them, sometimes for

better, sometimes for worse, often quite unconsciously, but occasionally as a direct act of our volition.

The fragrance of a flower suggests the actual giving forth from a plant which has produced the flower of something inseparable from its peculiar nature; consequently one variety of vegetable can not possibly give forth the aroma peculiar to another. So powerful are the mental or psychic as well as physical effects produced by different varieties of plant life, that the use of herbs has always been extensive among those who have sought by outward means to induce clairvoyance, ecstasy, or some other phase of psychical activity.

The animal possesses a much more powerful aura than any plant, and so strongly do many people feel the influence of animal emanations—and so diversely are different people affected by them—that the presence of a large, powerful animal of any species may be delightfully agreeable to one person and most distressing to some one else within the radius of its exhalations.

When Oriental teachers tell us that the Adepts of the East can with impunity invade the jungle and suffer no harm, even though they make the close acquaintance of lions, tigers, and other ferocious animals, they are not romancing, because if there be just such people living on earth

as they call Adepts, these singularly developed men and women can certainly dominate all animal propensities external to themselves, seeing that they have first completely mastered the entire animal kingdom or economy within themselves. It is equally true that such highly developed men and women must be wonderful healers of the sick and reformers of the vicious, because from them must go forth a healing and elevating elixir—the natural and inevitable outcome of their interior condition.

Many of the finest painters have been clairvoyant to such an extent that they have seen the *nimbus* or *glory* with which they have encircled the head of a saint and which they have placed around the entire person of one whom they intend should represent a perfected humanity. The most curious mistake made by Angelo in his painting of Moses was the introduction of horns, which are grotesque, upon the forehead of the glorious leader of the host of Israel through the wilderness. This extraordinary and thoroughly inartistic disfigurement of an otherwise noble painting proves how strangely misled must these translators of the Pentateuch have been, from whose mistranslation Angelo drew material for a picture of Moses, who is said to have been in so radiant a condition after receiving the Law on Sinai that

the people begged him to veil his countenance when he addressed them, because they could not bear the dazzling light proceeding from it.

This ancient story is one that closely concerns the human aura, which becomes so intensely luminous, owing to states of great interior elevation, that some glimpses are caught of the literal meaning of the account of the transfiguration of Jesus when it is said that on Mount Tabor the whole person of the Master became so illumined that his three nearest disciples, Peter, James and John, fell, with their faces to the earth, unable to endure the brightness of his glorified presence.

The spiritual body, which is the real organic structure to which the physical shape simply corresponds, becomes so luminous when the divine soul fully possesses it that this true form, after which the physique is patterned, so transfigures its inferior facsimile as to render that for the nonce too bright for ordinary vision to endure. These transcendental stories of the great and pure minds which have specially illumined the world by their work and influence are no idle dreams of rhapsodic poets, but actual histories and still more glowing prophecies.

Our aura it is that protects us against the inroads of disease by rendering whoever generates it in abundant measure and of high quality

super-susceptible to all forms of germs or bacilli which can find entrance into unprotected bodies, but are effectually excluded from well-defended temples. How easy it is to illustrate the profoundest scientific verities by simple allusions to everyday occurrences on the most external planes of action, if we do but resolutely set to work to trace the obvious correspondence between the seen and unseen or the inner and outer aspects of existence! Negative, unprotected persons who have simply failed to develop any powerful or characteristic auric belt around them, are in a chronic condition resembling that of unscreened windows in summer time, through which all kinds of insects can enter the house.

When you suggest to a housekeeper to employ wire blinds or mosquito netting, you are not telling her that there is something in her dwelling which attracts flies, gnats, or other insects; you merely advise her to put up a barrier over which they can not pass. The above commonplace illustration has proved helpful to hundreds of students who have been all "at sea" and grievously perplexed by trying to find what special sinful or erroneous thoughts they have been encouraging to invite the distressing disorders which afflict them.

Rays of practical comfort and help shine on their darkened pathway immediately you make

to them, in all kindness, the helpful and not unpleasant or fault-finding suggestion that, though they may not have been doing any particular things which they ought not to have done, they have been ignorantly omitting to do some simple necessary things which they ought to have done and can begin to do directly.

So much for that branch of the inquiry, from which we now turn to the positive effects of encouraging right or righteous thoughts, all of which have a drawing power peculiarly their own. There are three things we need to remember: First, all thoughts attract their own kind, and in proportion to the intensity of a thought is its attractive force. Second, it is impossible to think of nothing; therefore, it is indispensable to our highest welfare to cultivate that excellent state of mind recommended by the apostle Paul and strongly insisted upon by Gladstone when addressing young men who applied to him for counsel, "*Whatsoever things are excellent, think on these things.*" Third, the unseen universe incloses the visible, for it is a case of the larger including the smaller; consequently we need not concern ourselves about the *how*, though the *why* of our attracting certain definite sorts of influence is a matter of paramount importance.

When the three foregoing propositions are

mastered to something like an adequate degree, the mystery of "mediumship" and much else that is to-day cloudy will have grown transparent. Always let us suggest the highest to ourselves and others, and the results can not be other than progressively beneficial in every case in which suggestion is employed in any appropriate manner to the case in hand.

VI.

THE ATTRACTIVE POWER OF THOUGHT—HOW WE MAY USE IT MOST EFFECTIVELY—THE INFLUENCE OF THE MIND IN MOULDING THE EVERYDAY CONDITIONS OF LIFE.

There are two texts or mottoes which suggest themselves immediately upon writing the headlines for this meditation. The first of them is the beautiful Biblical words, "As he thinketh in his heart so is he." The other is the fine sentence from Shakespeare, "There's nothing either good or bad, but thinking makes it so." The Bible words are the plainest, the most readily understood, because they carry us at once into the very heart of the subject, and we all know that by *heart* is not simply meant one of the most vital organs of the body, but the centre of all our affections, which are the roots whence proceed all expressions in speech and conduct.

What do we mean by mind? In the highest of all senses in which this great word is em-

ployed we are led to exclaim: *There is but one Mind, the Infinite;* but in all lesser and commonly-accepted uses of the term we must agree with the proverbialist who says, "Many men, many minds." In the latter, which is the lower, rather than in the former, which is the transcendent meaning of the word, we will now discuss the operations of mind considered as a magnet possessing power to draw unto itself whatever is in affinity with its condition.

The quotation from Shakespeare, like many another profound statement, is easily liable to misinterpretation; so much so that it would be by no means difficult to fabricate upon its letter, used as a foundation, a system of immoral teaching diametrically opposed to Shakespearian and all other reasonable systems of ethics. It is quite within the province of the unthinking to declare that such a sentence as the one quoted denies that there is any real distinction between vice and virtue; for, according to the theory apparently set forth in the quotation, things or forms of conduct are only good or bad provided we choose so to regard them. Such a doctrine is, of course, pernicious and mischievous in the extreme, and we do not believe that it is seriously entertained, or ever can be honestly held by any sane or sober thinker. A very much higher meaning suggests itself to the stu-

dent of this seemingly enigmatical passage, "There's nothing either good or bad, but thinking makes it so," viz., that whatever is good (harmonious) or bad (discordant) in the realm of things is clearly a result of the rightful or wrongful thought of the fashioner or manufacturer of the thing made. We are makers of things, though we are not creators of primal elements. All the elements are good whether we reckon only the four or five acknowledged by the ancients, or the nearly seventy known to the modern chemist. As oxygen, hydrogen, carbon, and nitrogen enter into all living organisms, and we can detect the presence of these four and of some other elements in every living organism—though in differing proportions in differing instances—we take it for granted that the elements themselves are altogether good, and, on the basis of this assumption (if such it be), we proceed to explain logically and rationally the presence of temporary discord or evil during the chaotic stages of a planet's growth while surely wending its way to ultimate cosmic harmony.

When we speak of the contrasting terms, health and sickness, we find them equivalent to order and disorder. Happiness is orderly, while unhappiness is both cause and result of disorder. The relation between causes and their effects

necessitates the phenomena of existence as we behold it, and though all causes are primarily mental, or at least pertaining to the unseen side of nature, there is so much of reflection or reflex action (literally, flowing back) in all that we perceive sensuously, that it is next to impossible clearly to determine at all times exactly where original cause melts into effect, and where effect, acting as secondary cause, produces in its turn similar consequences inevitably true to its own nature. Our thinking has no power, it is true, to add to or take from the number or vary the nature of the primal elements, be they few or many; but, though we confront the inflexible, and face the inevitable, directly we come to deal with originals or primates, these are all under our control to manipulate, arrange, combine and classify exactly as we please directly we have grown wise enough to understand and apply the law whereby they will serve us at our pleasure. Let no one fear that the thought of God or divine omnipotence and sovereignty can ever be affected by a rational comprehension and intelligent application of the rules of exact science, no matter whether you call your aspect of science spiritual or physical. Science is only knowledge; knowledge systematized and applied in use is scientific knowledge—a common but somewhat tautological expression.

God reigns in changeless order, in immutable law; and no professed atheist even professes to believe that the order of the universe can ever be made to vary by the decree of man. We are living in curious times. Modern thought is singularly inconsistent, and it can not be otherwise so long as we continue in a period of transition, which is always more or less (in seeming at least) an interregnum. In these remarkable days of ever-multiplying inventions we are learning daily more and more through practical experience of the power of human genius to compel the forces and elements of Nature to obey the human will, and this knowledge is sometimes apt at first to puff us up with foolish self-conceit and cause us to imagine that we can safely indulge in lawlessness, because, forsooth, there is no law outside our own capricious will. The presence of this tendency toward irrational license is to-day's special menace; it is the danger *par excellence* against which we need to be especially on guard, but so utterly unscientific is this dangerous mental attitude that we need entertain no shade of fear on the score of its eventual triumph; for science counsels obedience to law and submission to order at every turn. The question, however, will not be dismissed. What is law and what is its sanction? If, by law, is meant some king-made or priest-

made statute, some petty ecclesiastical or civil mandate originating in tyranny, and therefore essentially hostile to human freedom, we are ready for anarchy; on the other hand, if by the law that we must obey is signified nothing less than the eternal order of the universe revealed in the changeless constitution of nature, wisdom in the persons of all her children counsels us to acquaint ourselves with God and become at peace. "The fear of the Lord is the beginning of wisdom," is an old proverb, the sound of which grates unpleasantly to-day on some "emancipated" ears; and there are those who even dare to pronounce the fear of God the commencement of folly. Such quibblers quibble over a translation rather than over a root idea; their criticism is by no means profound, for when another rendering of the same passage is given, viz.: "Respect for righteousness is the beginning of wisdom," all who wish to be moral among them cease to demur.

Fear is an ugly word in one of the conventional senses in which it is most commonly employed; therefore, we are told by experience as well as by precept that it is tormenting, and perfect love coming in casts it out forever.

Reverence for order is the first great step toward the scientific life; and the truly scientific life melts into the spiritual or regenerate, which

is the deeper and higher life, by an easy method of transition.

We study chemistry and acquaint ourselves with chemical formulæ; we address ourselves to electrical studies and experiment with that most volatile and subtle of all ascertained agents in the objective universe, and we grow into a deeply reverent and intelligent appreciation of the sovereignty of order. Divine purpose or method stands plainly revealed to all who are willing to see—disclosed beyond peradventure in the supremacy of a law which all may discover and obey but none can break no matter how hard they try, and which none can resist with impunity.

This fixed order is the stone rejected by foolish builders whose carefully reared structures quickly crumble into dust, but accepted by all wise artificers who plan their edifices in strict accordance with the ascertained law of construction by which the universe is built.

The Law of Attraction is no substitute for the idea of God, but is, when rightly viewed, neither more nor less than an intelligent acknowledgment of the working of immutable sequence. The time has come for a much demanded solution of theologic phrases in scientific terms, and among the most needed interpretations is a reasonable explanation of that nightmare of

theology, the dogma of endless punishment as the necessary corollary of equally endless reward. Universalists and other religionists of a liberal school have had much difficulty in popular esteem in their endeavor to explain how happiness can be everlasting and misery less than everlasting when the same Greek adjective, *aionion*, is applied to both. Of course, you can translate *aionion* as agelong or long-enduring, instead of eternal or everlasting, without doing violence to etymology, but such a translation only shifts, it does not obviate the difficulty. The scientific solution is thoroughly consistent and in no way destroys the "larger hope" or denies the ultimate salvation of every human being, though it refuses to beg the question at any point or to make eternal issues hang on the translation of an adjective.

Consequence is *changeless.* In that sentence we have the *nexus*—the meeting-place between Oriental and Occidental philosophy. The Buddhist doctrine of *Karma* and the Christian doctrine of forgiveness meet here and find that they are by no means irreconcilable or hard to reconcile. The same cause invariably produces the same effect, says the Buddhist. "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all iniquity," quotes the Christian. How can both the fore-

going statements be true? The law of attraction, when clearly comprehended as to its universal workings, supplies the answer. The relation between cause and effect is irrefragable; there can be no divorce between mental acts and the results thereof. But it does not follow from the foregoing that any one will perpetually persist in error and therefore everlastingly continue to reap its fruitage. Our past is in one sense irrevocable, but in no other sense than that it is of course impossible to bring back past time. To say that we can not undo past work or make reparation for the faults or mistakes of the past is absurdly contrary to all experience; for such a statement would be equivalent to saying that we can not pick out false stitches in our needlework or erase blots in our copy-books. It is well indeed to declare that he who sins must suffer, but the suffering is an effect of the sin beneficently intended to erase the error—not perpetually to punish the one who has done foolishly. When St. George Mivart stirred up a great deal of controversy by teaching the somewhat unusual, though by no means entirely novel, doctrine that souls could be happy in hell, he laid himself open to attack from many quarters, for though the thought of happiness in hell is not so dreadful as the belief in endless misery, it is clearly a misconception which must

be swept away by the rising tide of intelligence. The connection between cause and consequence, no matter how dark it may appear, is purely beneficent; and those ill-informed "agnostics," who persist in declaring that there is evil in the very constitution of the universe which can never be eliminated, are simply indorsers of the errors of a mistaken theology unlighted with any rays of hope and comfort (for at least a portion of mankind) that every system of religion (even the darkest) assuredly supplies.

There seems an invincible ignorance in many quarters concerning the nature of *being*, as distinct from *existence;* and we verily believe if this one egregious blunder can be removed, daylight will break where now Cimmerian darkness reigns. It seems as though every child might early begin to learn this vital distinction; for it is a distinction we need to make in every cooking-school, as well as in every chemical laboratory, and, indeed, there is no kind of trade to which any boy or girl may be apprenticed where this lesson does not have to be learned very early in the apprentice's career. In medical circles the term *disorder* applied universally to diseases of all varieties furnishes the key to the entire situation; for what does disorder mean but confusion or derangement, applying

as it does not to the intrinsic character of any element, but only to the present inharmonious combination of elements, occasioning distress as an inevitable consequence. So long as we think erroneously or disobediently we are sure to take the consequences of such inharmonious thinking quite regardless of the place where we may be residing. Though it is not necessary to deny locality to spiritual spheres in one sense, it is highly important to press home the thought continually that happiness and unhappiness are never primarily due to locality, though it is not unreasonable to urge that in congenial surroundings with friendly associates we stand a better chance of enjoying life anywhere, than though our environment was not to our taste and the people about us not in sympathy with our aspirations. The demonstrated proofs of telepathy everywhere rapidly accumulating go far to obviate many an old time difficulty by introducing to our notice palpable experiences which distinctly prove that we are capable of communicating very fully with our truly congenial spiritual associates, no matter where we or they may be at the time of communicating. This *feeling at a distance*, as telepathy means, practically annihilates distances and thus does away with the necessity of resorting to strange and weird theories advanced by some schools

of occultists concerning traveling in "astral bodies" and much else that strikes the average hearer as uncanny even though it may not be untrue.

The law of attraction, as it is found operating in the case of demonstrated telepathy and mental healing accomplished through absent treatment as well as in many other ways, clearly proves that it is quite possible to send out one's thought-force and enter into intelligent communion with distant persons and places without taking a literal journey in any sense of the word. People are often prone to attribute psychic phenomena to the functioning of a sixth sense; and though not prepared to deny the existence of such a sense or even of a seventh in addition to it, we think it advisable to make the endeavor to account for phenomena on the basis of more generally comprehended allusions whenever practicable before resorting to remoter bases for explanation.

Unless the five senses are clearly proved incapable of accounting for telepathic and kindred phenomena we need not have recourse in argument to a hypothetical sixth sense. Let us see how far we can illustrate this subject on the basis of the five senses without entrenching upon what is to many people the decidedly uncertain territory of a sixth sense.

Clairvoyance and clairaudience are two French words which by this time have become quite as acceptably English as the vast array of Latin terms which are on all our tongues continually, and which no one refuses to accept as ordinary English words. These two words literally mean *clear vision* (clairvoyance) and *clear hearing* (clairaudience). A clear seer or a clear hearer is all, then, that we mean when we use the epithets clairvoyant and clairaudient intelligently. The employment of the detestable word *abnormal* in connection with enlarged perception in any direction has invested a beautiful and thoroughly rational subject with an air of uncanny mystery highly repulsive to healthy unromantic persons though weirdly fascinating to many of neurotic tendency. The more recent substitution of the adjective *supernormal* has proved a decided gain, as it does not convey anything unhealthy or undesirable; at the same time it implies an undue restriction of the normal, a word properly signifying healthy. And it is not true, because certain psychic tendencies have manifested themselves in an aberrant manner in connection with catalepsy and other nervous diseases, that the psychic functions are properly other than truly natural—as natural indeed as any of the ordinary physical functions which, though equally wonderful, do not call

forth amazement simply because of their universal presence among us.

To be self-centred is to be strong; to scatter one's forces is an infallible sign of weakness. The stronger our sense of sight or hearing becomes, and the more quietly attentive observers and listeners we come to be, the further we can see and the further we can hear. Distance becomes more and more annihilated, till at length we astonish our less enlightened neighbors by describing to them objects and sounds which, with their more limited perceptions, they can know nothing about. But furnish your friends with some mechanical device or scientific appendage as an aid to vision or as a transmitter of sound, and though you have not appealed to any new sense, but confined yourself strictly to dealing with the ordinary senses of sight and hearing, you have proved that even by artificial means the ability to hear and see afar off can be thus artificially developed. Directly we remove the unnatural or supernatural element from the discussion, we perceive how thoroughly rational it is that, as we cultivate the much-to-be desired habit of mental concentration, we shall soon find ourselves in actual everyday possession of abilities which aforetime we looked upon as either nonexistent or else entirely removed from the proper field of normal activity.

Have you ever watched a cat or a dog listening intently or exercising the sense of smell in some high degree? If so you can not fail to have been struck with the perfect attitude of entire concentratedness displayed by the animal in question. Our opinion concerning ancient forms of nature-worship is that the Egyptians and other ancient peoples venerated certain animals, including the dog and the cat, on account of the display of remarkable ability by these animals in directions where they themselves lacked any such measure of unfoldment; and as worship can not exist without concentration of thought or riveting of mental gaze upon a venerated object or idea, there was a very practical side to ancient forms of so-called idolatry, altogether too much overlooked by those zealous missionaries and their followers, who, in their determination to destroy idolatrous abuses, lack intellectual acumen, and fail to peer below the surface of a degraded cult to discover its primal excellencies. To understand a system and acknowledge that there is some good in it does not necessitate "going over" to it and becoming its partisan champion. Quite the reverse must be the outcome of a fearless, impartial examination of the various systems of ancient thought and practice now being opened to our modern vision; we shall see so much of good and so

much of error in every restricted system that our examination of systems one by one will land us in a broad field of universal philosophy, where we can appreciate, admire and utilize whatever is really worthy in every system without committing ourselves in any way to the specific advocacy of any contracted cult.

To the average person, even yet, some concrete image seems a necessity. Some picture or statue, or else some book or well selected text or motto, is a great help to those who are traversing any portion of the wide domain covered by the eclectic phrase, Suggestive Therapeutics. Mental Scientists and others are rapidly coming to see that no single method can reasonably be adopted and adhered to in all cases. The human mind is reached through the corporeal senses, and also independently of them, unless they are so far more extensive than we have been led to believe that telepathy, thought transference, mind reading, absent healing, etc., etc., are all to be accounted for on the basis of an appeal to these senses in some superior or interior manner—a conclusion which, if reached at all, can scarcely land us very far away from Swedenborg's doctrine of a spiritual body, to which the physical structure exactly corresponds, part to part and function to function. Swedenborg's career, viewed in the light of the

latest psychical revelations, takes on additional interest and removes the view-point to somewhat higher ground than that occupied by Emerson in one portion of his essay on that truly representative man. It can never be forgotten that Swedenborg was one of Europe's greatest scientific men, and that, many years before he claimed any special illumination, he elaborated his famous theory of correspondences which was afterwards used as an exact means for expressing all that he had to teach concerning the spiritual universe.

The clairvoyance of Swedenborg is a matter of indisputable history, and it is a very noteworthy fact that extreme psychical perceptiveness co-existed in his case with unfaltering devotion to the pursuit of the natural sciences and a rigid adhesion to the scientific method of experimental research and precise employment of language in all his writings.

Though the very elaborate and amazingly definite descriptions of the world of spirits, given to the public through the course of the voluminous writings of Scandinavia's greatest sage and seer, may provoke incredulity, or at least excite great questioning on the part of a multitude who can not seem to believe that we can any of us know much of the "vague hereafter," there is so much food for thought in the general

plan of the teaching, which bears directly on our immediate topic at this time, that we know not how to enforce our own teaching or suggest our own conclusions—fortified as they are by considerable experience and corroborated by widely extended testimony—better than by taking Swedenborg's philosophy as to its general outline as a basis on which to erect a structure of consecutive and easily assimilated doctrine on the subject of the working of the law of attraction in everyday affairs.

A sudden leap from the universal to the particular is never a reckless jump; it is a warranted philosophical transition, agreeing in all particulars with the discoveries and logical inferences of the most exact sciences. There can be no break in the continuity of logical reasoning; it therefore does not matter whether you are engaged in estimating the colossal or the minute, you are subject to the same order of procedure in all instances. The analytical chemist can so deal with a drop of liquid or a grain of substance as to reach a completely satisfactory conclusion regarding an immense mass of the same liquid or solid which in its entire bulk it would be quite impossible for him to handle; so is it when we come to deal with a moment of time, a point in space, or a separated individual, selected from the enormous mass of human

beings which we can not possibly deal with in totality. Whenever we deal with a unit we are dealing with an efficient sample and are getting ready to soar into the as-yet-unknown, after having dealt with the already-known, which was once for us the unknown. There are two varieties of agnosticism and it is necessary to discriminate thoughtfully between them, as the one variety deserves profound respect while the other deserves to be treated with derision. The adjective *agnostic* is simply *ignorant*, and agnosticism has been called "the philosophy of ignorance" by some of its supporters; not as a term of reproach, but as a confession of modesty when employed by deep thinkers and earnest students of universal order who feel overwhelmed with the immensity of the seemingly unfathomable universe.

Tennyson at one time broke forth in the plaintive words: "Alas, we know not anything;" a very extreme statement, you may say, and not by any means one that England's gifted laureate adhered to throughout his beautiful "In Memoriam," but nevertheless an expression not to be looked upon as a confession of total ignorance, but as the exasperated cry of a seeking intellect which felt itself baffled at every turn when struggling to pierce the veil which often most effectually conceals the realm of life im-

mortal from the tear-blinded eyes of those who are suffering from a keen sense of utter earthly bereavement. Tennyson, however, says: "We trust that somehow good will be the final goal of all," and then note his synthetic philosophy:

> "That nothing walks with aimless feet,
> That not a worm is cloven in vain,
> Or but subserves another's gain
> When God has made the pile complete."

There is often deep faith in the soul while there is distressing doubt in the intellect, and that soul which only *feels* knows all the while what the intellect which does not yet know is yearning to know and will surely come to know. We ought to be very respectful to honest doubters, though the preaching of denial as a cult is simply contemptible. No worse rubbish is ever printed than much of the literature of professed agnosticism, because, untrue to its name, it does not admit the plea of invincible ignorance, but boldly asserts that things are "not so" after having started out with the positive declaration that we can not in our present state know whether there is or is not a spiritual universe. The scientific method to which we should all rigidly adhere, even in the consideration of religious problems, is a most hopeful and encouraging method, as it holds out the blissful expectation of constantly increasing knowledge and treats every human experience

as worthy of intelligent attention. It is only the experimental method that is either fair or safe, and we undertake to apply it rigorously to the conundrums of theology as well as to the commonplace matters of culinary art. Take, for instance, a single beatitude, precept or commandment of the moral law and watch its operations. Deliberately trace the progress of events along the line of obedience to the higher counsels of perfection and see how the case stands in everyday life, and you will soon have an excellent reason for all the faith there is in you. Have you read Müller's "Life of Trust?" If not, procure a copy and study it.

That singular man, who has for so many years operated orphanages at Bristol, in England, on the principle of trust in a never-failing supply, is not known as the advocate of any special religious or other views which would not receive the sanction of a large percentage of reputed Evangelical Christians, but he everywhere has put doctrine into practice and translated theories into conduct, thereby transforming infidel belief into living, working faith. There is no greater absurdity than that of confounding dry intellectual acceptance of dogma with vital working faith as operative in the success of spiritual machinery set going and kept in constant repair and thorough working order. We

have heard people say they believed in prayer, but they rarely, if ever, prayed; and they also believed in the supreme good of honesty, but in their business transactions they misrepresented goods to their customers. Such beliefs are an insult alike to intelligence and to conviction, for they stultify the moral sense at the same time they becloud the intellect. People may well say that trees are rightly judged by the fruit they bear, and in order to assist trees to bear much and good fruit it is necessary that they be well planted, watered, and tended. If we gather the fruits in due season we do not impoverish the trees, but rather encourage them to bear even more abundant crops the following summer; because everything is submissive to the law of use and exists for some distinctive end of service.

Let us encourage the growth of the trees in our mental orchards continually by making the most of what little fruit-bearing disposition they have already shown, never forgetting that it is only by making the most of what is already ours that we are on the road to an increase in our possessions.

Thought is the formative, organizing force, whose magnetic potency is incessantly attracting to a nucleic centre whatever affinitizes with what is already present at that centre. The old saying from the epistle of James, "A double-

minded man is unstable in all his ways," applies to a great many people who are not hypocrites. Whenever we are seeking to throw all the light which can possibly be thrown on causes of success or failure, it is highly necessary that we should deal in a calm, philosophical manner with states which often confront us as pertaining to ourselves and others, which, though they are by no means "sinful" in the higher meaning of that expression, are decidedly erroneous in the lower meaning of the term.

To expect disaster is to court it, though it is certainly not to wish for it; so is it a means of attracting vice to think about it and brood over it. Unconsciously and unwittingly, therefore, many of the very people who are seeking to dethrone iniquity are enthroning it, because of their habit of constantly dwelling upon its direful prevalence and supposed increasing vigor.

Gladstone could give no wiser counsel to the young men who applied to him as to a venerated father for counsel, than the superb advice offered 1,800 years ago by Paul the apostle in those memorable words which need to be engraven on every mind and should be emblazoned on the wall of every nursery, school, and hospital: "Whatsoever things are excellent and of good repute, think on these things." People who never apply themselves diligently to the

task of testing methods approved by the wisest in all ages may think themselves learned when they are lamentably ignorant; and in the pride of an uncultured intellect they may thoughtlessly declare that they do not believe in the efficacy of measures they have never proved; but the truly truth-seeking are ever inclined to apply themselves earnestly to the work of demonstrating the reality of the stupendous claim made by even the most extravagant of occultists that by constantly meditating on any subject, and confidently expecting a predetermined outcome, we secure the results we desire.

All magicians have attributed their success to conformity with this principle, and as magic ranges all the way from the purest of the whitest to the foulest of the blackest variety, no matter whether the wonder-worker be a reverent worshiper of the Spiritual Deity, who is love and wisdom, or a corrupt Satanist who invokes the shades infernal, he places reliance upon the object of his affection and doubts not the efficacy of his prayers to unite himself with the realm of power.

The scientific aspects of prayer are those which the future will have to deal with rather than the simply religious ones, because while the fervent prayer of the religious devotee is often abundantly answered, it is less than sat-

isfying to be told that Heaven arbitrarily responds to one petition and passes another by unheeded. We must humanize and rationalize our conceptions of divine methods. The Supreme Being acts through undeviating order, and *it is therefore according to our word and to our faith that things are unto us.*

So say the Evangelists Jesus taught. It seems at first a derogation from the power and dignity of the great healer to attribute the healing of the patients who came to him for succor to their own word and faith, but why should we hesitate to accept the explanation which he is said clearly to have given? Faith is aroused by spiritual appeals; correct words are spoken by patients for themselves as a result of work successfully done by healers on their behalf, but the final act must always be performed by the individual who is to reap the benefit. It is quite rational and highly salutary to think of ourselves as living perpetually in the midst of innumerable spheres or circles of organized intelligences which include the "living" and the "departed" equally. In union there is always strength; in disunion, weakness. To go about in a trembling, halting manner with uncertain mental gait is to reap physically the precarious results of mental unsteadiness, while determinedly to take a mental attitude and hold to

it through "thick and thin" is to emphasize the importance of spiritual adhesiveness which weathers storms and comes off victorious in situations where a less resolute position would necessitate disaster. If an animal knows you are in earnest and "mean business," it will obey you, whereas if you are mentally unsteady the animal feels that you are so, and as you lack the power to enforce respect and compel obedience, you find yourself at the mercy of the whims of a capricious quadruped. Circumstances have to be handled as one should handle horses. Do not seek brutally to coerce, but strongly and lovingly to attract. Brute force is not strength, nor does physical might constitute right. There is a higher energy, impalpable and invisible but intensely real, and that it is which renders it within our power to tap the fountains of spiritual supply and compel fate to bend before us. A good rule for daily conduct is: Never allow yourself to get enraged or discouraged when things are not going to your pleasure. Anger and discouragement are alike signs of weakness. They who would conquer must never lose hope or temper. Our environments are adversaries which we must conquer, but which having subdued become our valued allies and effective auxiliaries. *To always anticipate the ideal and consciously work toward*

it, by doing whatever comes our way to be done as a means to the desired end, is to have started right and to be fairly on the way to eventual triumph over present limitations so complete that the very contemplation of such heights seems "too good to be true," to all save the few prophetic souls in any race who are the advance guard of Humanity.

VII.

THE DESTRUCTIVE INFLUENCE OF FEAR AND WORRY—THE BODY-BUILDING, SUCCESS-COMPELLING INFLUENCE OF FAITH AND COURAGE.

So much has been spoken and written of late in the interest of that excellent enterprise, the "Don't Worry Movement," originated by Theodore Seward, of New York, with the hearty co-operation of many friends, that the deterrent influence of fear on human welfare has been discussed afresh, and we are glad to say is now being approached in a far more intelligent manner than formerly. There are various senses in which the word *fear* has been used and may still continue to be used, and it is certainly not against the idea of fear in its highest meaning, which is respect or reverence, that we intend to utter any protest. The common acceptance of the word to-day is not synchronous with its obvious intention in the Book of Proverbs, but it is popularly used precisely as it is employed in the first of the epistles of St. John, in those familiar words, the truth of which we can all

indorse, "fear hath torment," and "perfect love casteth out fear." Fear and doubt are inseparable. If we feel that anything is left to blind chance, that chaos rules supreme, or that a malignant fate may be in charge of our destinies, we can not do other than give place to serious misgivings as to the outcome of any undertaking, no matter how laudable the projected enterprise may be. On the other hand, if we accept the consoling optimism suggested in the well-known words attributed to Shakespeare, "There's a divinity that shapes our ends, rough hew them as we will," we have found a basis for a satisfying, restful philosophy, amply sufficient for any emergency which may arise. It is useless to counsel fearlessness without offering some substantial base on which to build courage. Edifices which repose on sand may be ever so fair to look upon, ever so graceful and ingenious in design, but because they lack a solid base they can not endure the tempest. So it is with systems of thought which are often beautiful, but practically baseless fabrications; they rest on no solid perception of essential verity, but are tastefully reared on a summer's day to attract the beauty-loving spectator. Charming but untrustworthy must be every philosophy that bases its optimistic conclusion on an unsubstantial premise.

When Tolstoi wrote that much discussed book of his, "The Kreutzer Sonata," he narrated a good many plain facts and pressed home a good many practical truths, among which was the incontestable declaration that parents who love their children very dearly may find these darling objects of their tenderest affection sources of much more sorrow than joy to them on account of the entirely physical nature of the love they bear them. Apprehension of impending danger is the bitterest drop in the bitter cup which fear mingles when the dreaded intangible something menaces those upon whom our dearest hopes are set; and how can there be materialistic redemption from this fear when we see all around us abundant evidences of the uncertainty of material things? Endeavor to cultivate trust as we may, trust can not successfully repose on an insecure foundation. For this reason, if for no other, the safe counsel of the gospel is everlastingly true, "Set not your affections upon the things of earth." This does not mean that we are to kill out all natural desires and seek to attain a rigidly ascetic mental attitude devoid of all human affection. Quite the reverse is the effect produced in us when we succeed in transferring our love from the perishable to the imperishable side of the object of our affection.

There are two sides to every one of us, and mutual affection can surely exist and be well sustained on the higher, which is the abiding, instead of the lower, which is the evanescent, side. When we love attributes of character rather than exterior personalities, we feel instinctively immortal, for such love proceeds from an immortal centre and is directed to an immortal object. Let no one be carried away with the totally erroneous impression, honestly entertained by some, that if we do not centre our thoughts and affection upon our physical bodies and upon material possessions, we shall have to go weak and poverty-stricken. Experience proves the fallacy of so false a position in the persons of multitudes who resemble the women in the Gospels who had spent all their worldly substance in the vain hope of gaining health and had yet remained feeble, suffering, and constantly growing worse and weaker—in one case for twelve years and in another for thirty-eight years in succession. It has often been noticed that when a person supposed to be dying has made his will and peacefully resigned himself to the change which he and his friends regarded as inevitable, the cessation of fear, worry and anxiety left the body free to get well at the very moment when distress concerning its impending destruction had subsided.

It is not infrequently the case that when a priest has administered the sacrament of extreme unction, which is only given to those who are thought to be very near death, the sufferer recovers through the consoling effect of the sacrament, which is intended to allay fear and produce a state of spiritual tranquillity.

The physical body will get well, in many instances, as of its own accord, if it be only permitted to do so; the vital question as concerns the welfare of the fleshly tabernacle not being what to do to prevent dissolution, but how to stop consuming fear and restless anxiety so as to give whatever we vaguely call *Nature* an unfettered opportunity to act. Medicaments are unnecessary and often harmful in cases of profound exhaustion; it is not stimulation, but repose, which affords freedom for the healing energy in Nature to operate. For this reason, if for no other, a large number of so-called mental treatments are highly successful, which in one sense of the term are actually no treatments at all, but simply absence of treatment or relief from it. So far as abstinence from worry is concerned that is only the negative side of the great hygienic question with which we are all incessantly confronted. It is a negative good to drop care and let go of anxiety, and when we do so we "give Nature a chance," but there are far

higher aspects of sanitary science than these which need most serious attention. Bodies can scarcely be said to build themselves; they are buildings in constant course of erection and alteration, for they are never exactly alike two days or even two hours together. So rapid are the transformations of the human physique that physiologists of renown are now declaring that in three months, or even six weeks, the most radical changes are or can be effected in the system. The old theory that it takes seven years to remodel the entire frame, must, if true at all, refer to the osseous structure, which, of course, includes the hardest and most slowly changing bones. The flesh certainly changes with amazing rapidity, and the vital organs are the quickest of all to respond to mental emotions of every sort.

Fear deteriorates everything; it impoverishes the blood, breaks down tissue, destroys nerve cells, lessens resisting power wherewith the insidious attacks of disease can be repelled, and in every way wrecks the organism.

Fear and worry are diseases and must be treated as such; it is useless harshly to condemn those who suffer from these infirmities, and equally foolish is it supinely to declare that people who have inherited such tendencies are much to be pitied, but they can not be cured.

It is often difficult to rid yourself unaided of any bad habit to which you may have become a slave; there are, therefore, many cases in which the good offices of another are of priceless value, and the entire plan of suggestive treatment is based upon an understanding of the good of reciprocity and an intelligent perception of how to apply in the spirit of true co-operation the wise words of an apostle, "Ye that are strong should bear (remove) the burdens of the weak." It would be absurd to insist that strong people ought to become weak through taking upon themselves the infirmities of their frailer neighbors, but as *bear* means often to remove or carry away, we can readily see how weaknesses can be removed or borne away through the efficient agency of strength radiated from the stronger to the weaker.

When the public mind is fully delivered from that horrible nightmare—belief in something it is pleased to call malignant hypnotism—the path of the suggestive therapeutist will be much plainer than it yet is, and happily that miserable scarecrow is growing rapidly less formidable.

Creators or engenderers of fear in others can never successfully pose as healers or emancipators of the afflicted, for they are themselves suffering under the very delusion which is tormenting the victims they are seeking to release.

Christian Scientists have often been heard to speak of "malicious mesmerism" and its direful consequences when the cases referred to that awful mystery of imagined evil were simply instances of some petty phase of hysteria which by rational mental treatment could have been very quickly relieved, and with a little sound teaching added to the treatment permanently cured.

Obsession, which is the modern equivalent of the ancient belief of demoniacal possession, is another horrid bugbear which occasions untold misery wherever its power is feared. It would be unduly presumptuous to say that the claim is altogether foundationless, or that the alleged phenomena never appear, but it is the fear of devils which gives power to whatever is diabolical, fully as much as the love of error which is of course the first producing cause of *Diablerie.*

The 23d Psalm has never been surpassed either for soundness of sentiment or beauty of diction, where it reads: "I will fear no evil, for Thou art with me; thy rod and thy staff they comfort me." The composer of that canticle is so deeply imbued with a sense of divine protection that he neither can nor will give way to alarms. Enemies may surround him, but God prepares a table before him in the presence of those enemies, so that though the hostile troops

exist he can eat and drink in peace and safety, even though a host of foes are encamped around him, because he is in the blissful realization of the truth that greater is the power on his side than all contrary forces. There is always a balance of power somewhere; one host is always superior to the other, and it is everything to feel, in times of surrounding turbulence, that we are on the powerful and winning side.

The crude attacks on the letter of some gospel sentences, as we find them in King James' translation of the English Bible—mere quibbles and harpings upon an imperfect rendering of an occasional phrase—are entirely repelled by reading the much better and far more correct translation of the disputed passages in the revised version, which instead of leaving the text open to criticism with the words, "take no thought," substitutes with complete fidelity to the original Greek, "Be not anxious" and "take no anxious thought for the morrow." It is certainly true that we can not do our business if we bestow no thought upon it, and it is also true that in many instances we have to think of the morrow in the affairs which occupy us during the present day. But necessary thought and anxious thought are by no means identical; they are as unlike as clean money and filthy lucre; the former thoroughly legitimate, the

latter altogether disreputable. The difference between thinking rightly and thinking wrongly, of the same thing, is patent to every reasoner; and as we all have to think of our work in one way or another it is of supreme importance that we form and keep the good habit of thinking rightly thereon.

Even simple utilitarianism should suffice to set us and keep us right in this direction, for we have only to use common sense and be guided by practical outcomes clearly to behold the results of the two kinds of thought now under discussion. Anxious thought is decrepit and debilitates whoever indulges in it; it is moreover a magnet to attract adversity just as surely as bright, generous, hopeful thought attracts prosperity.

It is what you are in yourself a great deal more than what your accomplishments may be that actually determines the measure of success which in the long run you achieve. Our thoughts build our psychic or unseen bodies, and the radiations from these penetrate vastly further than does merely animal magnetism. Human electricity is a phrase which some writers employ to describe this subtle, clearly *felt* though *unseen* radiation from the psychic personality. *Fear disintegrates, while faith organizes;* therefore, in the art of body-building

faith and courage are two of the most important and influential agents possible to conceive. Faith compels success because of its intense organizing power, and courage, which is proverbially invincible, is so near of kin to faith that the two can scarcely even in fancy be disunited. We have these two pairs to consider: Fear and worry on the wrong side, to be overcome by faith and courage on the right side. If we have hitherto been subject to the sway of the twin fiends we can only banish them from our lives by invoking and securing the services of the twin angels, which are their direct antagonists. It is useless to say that we can not overcome fear and worry, for though it may be true indeed that we can not if we keep our thoughts fixed on those disastrous and destroying vices, we can assuredly escape from their clutches if we do but persistently concentrate our attention on the opposing virtues.

In this, as in all cases beside, affirmation, not denial, is the keynote to all successful undertakings. Denials or negative statements may have sometimes a secondary value as erasive processes, but there is absolutely no rest or satisfaction secured by seeking to combat errors as such, while nothing can be distinctly more self-evident than that errors are combated successfully and indeed entirely overthrown or finally

eliminated by those divinely glorious affirmations which treat of the supremely "excellent things" upon which we need ever to fix our mental gaze. What teaching can be stronger in this connection than "perfect love casteth out fear"? Love comes in and fear goes out. We do not have to think about fear or fight fear! We think of whatever most inspires sublime affection; then as love is born within us fear is eradicated and evicted. It often seems difficult, if not impossible, to love what we feel we do not understand; therefore, when we are directed to love God with all our heart, soul, mind, and strength, we may sometimes feel like saying, But who or what is this God I am commanded to love?

If there be a Supreme Being, or Infinite Intelligence, directing and pervading the universe, alike immanent and transcendent, how can we love even though we can not help standing in awe of this almighty power, this infinite living energy? Such questions are not irreverent, and they can not be lightly dismissed. It is all in vain that we are told by theologic masters that God demands our love, and that it is our duty to love our Creator in return for our acceptance of the boon of life. Is life worth the living; is the game worth the candle? are queries which next arise, and the prevalence of suicide in

many places, and the superabundance of pessimistic literature now available, suggest a very gloomy answer to these despairing questions.

Marie Corelli has traced the prevalence of suicide in modern France to the spread of recent atheism and the use of absinthe as a beverage, and her points are well taken alike in "Wormwood" and "The Mighty Atom," but the public may be pardoned for inquiring further into what has led to the absinthe and the atheism. The Christian church has had a great opportunity in France for many centuries, and if Christianity in any one of its myriad forms is really capable of regenerating society, why has it failed to do so in the very countries where it has been officially encouraged and liberally supported? Without attempting to explain all the causes which have led to the seeming failure on the part of any Christian hierarchy truly to uplift the world and stamp out pessimism through the introduction of a sunny optimism, we can not honestly shut our eyes to at least two of the many causes which might be faithfully enumerated. These two are: first, the lack of purity or spirituality in the practical life of the church itself (an admitted fact, despite magnificent individual exceptions to this rule); secondly, the overstatement of the harsher aspects of the Christian message and the consequent understatement of

the milder, gentler, and in every way more winsome aspects of the Christian creed. When devotion to the Sacred Heart was formally introduced into the Roman Catholic service, no secret was made by theologians of the fact that this devotion was specially intended to emphasize the loving human side of divine nature and draw, with the pleadings of love, hearts which would only be repelled by the forbidding doctrines of retribution, which had long occupied a disproportionate place in the bulk of religious teachings, both Catholic and Protestant.

Faber's beautiful lines:

> "But we make God's love too narrow
> By false limits of our own,
> And we magnify His strictness
> With a zeal He will not own."

And then the glorious outburst of trust in infinite Goodness couched in the heart-satisfying words, "There's a wideness in God's mercy like the wideness of the sea, and the heart of the Eternal is most wonderfully kind," were addressed by a Catholic priest to his own co-religionists, and they also constitute a living, loving, inspiring message from a noble, saintly soul to all humanity. It is such teachings as these that truly uplift and glorify the vocation of the preacher, and on such high spiritual ground room is found for fraternal co-operation among

the purest and wisest representatives of every cult beneath the sun.

We must either be ready to present a loving view of Deity to the weary world, or be content to see the masses sink into hopeless apathy or rise in violent revolt against a creed which seems nearly all head and almost no heart. The higher view we take of the Supreme Spirit, the loftier will be our own views of human worth and social relationship.

Nothing can be more pitiful than the barren thought that we are playthings of feelingless force, unless it be the dread of the sempiternal anger of an infuriated infinite potentate, and it is in consequence of the preaching of the "fear that hath torment" that the modern intellectual attitude is so largely atheistic or at least agnostic as it is. It is both interesting and encouraging to peer below the surface of even the most violently iconoclastic of modern utterances, and find at the root of every protest a struggle against the idea of cruelty and injustice enthroned in heaven or incarnate on earth; never is the outcry raised against what appeals to the human heart as either just or loving.

Prof. Park, an eminent teacher in a New England theological seminary, frankly replied to the questions of his class by telling them that salvation depends upon inward holiness, and that

no matter what a man could or could not intellectually accept in the line of dogma, if he lived as holily as he could with the light he had, he was on the road to heaven.

We are particularly glad to call attention to such statements when they emanate from the strongholds of historic orthodoxy; because they clearly prove the healthy operations of the true modern *Zeitgeist* and give promise that the day is fast breaking in which there will no longer be a cloud of hateful fear hanging over the head of humanity and tormenting sensitive natures to become despairingly lawless, or else to sink into such melancholy as results in the death, to all appearance, of every fine and beautiful sentiment which leads to noble outward living.

Fear leads to recklessness and defiance, and it is an acknowledged passport to insanity, which is the ultimate of despair. It is a grave error to surmise that courageous people are reckless; they are, of all others, the most intensely cautious, though they are not careful in any other sense than cautious. Here again we are confronted with the differing uses of the same word producing embarrassed thought until we have swept away the difficulty with the broom of careful discrimination between higher and lower meanings. Carefulness is always eulogized as a virtue, while carelessness is condemned as a

vice, and not improperly so if we only take into account the conventional meaning attached to these opposing terms. However, when we come across such sayings in the New Testament as "Be careful for nothing," and "Casting all your care upon Him, for He careth for you," we instinctively admire the suggestion of freedom from worry and anxiety with which such sentences are replete.

The freedom from toil of the lilies, and the free life of the birds, is a matter of gospel comment, but no sooner have we yielded to the charm of the sentiment "they toil not," and listened with speechless delight to the declaration that even Solomon in all his glory was not so beautifully attired as one of the care-free lilies of the field, than we are confronted with the incontestable fact that flowers and birds are intensely industrious. They do not *toil*, but they do *work;* they do not *labor*, but they are incessantly *active*. Herein consists the practicality as well as the beauty of the gospel message. We are to work but not worry; we are to be ever industrious, but anxiety regarding the outcome is to be always absent from our thoughts. If we do indeed consider how flowers grow and how birds build their nests and sustain themselves generally, we shall soon grow to understand that the feathered tribes of air, which make the

groves bright with their splendid plumage and the fields melodious with their charming song, are like their less highly intelligent friends of the vegetable kingdom — workers but not worriers.

Two things are invariably necessary to successful work, no matter what its line may be: first, the love thereof; second, confidence in the success thereof. Only as we love can we work beautifully, harmonically, courageously. Courage comes with love; it is love alone that makes tasks easy and fingers fly fast.

Drummond's exquisite statement, in his "Ascent of Man," that the story of evolution is a love story on a stupendous scale, has helped many a struggling evolutionist to see how thoroughly possible it is to make an agreement plain between the facts of natural science and the deepest truths of religion. The nineteenth century has scarcely been blessed with a more fervently religious writer than Henry Drummond, but his orthodoxy was of the heart rather than of the head. Right feeling is the root of all righteous speech and conduct. How can we love God if we do not love man, who is in the image of God? It is our view of human nature that really signifies; it is our estimate of human life that really counts. Whatever be true concerning the Ultimate Reality, we are human beings here and now mingling constantly one

with another; and all our happiness, as well as all our success, depends upon what our social and industrial relations actually are. How can we feel confidence in others if we have no faith in ourselves; and if we can trust ourselves, why should we doubt our fellows, seeing that we are all essentially alike, however much incidentally we may differ? Love, faith, and courage must ever be a trinity in unity; these three are essentially and eternally one. Primarily Love, Faith, and Courage can be considered distinctively, but not separately. Courage is evidently the child of Faith married to Love. Love, as we all know from every sort of experience, is the root of all things. In love we find the fountainhead of all desire, resolution and determination. Love prompts to every effort of every sort; without its impelling force we should do nothing, for we should have no incentive to action. But love alone is ineffective; it must be united with wisdom, and it is wisdom which nurtures and cradles courage, for wisdom is the animating spirit of faith. Is it not a matter of world-wide experience that fear and ignorance go together in millions of instances? We dread the unknown; we are afraid of darkness. Light dissipates fears, because it reveals and makes manifest; and the manifestation of things as they really are, instead of adding to our terrors,

emancipates us therefrom. How much easier it is to be brave in the daytime, when the sun is brightly shining, than through the dark vigils of the night! Knowledge, which is the soul of faith, gives us confidence in the night season.

Things are not worse, but far better than we have supposed. The revelation of the true state of a case will never occasion dismay, but to the quiet, thoughtful mind will always point a way out of difficulty and seeming danger. We are afraid of we know not what. The true healer is one who takes the timid child with him into the very midst of the supposed danger and proves that there is safety there, thus causing injurious as well as needless alarms all to subside.

When we all agree to give up worrying we shall commence a new era in human progress, an age of infinitely superior enlightenment to the present, for all those mysterious psychic powers about which we hear so much to-day are perfectly natural, and only await the moment when they are allowed to assert their vigor and prove themselves our faithful servitors. It is an excellent piece of advice to counsel all nervous, timid, fretful, anxious persons quietly to discuss their fancied dangers and perplexities with some strong, experienced, well-nigh fearless friend, one who is sympathetic and comprehending, but

noted for far more than the average degree of courage.

In the practice of Suggestive Therapeutics it is nvariably proved true that the healthful radiaion of force from a courageous person to one not yet so courageous is of inestimable benefit. *Courage is contagious*, and the same may be said of every conceivable virtue or mental and moral excellence. As the wise builder not only builds himself, but can inspire and teach others to build likewise, so can any one who is himself or herself free from fear and full of courage, prove a powerful incentive to others to reach a like condition.

VIII.

THE INFLUENCE OF THE MIND UPON THE BODY—THE SCIENCE OF HEALTH, AND WHAT IT SIGNIFIES—BECOMING ONE'S OWN PHYSICIAN AND THEREBY PHYSICIAN TO OTHERS.

The preceding chapters in this volume have all led up in an unmistakable manner to the idea of man's eventual conquest over all limitations, and, among the most distressful of these, sickness is certainly the most depressing. How often do we hear it said by one who owns broad acres and estimates his fortune at several million dollars or even pounds sterling, "I would give all I possess in exchange for your health." The remark may be addressed to a servant in the employ of this multi-millionaire, or it may be made to some contented workman who in his humble capacity of day laborer earns just sufficient to meet the actual expenses of a very modest existence. The remark is not necessarily a thoughtless or impatient one; it may be the serious, well-digested outcome of deep

thought and earnest meditation. Why should it not be? In that marvelous old epic poem, the book of Job, Satan is represented as saying to the Lord: "All that a man hath will he give for his health," for that is the obvious meaning of the word usually translated "life" in the passage referred to. The reasoning of the accuser or accusing angel is that a man may be bereft of all his possessions; houses, lands, cattle may all be destroyed by earthquake, fire or whirlwind, but so long as health remains he has something left to be truly thankful for; but let a loathsome disease affect his body, then, when the calamity is in his own flesh, Satan takes it for granted he will lose all confidence in divine benignity, and, yielding to despair, commit suicide or abandon himself to hopeless blasphemy. Though there is so much sublime optimism in the story of Job that Satan's prediction is not ultimately verified, the author of that rhythmic tragedy has shown us clearly enough how very hard it is to maintain integrity of thought when disease of a torturing nature is devouring the fleshly tabernacle which a wise spirit will never rashly leave.

The question here arises, how far are we led by science and general experience to regard physical suffering as a cause of mental distress, and to what extent are we justified in attributing

physical disorders to a mental cause? That Job had not "sinned" is made very plain throughout the story of his life, but are we ever led by the logic of facts to maintain that, because a career may be an honorable one, therefore no mistakes are made during its entire length? Nothing can be harsher or more unkind, and nothing often further from truth, than the condemnatory assumption that all sickness is the result of sin. We know well enough what popular impression the word "sin" makes on the average listener, therefore it is cruel to apply so opprobrious an epithet as "sinner" to one who, though not guiltless of innocent mistakes, is in no sense of the term a wilful transgressor or trespasser. To sin is to act contrary to one's own sense of right, and as we are not called upon to be keepers of our neighbors' consciences, we shall never attempt to sit in judgment on the motives of another life. But though we are not at liberty to condemn, we are free to teach, and though it is as unjust as it is ungracious to give way to censoriousness, it is clearly within the bounds of philanthropy to point out to all a more excellent way than the mistaken path in which many of our well-intentioned neighbors in common with our former selves have long been treading. Nowhere in or out of the Bible do we find a clearer discrimination between sin and

weakness than in the account furnished in the gospel of a man born blind, receiving sight. Disciples ask their teacher: *Who did sin; this man, or his parents?* The Master replies: *Neither this man nor his parents.* The disciples represent those who, while seeking enlightenment, are nevertheless still committed to certain erroneous theories in which they have been trained, or which they have unthinkingly picked up from their associates and adopted as their own without sober reflection. To the men of old as to the men of to-day, two aspects of life present themselves vividly. One aspect is covered by the Sanskrit word *Karma*, the other by the English word *Heredity*. A man may have sinned in a previous life and be now undergoing a punishment therefor—so say those who take the "Karmic" view of a present situation. "The parents have eaten sour grapes and the children's teeth are set on edge," quote the advocates of the prevailing theory of heredity, which is only a modified version of original sin and our participation in Adam's transgression. A higher view of life than that taken by the advocates of either of the two theories just mentioned disposes of original sin altogether, both in one's self and in one's ancestors, and causes us to say, practically: "We are our own Adams; and if we sin, it is after the similitude of Adam's

transgression, not in consequence of the fall of a progenitor or the vice of an ancestor." But sin aside, it is easy enough to observe that, situated as we are, in the midst of forces we must learn to govern, and material we must learn to control, we can readily bring temporary distress upon ourselves through simple ignorance, and "blindness from birth" is a figure of speech which exactly describes the actual condition. We are blind, *i. e.*, we do not see before we have reached that point in our evolution of involved capability where we begin to see; then at first we see dimly or imperfectly as through a faulty mirror, till at length we come to behold things in their due relations and proportions and are ready to exclaim: "Whereas I was blind, now I see." Blindness from birth is negative; sight commencing at a period when inner consciousness is awakened is the starting-point of a positive condition.

Now, there are many ailments brought upon us by our weakness and inexperience which are compatible with our blind or non-seeing condition. These ailments are not penalties, but they are necessary experiences connected with our education and are up to a certain point inevitable; just as we can not avoid making unintentional mistakes when we are experimenting with some force or material which will come to

obey us eventually, but which at present must appear rebellious or antagonistic because our experience in the art of subduing it has not yet been great enough to give us the victory over it.

Animals seem dowered with instinct while man boastfully arrogates to himself the exercise of reason instead of instinct. This is where we make our fatal mistake; we oppose reason to instinct when, if we were wiser, we should supplement instinct with reason. Animals are rarely sick in their native wilds, but in captivity they are subject to every ailment which afflicts distorted humanity.

Not understanding the true province of human reason, we have turned aside from the path of nature and taught or compelled many of our friends in fur or feathers to do the same, with the result that we have built up an artificial order of existence, diametrically opposed to sanitary law; therefore, though the devotees of what is called the highest culture and civilization loudly proclaim themselves hygienists, nowhere are the rules of hygeia so ridiculously contravened as in the haunts of fashion where culture is supposed to present its fairest efflorescence.

The rule of health is extremely simple, while our usual manner of life is highly complicated and intensely artificial. As the writer of these

pages is constantly in receipt of confidential letters from people in all walks of life who would consider it a breach of trust were we to afford the public even the slightest clue to the identity of our correspondents, and, moreover, as these letters are often too valuable to be passed by in silence, we deal with them anonymously as far as possible in our lessons and writings. The following is a sample: "I am a physician. I am and always have been an agnostic. Lately I have become greatly interested in Idealism, Mental Science, Metaphysics, etc. I have read your work on Psychology and also on Concentration. Have read Henry Wood's works, Newcomb's book, 'All's Right with the World,' etc. I like their optimism and recognize their suggestive merit. I would like to believe in the theory of freedom they teach; in mental causation; in immortality, etc. I have been a close student of evolution, but can not explain phenomena by any hypothesis whatever. I can not settle on any belief whatever relative to origin or destiny. I know nothing even of the essence of mind itself—whether secondary to matter or primary; whether it has spontaneity and causal efficacy, or is the outgrowth of material changes so called. If disease is mental and of psychic origin, how does the plant become diseased? I wish to believe along your line. Have always

so wished, but seem to be an agnostic from necessity, or what seems so to me. Regard this letter as private, and if you can direct me to anything written by yourself or others that will likely put me in another line of thought, I will truly thank you."

The foregoing epistle is one of many in similar strain; some from physicians, some from lawyers, some from ministers of religion and many from the rank and file of non-professional people, all of whom seem perplexed beyond measure at sight of the mysterious disorder and derangement everywhere prevalent, and seemingly quite unable to formulate any philosophy which satisfies them that there is a solid base for confidence in the optimism of others which they greatly admire but seem powerless to share. The herculean task of convincing these good, honest-hearted people of the truth of a higher system of thought than agnosticism seems quite beyond the power of any simple scribe, and when people ask us to recommend books, though whole libraries stare us in the face replete with the utterances of sages, we always feel some sort of misgiving lest any one of the carefully selected volumes may have been already read by these very people and sorrowfully dismissed as unconvincing.

The truth has to be faced. You can not get

the spiritual knowledge of which you are in search out of books, no matter how good and helpful they may be. Do you not already begin to see that testimony is not first-hand evidence, and circumstantial proof is always less than thoroughly convincing? Books and teachers are valuable just to the point where they help you to follow clues and pursue the path of knowledge fearlessly and individually, but no further; therefore, those who are in any measure healed become the guides of others on the road of healing. Plants are diseased when placed in an unnatural environment or attacked by invasive foes which they are powerless to resist. But plant life is so much less conscious and so much more negative to its surroundings than human life should be that the very liability of a vegetable to attacks of disorder should be accepted by us as counsel *not to vegetate.* There is a vegetal system in man, but it needs to be dominated by the higher human principle, or if danger threatens it, it may easily succumb.

We have never knowingly deviated from the teaching which we have for several years consistently (though we hope progressively) given forth, teaching to the effect that liability to sickness is to be overcome in the process of our development. Looking backward can never take the place of looking forward; it is neither

to the animal nor to the vegetable, but to the perfected human being that we must ever direct our eyes if we are to succeed in banishing infirmities which pertain to lower stages of growth, but find no continuing place in man's experience as advance is made toward the goal of ultimate perfection.

It would be a very grave error to suppose that vegetables and animals have attained the heights of exemption from liability to disorder which we are destined to win. Instinct certainly does accomplish for the healthy animal what misunderstood or perverted reason can not accomplish for man, but, though bird and flower are subjects for study, they are by no means perfect models for imitation.

The Christ may say "*follow me*," but though he says *consider*, he does not counsel us to *follow* the lilies of the field or the birds of the air. If the phrase, Science of Health, is other than a misnomer, we must be conscious that the way to reach that ideal condition we call *healthy* (which is properly the equivalent of *holy*) is a path which we must find for ourselves and in which we must individually tread.

When we speak in positive terms of the influence of the mind upon the body, we are too apt oftentimes to overlook the actually existing state of affairs all about us and proceed to argue as

though only one mind could possibly affect one body, and that the mind of the individual owning the body. Many people through lack of individuality are as surely victimized by the action of adverse thought around them as a dog may be poisoned by partaking of something cunningly or carelessly thrown in his way, of which he partakes ignorantly. We all run chances or risks as long as we are ignorant, and the more dependent and devoted we are to the mental state of those around us the less resisting power or even protective instinct have we to save us from disorder.

Many very curious systems of alleged hygiene thrive on the confidence reposed in them by their advocates, though as systems they have very little to commend them. Such a fact as this ought to make the masses pause and consider how it can be that opposing systems can accomplish equal good, which they certainly do accomplish in many indisputable instances.

"Lourdes," by Emile Zola, is an entertaining book, though it shocks the reverential sentiment in the course of many of its pages. The intensely realistic author of this highly rationalistic tale has paid a tribute to auto-suggestion as a factor in healing, but he has almost coarsely repudiated the action of those subtler spiritual forces in which the truly religious world devoutly

believes. The commercial element at Lourdes has made a great impression upon Zola. The religion of the place is not sufficiently or exclusively religious to make a convert of the irreligious Frenchman. French realists in particular require to come in contact with unadulterated, unaffected, undiluted piety before they are impressed with it, and at no public healing shrine do we find the enterprising hotel-keeper or the vender of charms and bogus relics absent. Yet Lourdes has an atmosphere which heals a fair percentage of those who breathe it even on the say-so of those who refuse to submit their judgment to its central proposition—the vision of Bernadette and the patronage of Mary Immaculate. Though we believe more than Zola credits and less than some of the most fervid champions of the shrine are wont to vouch for, we can not doubt that every place on earth which has a large reputation as a seat of the miraculous possesses an atmosphere so impregnated with a certain quality of thought and so alive with a certain type of belief that the air (being literally saturated with an unseen psychical medicament) is efficacious in suggesting to the mind of many a sensitive visitor exactly what is necessary to start that sufferer on the road to health. Everywhere the doctors tell us of nervous cases yielding to mental treatments

of even the most fantastic and reasonless varieties; but the staid surgeon and the sober physician whose experience has been great in organic difficulties of long standing and grave import shake their heads and tell you that you must sharply draw the line between nervous or "neurotic" cases which are healed and the pronounced organic troubles which only the surgeon's knife can cure. We certainly do not feel prepared to testify of broken bones healed by thought without surgical assistance, therefore we are not insolent to those who are careful to fix limits to the scope of psychic healing. Indeed we often contend that when the higher thought of life becomes universal, no bones will get broken and no such conditions will exist as now require serious operations to relieve or extirpate. A moderate position is always far stronger than a blindly extreme one, but though a moderate statement is not apt to arouse any great amount of immediate enthusiasm, it appeals radically to thoughtful people and wears well with them, while sensational rhapsodies please the ear and tickle emotion, but are soon forgotten or repudiated when difficulties have to be met and mastered. Disorders of children are a fruitful source of comment, and even of adverse criticism, when mental healing is on the *tapis*, and why? Simply because nine at least out of every ten per-

sons one meets are sure vainly to imagine that if you say you believe that mind affects body you mean that you indorse sharply and exclusively the unwarrantable dogma that *my* mind alone affects *my* body, while *your* body is alone affected by *your* thought, and so on universally. When we transfer the thought of how diseases are produced and how they can be cured from the objective or physical to the subjective or psychical plane of action, we are not called upon to do violence to analogy. If you grant that physical distempers are physically carried through the air and reach one person from another wherever susceptibility obtains, you are equally logical if you are considering mental states when you make allowance for psychical contagion where psychical susceptibility exists, and in the case of children and all susceptible persons of both sexes and all ages it exists very largely. The following excerpt from "The Realm," an excellent monthly paper issued in Toronto, Canada (June, 1898), is full of suggestive teachings: "When a hungry man thinks of food, his mouth waters because Nature supplies saliva not only to food but to the very thought of food. Nothing is more curious than this response of the physical system to the operations of the mind. Dr. Matthew Woods, in an admirable pamphlet upon Mimetic Diseases, speaks of

the familiar fact that at the close of many discourses delivered from the chair of the Practice of Medicine, the professor is privately consulted by students suffering from all the symptoms described. This imitative peculiarity is not limited to such ailments as disease of the heart, consumption, Basedow's disease, gall stone, cancer of the pancreas, or appendicitis, but some have been known to become hemiplegic—viz., incapable of motion and sensation in the right or left half of the body—during a realistic lecture on cerebral apoplexy. Others have been seized with violent pain in the knee during an elucidation of the symptoms and pathology of Pott's disease, while there are reports of students acquiring all the subjective symptoms of dislocation or fracture, because of the impression made upon their minds by the lecturer while discussing these surgical states.

"Physicians and philosophers perfectly understand the effect of '*expectant attention*,' which has been the cause not only of individual diseases but of marvelous epidemics in various parts of the world. Witness the disease of *tarantism*, so called because of its supposed origin in the bite of the tarantula, a species of spider. Its victims were sometimes subjected to treatment of the most painful sort, but it could be effectually cured by nothing but music. A

bishop, who believed the whole thing to be imaginary, allowed himself to be bitten by the tarantula, and presently fell to dancing with all the delirious *grotesquerie* of the peasant. By-and-by, when people ceased to think much about the tarantula, tarantism ceased, and at the present day Italian peasants may be bitten again and again by the tarantula with no serious effect whatever. In other words, 'expectant attention' being absent, the phenomena, which are no longer expected, do not occur."

Though the foregoing extract covers very wide ground and deals more with ailments of adults than of infants, it shows plainly enough how a receptive mental state causes phenomena to appear for which no adequate physical cause can possibly be assigned. Among the most easily communicable of mental states stands worry or anxiety, which is the prolific parent of innumerable sufferings. Sensitive children are so affected by the nervous, anxious, mental states of those around them that fevers and convulsions frequently issue from no other cause than the intense nervous derangement of parents, nurses, or any person upon whom children are specially dependent or between whom and themselves there exists any strong sympathy. The quarrels (suppressed rather than active) between married people have very much to do with the afflictions

of childhood, and a very strong case for *psychics* rather than for physics can be made out, if we carefully observe the superior healthfulness of the children of the "vulgar," who do not dissemble or cloak their emotions, but blurt out their angry feelings when they have any, and thus get rid of them far sooner than though they nursed them secretly.

We are not admiring or advocating violent outbursts of ungoverned temper by any means, but we do dare to teach, in the name of hygiene, that it is far less poisonous to vent forth ill-will, if one is cursed with unkind feeling toward another, than it is to permit it to prey upon your vitals and eat out the very heart of inward peace and contentment. The truly wise mother is one who makes the only acceptable sacrifice on behalf of her child, and that is the perfect controlling of her own inward emotions.

It is truly said that love gives giant strength and no love can be stronger than a mother's; therefore, let no one make the weak excuse that she can not help feeling bad inwardly, however much she may control her speech and conduct. It is exactly here that refined people do worse than those who make no boast of refinement, and for this cause the peasantry of any nation is apt to enjoy better health than the so-called upper classes. It is useless to talk of mental

healing and discuss the mysteries of psychic science unless you are ready to take the great initial step by which alone you can enter the path which leads finally to adepthood, which is nothing other than a state of freedom from the long-time belief that our thoughts are our masters, when by right of reason *we are theirs.* It is of course needless to add, when discoursing upon the salutary effects of a mother's rightful thought upon her child, that she receives at first hand the inestimable benefits accruing from mental self-mastery which she psychically transmits to her receptive offspring. There are no one-sided blessings; as we bless others we bless ourselves, and every time we pursue a course beneficial to our own interests we are putting ourselves in condition to radiate blessings to all who are in any degree susceptible to our influence.

Self-healing and the work of healing others are not two distinct phases of work so entirely separate that one can be successfully accomplished without the other. So gregarious are our natural instincts and so impossible is it for any of us to get fully rid of social obligations, that though we often talk of treating ourselves and then of treating others as though there were little, if any, connection between the two processes, a little logical reasoning on the mat-

ter will suffice to convince even the most sceptical that as we persistently determine to encourage only such thoughts as we feel to be consistent with our own and others' highest welfare, our lives will truly become transfigured, and, as a result, transfiguring in their influence upon all with whom we are psychically *en rapport.*

It is not wise to dwell actively on bodily conditions and seek to change them in any direct sense by mental action; a far more excellent way is simply to encourage those mental states which we know to be desirable, and quietly permit their influence to extend to the circumference of our existence and thence shed radiant light upon the path of others. When once the habit of thinking only harmonious thoughts has taken deep root within us, we shall find bodily conditions and worldly affairs transformed as if by magic, and all who are in contact with us will share in the benediction. The following lines exactly express the true thought concerning self-healing and helping others to health:

Live true to your noblest ideals!
  You can not make them too high;
The longer the struggle, the harder the fight,
  The grander the by and by.

There's never a high ideal
  But will be the Real some day,
If we follow with patience the Path of Love,
  As the true and only way.

The Perfect Life will come at last
To every human soul;
In *living our best* we shall find the way
By which we can make life whole.

It's only because we live but a part
Of the Life we all can live,
That we have but a part of the wonderful gift
That the Perfect Life will give.

So live to your highest Ideals now,
And ye shall be as leaven,
And make for men God's kingdom here
On earth as it is in Heaven.

IX.

FINDING THE CHRIST WITHIN—THE NEW LIFE—REALIZING THE ATONEMENT.

Though fully aware that the immensity of the title of this chapter is simply overwhelming in its scope and majesty, we will nevertheless address ourselves earnestly and fearlessly in these the closing pages, of a volume intended to be of practical service to inquiring humanity, to the consideration of themes of such transcendent moment and apparent difficulty that their elucidation has been well-nigh the despair of theologians through the course of many centuries. What think ye of Christ? is the ever-recurring question in Christendom; and the replies to this query are so far removed from one another that they range all the way from "Christ is God" to "I do not believe Christ ever existed." In the fourth gospel the Christ is identified with the eternal Logos, the everlasting Word, which is the active creative force in the universe. There is a distinct philosophic connection between this first chapter of John's gospel and the eighth chapter of Proverbs, for while the gospel speaks

of the divine masculine principle (love), the author of Proverbs deals with the equally divine feminine (wisdom), which is said to have been with *Him* in all the work of creation. Love and wisdom together are necessary to creation; the product of their union is the Holy Spirit, or divine breath which sustains and is perpetually recreating all things. Though there is a beginning and also an ending to the career of any world or system of worlds, creation itself is eternal. We must dismiss entirely from our minds the thought of time when we contemplate the self-existent, the underived essence of life which remains unchangeable, though all *things* change without or external to it. "Jesus Christ the same yesterday, to-day, and forever," suggests the principle back of the personality. The physical shape of the Man of Galilee changed as do all other physical shapes, but the abiding *ego* changes not at all forever. In the esoteric meaning of the term, Christ is the immortal principle of humanity, which, like Melchisedec, King of Salem, priest of the MOST HIGH, has neither beginning of days nor end of life; being without father or mother, he has no family tree, therefore to such as he genealogy can have no meaning.

Modern as well as ancient Hermetists are wont to turn attention as fully to the *esoteric* as

materialists are disposed to direct our gaze to the exoteric side of every question; and though there is a common resting-place for occultists and externalists, it is not often that this is clearly displayed in a treatise written either by a professed Hermetist or by one who writes avowedly from the standpoint of literalism.

Some years ago great attention was called to the productions of Dr. Anna Kingsford and Edward Maitland, whose collaborated work, "The Perfect Way, or Finding of Christ," is still the accepted *Vade mecum* of a by no means insignificant company of Theosophists of a distinctive type in London and elsewhere. The chief difference between the teachings of these authors and those of other schools of theosophical thought, is that they approach in language, though not in sentiment, very much nearer the accepted phraseology of the Christian than do the advocates of a more distinctly Asiatic terminology, such as that employed by Annie Besant and others who have spent some time in India and much more time in the study of Hindu or Sanskrit literature. To average Christian ears the terminology of Orientalism, outside of its Christian aspect, is almost unintelligible; therefore, it simplifies matters greatly when addressing a professedly Christian public to use words and phrases culled from the New

Testament rather than from the Vedas or Bhagavad Gita or any other unfamiliar, or at least far less familiar, fount of inspiration. The allusions to Christ in the Pauline epistles are, many of them, of such a character that they are positively incomprehensible if applied to a person, while they grow luminous at once when we understand that they apply to a principle. When Paul speaks of Christ being formed within us, and of our being knit together into the mystical body of Christ, if language means anything as there employed, the allusions must be both spiritual and social; but they can not have exclusive reference to one personality, no matter how divine and glorious.

The personal Jesus may be accepted throughout Christendom as the perfect embodiment and the complete epiphany or manifestation of the divine through the human, both as an exemplar of the race and as a source of spiritual blessing to all who are reachable by the magnetic radiations from the glorified person. But it will in no way interfere with that view to indorse the Buddhist's claim and agree to his assertion that India as well as Palestine has witnessed the perfect expression of the divine, through the human, in the life history of a glorified Elder Brother of Humanity. The acceptance of Christ is far more than belief in historic records, the

best of which are sometimes dubious. Christ, says Paul, is to be formed within us. What can such a saying mean, if not that the Christ spirit, mind or temper is fully to possess us, and we by virtue of possessing it are to become divinized? The too great pressure often brought to bear upon honest sceptics to accept a personal Christ as Saviour and Lord, coupled with threats of future punishment too dreadful to be imagined in the event of their rejection of this sacred person, has often been responsible for the positively anti-Christian character of so-called free thought, *radical* and *liberal* utterances. It was Dr. Pusey as much as anybody or anything that caused Mrs. Besant to drift toward Atheism, while Dean Stanley evoked within her a renewed respect for Christianity, though she could not be brought, even by his graciousness, to re-embrace it. It is no doubt largely a matter of temperament in many cases which decides the acceptance or rejection of the distinctively personal element in the Christian thought, and exactly the same is true when Buddhism or some other system is being examined in place of Christianity. There are some intense natures to whom nothing but a concrete image appears real; unless you concretize, you mystify and bewilder such good people, for they are not able, it seems, to revel in the abstract; they must be

reached through the agency of the distinctly personal. Do not let us speak or think slightingly of such, for their wants are great and there must be for them an adapted ministry. The personal thought of Christ reaches and satisfies these and they must be led by it and through it to see beyond it, and when they see more than they at present realize they will know, better than they know now, where to place the personal equation in a synthetic system of philosophy. The indwelling *Logos*, regarded as the life of humanity, the light enlightening every human being, is a sublime conception; one, moreover, in which all prophets and poets of the highest stamp have revelled with intense delight. When we hear Whittier singing "Long sought without, but found within," we are forcibly reminded of Fenelon and of Mme. Guyon as well as of many other sweet, noble natures whose Christian mysticism was something inexpressibly higher, deeper and purer than the conventional creedism of the average ecclesiastics of their day. Had this higher element prevailed in the Church, in Europe 400 years ago, Savonarola would have been accepted, and Luther would have had no apology for his iconoclasm. The mystic who seeks and finds the Christ within is generally of sweet, simple, meditative nature. To such temperaments the methods

of the scholastic theologians are for the most part detestable, because while subtle casuistry delights the intellect it not infrequently offends the heart. The mystic feels, while the casuist argues. One is a poet, the other a lawyer; and though a solicitor or an attorney *may* be a minstrel, we hardly associate the bard with jurisprudence. There is, of course, nothing incongruous in such a combination, and it would be well for the world if lawyers were seers and poets; but ecclesiastical litigation and sacerdotal wire-pulling are of all legal processes the most odious to the devout soul which takes no interest in defining a dogma, but all interest in inwardly realizing truth. Calvin's condemnation of Servetus simply proved that Calvin, though a fine logician, had utterly neglected the religion of the heart. No passage in the canonical Gospels, can be cited to prove that Jesus taught that salvation consisted in saying, "God the Son," while perdition awaited those who said "the Son of God." However much of abstract truth there may be in a theologic formulary, it has no vitalizing power. Doctrines presented to the intellect, and accepted by it, have no power to reach the heart; therefore, all creeds and dogmas put together are powerless to uplift the human race because *love*, not *belief*, is the fulfilling of the law. We do not necessa-

rily love because we believe. "Devils also believe and tremble," is a pat phrase and one that theologians would do well to ponder. Christ in the life is not Jesus in the head, though Jesus in the head does not keep Christ out of the life. There are two of every one of us; we are all conscious of a higher and of a lower self, however ill prepared we may be to define these two selves in any clear and philosophically accurate manner. It is because of these two in every one of us that the opposed theories of creation and evolution provoke so much long-drawn controversy—a contention which can never cease so long as either side lays claim to a monopoly of truth.

Creationists postulate God, while evolutionists postulate Something. Back of protoplasmic cells is spirit. Spiritual plasm is the truly first (proto) and life (Bio) plasm. Back of evolution is that which is involved and that which is made manifest through those slow and orderly processes we call evolutionary.

The researches of Lamarck and then of Darwin and Wallace led to certain definite, formulable conclusions concerning the method of the working of the law of evolution, which ancient seers may not have exactly anticipated, but it is the height of ignorance and folly for nineteenth century students to arrogate to them-

selves and to their age all the knowledge concerning evolution extant on earth to-day. Involution and evolution are unthinkable apart. It is the spiritual side of the theory of evolution which most strongly appeals to the searcher for inward satisfaction, therefore the revelation of the evolution of Man's spiritual consciousness—which the New Testament conceals beneath the surface of the letter—offers an interpretation of biological phenomena obtainable nowhere else. Paul's doctrine of "*first the natural, then the spiritual*" in the order of expression, tallies precisely with the words in the third chapter of the fourth Gospel, "Except a man be born again he can not see the kingdom of God." Then, after Nicodemus has heard this declaration, he is told that he must be born of water and of the spirit in logical sequential order, before he can do more than simply behold, even *enter into* the kingdom of heaven. Jesus addresses this "Master in Israel" with the pertinent question, "Knowest thou not these things?" paying thereby a tribute to the Kabala and other secret or sacred sources of information open to the Chief Rabbis, seventy of whom constituted the Sanhedrin, the highest council in Israel.

The Jewish Kabala is not the only phase of Kabala extant, but it is the most accessible, though it is by no means easy to decipher. The

books of greater and lesser Concealed Mystery are full of profound theosophy, which those who speak glibly of "Kabala unveiled" will find very much veiled still after all the attempted unveiling. The legend concerning Kabala is that angels, who form a theosophic school in Paradise, reveal to chosen ones on earth what man unguided by these celestial prompters could never find out for himself. This tradition is susceptible of more than one elucidation, for though angelic ministration may be an important factor in human enlightenment, the angel within us must not be overlooked while we pay exclusive honor to the angel without. Until we reach a plane of development where we are capable of appreciating direct inward guidance we should gratefully acknowledge our profound indebtedness to counselors without; but the experience of the soul ultimately must be like to that of Mme. Guyon, who returned heart-weary from her pilgrimage to many famous shrines where she had been to seek for Christ. Fenelon, who was her adviser, said: "My child, you have been looking for Christ everywhere except in the place where you are sure to find him. Seek no longer without; look within." It is only when we have grown dissatisfied with what is procurable without that we are ready to turn within; therefore it is madness to seek to hurry

the process of spiritual growth, which, if not spontaneous, is unreal and artificial. If we are contented with creeds, catechisms, rituals and ordinances, they are the things for us just now; but if these fail to meet our necessities and our deeper needs are sadly unsupplied, if we are growing in wisdom or are even ready to pay heed to wise counselors, we shall shed no tears and experience no regret, but straightway repair to that inward sanctuary of the spirit where the living universal Christ stands ready to supply all needs and give rest to all the weary. Put the matter in any light you please, it is always and only personal experience that satisfies. Hearsay evidence is never finally conclusive. No matter how unimpeachable the witnesses or how strong the testimony, there is no real peace until one can say: "My own eyes have seen the glory of the Lord, and my own ears have heard the joyful tidings of salvation." To preach a so-called gospel and leave personal experience out is to feed the multitude on husks instead of bread.

Watch the eager throngs who congregate to listen to Oriental teachers and the crowds who frequent spiritualistic "test" meetings. What is the cause of this flocking to hear Asiatics and this clamoring for clairvoyance and psychometry? Psychical Research is born out of soul

hunger. People are not sure of anything. Immortality is too uncertain. Religious teaching is either too dogmatic or too vague. The sacerdotalists appeal to authority which is not authoritative, while the liberalists calmly and rationalistically drift into agnosticism and those of gloomy disposition into pessimism. If something like phenomenal spiritism could satisfy the human soul there would be no further seeking when once phenomena of a psychic character had been proved genuine; but the human being as we know him is not capable of resting in phenomena, however valuable such may be as introductory steps to inward realization.

In spite of the fantastic side of Yoga practice, there is in it all a thinly veiled yearning after union with the divine. Why all this talk of "tatwas;" why all this struggling to govern breath, and to attain to the practice of magic, unless below it all there is a yearning after the hidden divinity which at length may stand revealed? There are too many really earnest, pure-minded men and women seeking through these avenues to-day for any fair observant critic to dismiss the subject with a sneer; or with an empty toss of the head, exclaim: "Oh, only a sensation; another nine days' wonder." Christian Science, Theosophy, Spiritualism, all appeal to the curiosity-seeking on the one hand,

and to the desperately earnest "beggars for light" on the other. When we see only the speckled surface of a movement we are apt to say it is nothing but a mushroom growth and will soon be laid aside to make way for a new sensation; but on its deeper side we see that it does more than appeal to our latter-day Athenians, who are forever seeking to regale themselves with novelties. May it not be that underneath all the glamour and confusion of tongues and presentations of ambiguous wonders there is an actual effort being made by the higher self of the race to incarnate itself more fully, so that life shall be no longer the vain frivolous show, or money-grubbing grind, which far too many people make it? The higher self of the race is the esoteric Christ; the unveiling of this Christ is the race's hope of Glory.

So interwoven are we all, so inseparable are our interests, that, as Pythagoras affirmed, "no soul can be absolutely free as long as one of its companions is in bondage." Paul's epistles are wonderfully full of this sentiment, and nowhere is the idea more completely elucidated than in the twelfth chapter of the first epistle to the Corinthians, where, after enumerating the many members of the one body, he ends with the declaration, "Even so is Christ." Jesus, in Paul's esteem, was a real, living, glorified indi-

vidual who appeared to him personally, and addressed direct words to him on his memorable journey between Jerusalem and Damascus. Jesus was to Paul the head of the company of members of the mystical body of the esoteric Christ, which, like the literal human organism, he conceived to be composed of parts and organs wherein all members have their distinctive, but equally honorable, functions. No socialists have ever improved on Paul's plan; but unfortunately for much avowed socialism, its leaders have altogether failed to realize the sole spiritual basis for a social state which can abide. It is useless to object to leadership. Leaders there are and leaders there still must be, but hereditary leadership is a corruption. The two chief sacraments of the Christian Church, Baptism and the Holy Supper, were originally socializing institutions, and though they certainly had a spiritual significance entirely beyond their external meaning, their influence for good upon social customs was exceedingly significant. All who were baptized, and all who partook of the consecrated elements at the holy table, were accredited members of the primitive Christian commonwealth, which was regarded by early Christians as the nucleus of a world-wide movement for the spiritual and social regeneration of the race. "Ye are the light of the world" and

"Ye are the salt of the earth" were sentences taken personally by the primitive disciples, who were too ardently enthusiastic in their devotion to the cause for which they were ready to suffer martyrdom to allow any half-hearted allegiance to their Master's counsels.

William Stead has well said that the Coliseum in Rome remains as a tremendous advertisement for early Christianity. Such books as "Quo Vadis?" and "Shall we Follow Him?" and such plays as "The Sign of the Cross," intensely popular of late, show that admiration for the heroic spirit of the early martyrs is by no means dead to-day.

We are all members of a great spiritual community; we all belong to a universal fraternity; therefore, we are *in* this spiritual-social body as members thereof. That Russian prince who spoke so forcibly on brotherhood at the Congress of Religions held in Chicago during September, 1893, struck the only genuine keynote to the anthem of universal fraternization, when he exclaimed: "This thought of brotherhood is not the apex, it is the base of the social pyramid;" and then, alluding to the invitation to volunteers to become recruits in an army whose avowed object was the forming of a universal brotherhood, he forcibly replied, "I can not enlist in an army into which I was born." This sense of

brotherhood is primal, and it is indeed encouraging to note how such men as Rev. John Watson (Ian MacLaren) in his "Life Creed," and other noble thinkers, are insisting upon the absolutely universal scope of divine fatherhood and human brotherhood, as against the pitifully narrow conceptions of those misguided teachers who seek to restrict the advantages of belonging to God's family to those alone who accept their narrow dogmatism and pay respect to their contracted ordinances.

It is a very vital question whether we acknowledge universal or only sectional or partial brotherhood, because upon this issue depends the basis of all our conduct to the great bulk of our fellow-beings. We can not expect people to be better than their ideals, or more loving and generous than their faith permits; therefore, while it may be correct to say, "It does not matter what a man believes, so long as he lives a noble life," it is impossible to believe that what one really believes will exert no influence on life. A clear and unexceptionable statement may be as follows: It does not matter what people believe to any greater extent than belief influences character. To call every virtue "Christian," and then act as though your sense of "Christian" was so universal that it embraces Jews, Buddhists, Brahmins, Parsees, and all the

rest, is simply an evidence that "Christian" is a word very dear to you, and so you employ it as the synonym of all that is truly excellent; but if you call every virtue "Christian," and then proceed to ostracize every technically non-Christian person, and act as though you believed him to be the prey of all the "heathen" vices, you are so bound and fettered by an adjective that it would be good for you if there were no such word as Christian in your vocabulary. There is always danger in pressing a seemingly sectarian term too far; because though you may use it broadly, others are sure to interpret it narrowly, and there are so many words which are entirely superdenominational that it is decidedly preferable to select one of those for general usage in place of the hackneyed terms which always engender in some minds the thought of limitation.

When the Oriental Swamis and other visitors from the Far East are announced to lecture somewhere in the United States, or in England, there are sure to be some narrow-minded people who will contemptuously inquire: "What good do you expect to get from those heathens?" The use of the word "heathen," as applied to a faithful Brahmin, Buddhist, Jainist, or Parsee, is fully as objectionable as the use of the word "dog," as applied by a Mohammedan to a

Christian, or to any one who does not subscribe to the creed of Islam. People talk of the "unspeakable Turk" as though barbarity in Europe was confined to the Ottoman Empire, when within recent years barbarities and atrocities have been enacted against Jews in several European countries, to say nothing of parts of the African continent, by fanatics who justify their hatred of the Jew because he is not a Christian.

Though we shall never join those ribald iconoclasts, who denounce Christianity in unmeasured terms because of the abuses practiced in its name, we will endeavor to do justice to much of the sentiment which has provoked such violent outbursts of indignation against a time-honored institution. It is not hatred for virtue, but for vice; not opposition to integrity, but to hypocrisy, which has led the atheistic crew to hurl thunderbolts of contumely and derision at all that bears the Christian name. Victor Hugo, in "*Les Miserables*," has shown us the exceeding piety and sweet charity of a Catholic Bishop who was a true philanthropist of the divinest type; yet Victor Hugo had so far alienated himself from ecclesiasticism in France that his body could not be buried in the Pantheon (then a church) until the building had been formally de-consecrated or secularized. This separation from the church of a large

number of the world's greatest geniuses, and most deeply spiritual minds, is weakening the church immensely, but it is only proving that religion and ecclesiasticism do not always go hand in hand. The phrase, "*One holy catholic church*," is large and ample, but how many people believe in it? You are actually obliged to read a Unitarian hymn book to find a correct definition of the universal church, because the phrase is nowhere else so clearly interpreted.

The following lines, by a well-known composer of many exquisite hymns, express the true sentiment of the New Testament:

> "One holy church of God appears
> Through every age and race;
> Unwasted by the lapse of years,
> Unchanged by changing place.
> Her priests are all God's faithful sons,
> To serve the world raised up;
> The pure in heart, her baptized ones—
> Love, her communion cup."

Here we have the gospel of Jesus supplemented by the testimony of Paul, of John, of James and of other apostles, carried through all centuries and countries, and brought up to the living present in a vital application of truth to the actual demands of to-day. It is utterly impossible for the thinking, growing youth of to-day to take any other view of the church of the living God than that it is the spiritual incor-

poration of all who are led by the Spirit of Truth entirely regardless of their outer affiliations or lack of any external affiliation at all.

It is quite possible to accept Jesus as the head of the human race, and therefore take a position consistently Christian, and at the same time to accept thankfully all the joyful tidings brought to light by the most recent studies in Comparative Religion. The mystical body of the Christ is made up of all who are one in spirit—one in love. "The Lord knoweth those who are his," whether they know him or not. The world may be divided into regenerated and unregenerated people, even as there are the educated and the uneducated; but for our part we are not ready thus arbitrarily to classify humanity under these two heads. That celebrated Swedenborgian minister of Philadelphia, Rev. Chauncey Giles, whose published sermons are still proving of great help to increasing multitudes, used to say when addressing some one in whom the fruits of the divine Spirit were gradually manifesting, not "my regenerated friend," but "my regenerating friend." There is a very wide difference between the two sayings. If we were fully regenerated we should have already attained to that state of complete holiness which John and Charles Wesley, and some of their descendants, have regarded as possible here on

earth, and which, no doubt, is *possible*, though the very people who conduct Holiness Meetings and preach Holiness most loudly do not show, as a rule, that they are other than in process of sanctification.

Precisely as generation is gradual, so also is regeneration gradual. No matter how perfect may be the germ and how accurately fulfilled may be every stage in the gestative process which must lie between conception and birth, the nine months of gestating life symbolize the progressive action of the Divine Spirit within the human soul. Then after birth twenty years may be passed in infancy, childhood and youth before physical maturity is reached. If the personal recorded life of Jesus be taken as representative, and as pointing the way to perfect spiritual attainment, the doctrine of atonement may be readily understood, and a vast, murky cloud of misconception be removed from a tenet, which, though originally elevating, has become so obscured by the clouds of accumulated error that it resembles to-day a fine old painting by a great master, which has become so blackened with smoke and disfigured with grime that now, as it is beginning to be restored, we are catching glimpses of its original lineaments, which are fair beyond description and which will shortly reappear in sight of all be-

holders. Let us not number ourselves among those who fear the results of restoration; neither let us turn from the doctrine, and say we reject the atonement because it has been misinterpreted. The ideal life of Jesus differs from that of other great characters in the Bible, and elsewhere, because of its extreme comprehensiveness. Jesus grows naturally, as all children ought to grow, increasing in size and wisdom as he advances in age, then when he is thirty years of age, old enough to commence a public ministry, having conquered temptations in his own practical experience, he leaves the desert or place of seclusion where he has been preparing for his ministry to the masses, and goes everywhere into all walks of life, associating with all sorts of people, leveling all artificial distinctions, working faithfully to democratize society on the basis of man's acceptance of one God as the Father of all, and the necessary corollary, universal sisterhood and brotherhood. Whether the Gospels are historical or not, they represent Jesus as treating women with fully as much respect as he shows to men; not in any spirit of gallantry or chivalry, but addressing them as the intellectual equals of their brothers, thereby discountenancing every one of those ignorant superstitions and forms of slavery against which the best thinkers of to-day are vigorously pro-

testing. Jesus goes everywhere and does everything; his methods of teaching and healing are as diverse as human needs, therefore it is true that so eclectic, so composite is the portrait of the ideal man, that you can, if you will, support any system you prefer most by reference to gospel precedent. But how are you going to support it? is the question. Are you doing violence to the narrative by extracting an isolated incident and building up a system on a text, or are you ready thankfully to allow that there is some good to be done with every method, though no method avails on all occasions? It is pitiable to hear some people who think themselves "advanced" attempt ludicrous, belittling and revolting explanations of some of the most beautiful and suggestive narratives of healing in the entire gospel repository.

Take, for example, the account of Jesus making clay of dust and spittle and anointing therewith the eyes of the man blind from birth. In that history we have a fine suggestion of the atonement. Saliva is a common product of the human body possessed by all and shared by animals as well. Dust is the very substance of the common soil, accessible alike to rich and poor—to high and low. The object lesson is where the healer—who is invariably also a teacher—mingles the two, making them one;

thereby signifying that health and sight are ours only when we have made peace between what our own natures generate and contain, and the great world around us. Then, when the lesson has been learned, a bath must be taken in Siloam's pool, *i. e.*, in that particular place to which you are directed by the power that heals you; then after bathing in Siloam, as Naaman bathed in Jordan, you receive sight, as the Assyrian captain parted with his leprosy.

The two cases resemble each other; they are analogous, but not identical. The young man whom Jesus treated, in the instance just referred to, was the unsophisticated youth who had not yet come into the knowledge of truth, therefore he was not a sinner. Lepers are they who by reason of transgression have corrupted their flesh, and to them the words go forth in thunder, "Sin no more, lest a worse thing come upon you."

Atonement means conciliation and reconciliation. It is the work of the atoner to bring together for the first time those who have not yet met each other; it is his blessed mission also to reconcile those who have become estranged. The atonement is accomplished in two ways, viz.: by moral suasion and by silent spiritual appeal, that is the way of *influence;* also by mathematical demonstration of truth to human understanding, that is the way of *example.*

Consider the atonement in the following lights: First, our relation to God; second, our relation to each other; third, the relation of the two selves in every one of us. First as to our relation to Deity. We may have been living without a sense of God and yet in no sense in conscious or wilful opposition to Divine Order. We have been born once, but not twice! We have seen *earthly* but not *heavenly* things; we are like Nicodemus, who comes to Jesus by night, seeking and ready to receive that fuller light concerning life, without which we may be nominally, but never really, "Masters in Israel." Then we all know that we often have a sense of alienation from all that is divine; we have groveled in sensuality, or we have sinned grievously against charity. There were times in the past when we felt ourselves near to God and at peace with the MOST HIGH, but now we are estranged from the Eternal Parent and we think God is angry with us. Our errors have caused a smoke or mist to arise murkily from ourselves and blacken the air all about us, and though we can say with Samson: "Total eclipse, no sun, no moon," the sun and moon are just as bright as though we had not blinded ourselves by our transgressions. Here comes in the imperative need for stating the true doctrine of atonement. God never

changes; the Infinite is absolutely immutable, but God seems to change whenever we change.

Jesus never told people to do other than put away their own errors, so that, the scales being removed from their eyes, they might see God as a result of their own purity. Did Jesus purify them; did his blood cleanse them? Not by proxy; not as a substitute, and not merely as an example, but in accordance with the changeless law of intercommunication, which makes it possible for one who is lifted up to draw others unto him. Almost at the expense of vulgarizing this intensely sublime subject we feel it necessary to indulge in an almost coarse allusion to personal magnetism so as to make this branch of the subject vivid.

It is now a matter of oft-repeated experiment that one person can so treat another that though the healer takes absolutely nothing of the disease of the patient upon himself he is instrumental in destroying that disorder. It is a hideous thought, and one that is utterly barbaric, that Jesus was contaminated with sin or that he bore disease in his own person. He destroyed sin; error was annihilated through the electric agency of the force emanating from him which extirpated it. Can you not realize how, if your own blindness or deafness is shutting out from you a vision and a song which are

perpetual, if some potential healer could dissolve for you the scales over your eyes and the wax in your ears, the landscape and the melody would start into original being for you as an immediate consequence of the successful act of healing? Daylight has come to us, directly we know that changes are wrought in man while God is changeless.

Now, to the second point, viz.: Man's relation to man. The thought of the need of atonement is again twofold, for there are many cases where not only individuals but whole tribes and even nations are practically unknown to each other. The poet struck home very close to truth who wrote the lines:

> "If we knew each other better
> We should love each other more."

The story of Balaam, when read with unprejudiced eyes, is a singularly fine illustration of this verity. Balak wanted to hire Balaam to curse Israel; Balaam, being totally unacquainted with the descendants of Jacob, imagines, no doubt, that they are a very iniquitous people, and feels toward them precisely as some ignorant but well-meaning people feel toward modern Jews, because they have foolishly swallowed the contents of anti-Semitic literary tirades.

Balaam sees the tents of Israel outspread, and

proceeds to bless this honorable people whose peaceful agricultural tendencies and devoted home life contrasted very pleasingly with the less civilized conditions which Balaam had seen exhibited elsewhere; and even when Balak finds it impossible to induce Balaam to curse Israel, and he says, "Neither curse them at all nor bless them at all," Balaam answers that he can not refrain from speaking the word which the Lord has put in his mouth.

How frequently it occurs that we believe that we actually abhor people of whom we know absolutely nothing! The relentless fires of reasonless persecution have been many a time kindled in Europe against unoffending Jews, because some malicious tongue started the report, which silly tongues extended, that in Hebrew homes and synagogues the blood of Christian children was mingled with the wine of Passover. No matter how foundationless a tale may be, once let it circulate, and ignorant, credulous people are ready to believe the worst of their innocent neighbors. So long as we remain in ignorance of each other we are sadly apt to condemn each other; therefore, if wars are to be made to cease and the white peace flag is to float over all the nations of the earth, the first step to be taken is to introduce the nations one to the other.

Jesus is neither Greek, Roman, Hebrew, nor

aught else that is sectional; he is the "Son of Man"—a title employed in the book of Daniel before we find it in the New Testament. The Son of Man belongs to all races and claims all countries as his own; all flags are his, so wherever he goes he is at home. Birds with private nests and foxes with private holes represent lower states of attainment than the state demanded of those who would take up their cross and follow the ideal Master.

Have you considered well what *cosmopolitan* means; do you know how great it is to be a cosmopolite—one who though without a special country claims all countries as his own? Though Jesus has no private bed and no private pillow, he can rest in all beds and sleep on all pillows, and woo and win sweet sleep wherever he may be. It is perfectly right that we should acknowledge our special relationships to special places and people, and it may be said of Jesus that he chose twelve companions, and out of the twelve only three were truly intimate with him; and out of the three, only one was a bosom friend.

These closest of all relationships are peculiarly sacred and should never be lightly esteemed, but they must never be permitted to interfere with that perfect good will to all humanity without which the true atonement of man to man

can never be consummated. When hostilities have arisen and those who once appeared as friends have drifted wide apart, then the atoning work of the true lover of humanity is to act as peace-restorer and reunite the separated. It is easily conceivable that many diverse temperaments may be attracted to a common focal centre, found only in an individuality so large that it embraces all temperaments and is therefore capable of unifying all. Jesus is comparable to the sun—each of the twelve apostles may occupy one out of the twelve signs of the Zodiac through which the sun is seen to travel as it accomplishes its periodic revolutions.

The solar type of man is synthetic, all-embracing; therefore, to him there are no unsolved mysteries in lesser lives, because his greater life comprehends and incloses all those smaller expressions of life. The conscious integer comprehends all fractional statements, but no fraction is large enough to understand the perfect unit. It takes a singularly rounded nature to understand all the petty existences which are displayed on every side of it, and this large nature knows nothing of such base emotions as scorn, impatience, aversion and contempt, but, like a truly wise *savant*, who includes all the experiences gained in his own youth and childhood, understands feelingly as well as intellectu-

ally the joys and sorrows, doubts and difficulties, ambitions and fears of those who are now undergoing the very experiences which he in his time underwent, and out of which he has come to be the glorious sage he now appears. Our feelings of hostility to our neighbors, whom we do not understand and who may not understand us, are hallmarks of our own weakness, and effectual barriers (so long as we permit them to continue) in the path of our own progression.

No amount of advertised Spiritualism, Theosophy, Christian Science, or anything else is of the slightest practical moral value to man, unless the adherents of these pretentious systems translate theory into practice, and make their ethical assertions the basis of sweeter and more harmonious relationships, man with man, family with family, nation with nation. We must not be too ready, however, to take what looks like a pessimistic view of existing situations, no matter how dark they be.

War is nothing new; it is indeed extremely ancient. Prophets tell us the days will dawn when war will be no more known; but no historian informs us of a past epoch when war did not exist. Feuds between individuals, families, tribes, and nations are vestiges of a departing barbarism; they should not now occasion us dire alarm as though they were awful novelties.

At the same time it is utterly foreign to the spirit of the gospel to fight with carnal weapons under the vaunted banner of the Prince of Peace, who never counseled warfare, though his prophetic vision caused him to say: "It must needs be that offences come, but woe to him by whom they come." Paul seems to have taken a trembling, tentative position on the peace question; though he has placed himself on record as a peace advocate, his words are only partially encouraging, where he says: "If it be possible as much as lieth in you, live peaceably with all men." Such a sentence is a great drop from the beatitude, "Blessed are the peacemakers, they shall be called the children of God." The tremendous strength of this latter, in contrast with the weakness of the former quotation, is graphically displayed in the fact that the beatitude takes it for granted that we can make peace, and unhesitatingly says that all who have come to the knowledge of divine sonship do make peace, and thereby obtain a great blessing; while Paul's words are tremblingly hopeful, but too doubtful to be of any great inspiration to the reader.

Compromises and concessions are useless. The grandeur of the gospel is that it is uncompromising and it makes no concessions. Kindness and strength must be united. No one is

really helped by a dubious command; only trumpet-thunders are truly helpful. We *can* live peaceably with all men; such is the ideal state, and that the prize be yet unwon because the race is yet unrun is no argument against our running the race and gaining the prize. We need great spiritual athletes, and great spiritual athletic exercises, to lift us out of the torpid apathy in which the most of us lie discontented, though assumedly content. It is all in vain that we talk of an atonement with God, when we are not at one with our brethren; hypocrisy and hallucination alone continue to persuade us that we are at peace with heaven while we engage in war on earth. Pitiful indeed are the lame excuses made in religious journals for blasphemous prayers.

We have no right to pray that one army may be victorious and another set of troops defeated, but we have the right to pray earnestly and sincerely from the depths of our souls that we may become so open to divine influx and be so illumined with celestial light that our thoughts, words, and deeds may be directed to the glorious end of increasing the sway of righteousness and enlarging the area of peace, good will, and liberty on earth. May right prevail; may equity triumph; may freedom spread; may purity increase. Such ejaculations as these do

not warrant attack on prayer, for when the unbeliever shall ask us how we expect to change the purposes of the Eternal by our petitions, we frankly and uncompromisingly reply, We expect to do nothing of the sort; we are simply praying for more wisdom, that our own actions may accord more perfectly with universal order.

Our third question regarding atonement is how to bring our higher and lower selves into full accord, so that discord may cease in our own members, and we may emerge out of sickness into health, out of confusion into order. Perhaps this third question must in our experience come first, for it is not unreasonable to affirm that until we know ourselves we can not know our neighbors, and until we know our neighbors as well as ourselves we can not find God. The Greeks have counseled us to know ourselves, and the Egyptians have directed us to know ourselves by ourselves. Swedenborg has informed us that there are three loves in every human heart: the love of God, of neighbor and of self, and he added that wherever these loves are rightly subordinated man is an angel; the inversion of their order being the only thing that makes infernal conditions possible. James Martineau has beautifully insisted that if we know God and ourselves we must go into the

silence and strip off all the outer barks of the tree of our existence, and find ourselves children of God at the very root and centre of our consciousness. Mabel Collins has told all aspirants for interior enlightenment that they must kill out all sense of separateness from others, overcome personal ambition with spiritual aspiration and cease that restless hunger for personal growth which eats like a canker at the vitals of reposeless natures, and hinders effectually the growth it is blindly expected to assist. The poet who sings "Love thyself last" has given us a deep word of wisdom, for one individual can not be of as much value as the whole human family. Yet as the individual is included in the race, the individual deserves to be loved and honored as a member of the great lovable worthy family which includes that particular unit and without whom the whole would be incomplete.

The search for the "Holy Grail," as recounted by Tennyson, is really the search for that divine essence which makes us all one. We can not be happy or harmonious so long as we are at war within, and if we would attain to the true end of our existence we must learn so to subordinate the lower personality to the higher ego that instead of mortification or repression we shall have attained unto transfiguration and transmutation.

Lower appetites are transmutable. No natural affection is sinful; but when there are higher uses to which lower energies can be put, is it not the path of wisdom to dedicate the lesser to the service of the greater, instead of leaving the nobler aspirations of our natures unsatisfied while we sacrifice perpetually to the lower side of our existence? Occasional fasting may be beneficial; occasional withdrawal from the business and social realms may be extremely helpful; but the life of a cloister for a permanency is not to be desired, unless in the still retreat, sequestered from the outer world, we realize how to employ psychic agencies for the betterment of the world's conditions more perfectly than when we are ourselves in the midst of the hurly-burly.

The Christ life is all-embracing; it includes the normal life of all sorts and conditions of people. The needs of all varieties of temperaments, and the requirements of all vocations, are met out of the exceeding copiousness of its inexhaustible richness and variety. It therefore but remains to say that there are doubtless those to whom the sequestration of an occult or mystic fraternity would be most helpful, and such a calm asylum would afford opportunity to those who are adapted to its quietness to fulfil spiritually the highest missions of philanthropy.

Martha is too much in evidence everywhere; Mary's better part is chosen by too few. The intense interest now being taken in all "psychical" studies and pursuits will, we trust, soon lead to a palpable change in the present-day habit of so far overdoing external work as to make housekeeping a toil and hospitality intolerably irksome.

So very much thought and attention bestowed upon externals saps vitality, dissipates energy, robs the vital organs of their necessary food, and results in every variety of brain, nerve and stomach difficulty, and if not stopped shortly must eventuate in some form of insanity.

The very evils over which the pessimists are perpetually sighing, and which they never tire of recounting and exaggerating, are due in the first instance to nothing other than this intense materiality which is quite as conspicuous in churches as elsewhere. The happy, wholesome life is the life that lives so far above externals that it can use and enjoy all, and at the same time be so richly dowered with interior resourcefulness that the absence of external conveniences, even, will cause no pain. Grumbling never remedies or improves anything. Supply and demand will always co-exist; consequently, the only sure road to improvement in any outward direction is to develop and encourage *such*

inward feelings as must in the very course of necessity bring forth spontaneously the exact correspondences in the outer world we most intensely long to see displayed.

The true spiritual healer, or any one who is determined to make a grand success of practicing any branch of Suggestive Therapeutics, will soon learn by experience to prove that all attacks or onslaughts upon the lower self of a patient or pupil are finally worse than useless, because they arouse antagonism in the lower province instead of exciting to action in the higher realm. The "middle wall of partition" must be broken down and the two must become one. If we realize our own potential greatness, we shall not do right just so long as we are under the psychologic influence of another, and soon backslide into the error, out of which we were seemingly but not really pulled. So-called hypnotic treatment, when adequate and beneficial, is very much higher than what is generally understood by hypnotism; but as that word is of dubious significance, it is not desirable to use it. *Moral and mental treatment by means of suggestion* is a phrase easy to comprehend, and it sets the average man or woman to thinking. Suggestion to be effective requires not only some one to make a suggestion, but some one to receive and welcome the suggestion made.

Let any impartial student read the Bible narratives of healing and then address himself to doing prophetic or apostolic work to-day, and he will soon find that *the same law* which governed mental action in bygone ages is operating with equal force to-day.

The orthodox Christian says, You must accept Christ, or Christ can not save you. The atonement therefore is not made for us until we make it ourselves. And now, finally, what does the word atonement mean? Its final syllable, *ment*, is clearly from the Latin *mens, mentis*, mind. Swedenborg, in his "Rational Psychology," very clearly differentiates *mens* from spirit, and it would be well if all writers to-day would be so explicit as to avoid the use of meaningless or else confounding synonyms. It is the intellect that needs to be brought into oneness with the spirit, and unless this is accomplished there is no healing or outwrought salvation. The best criminologists and penologists to-day are seeking so to treat crime as a disease that criminals may be healed instead of executed, and society thereby become improved as well as effectually protected from marauders. Jesus said in the first of the seven recorded sayings from the cross, "They know not what they do;" he prayed for the conversion and enlightenment of Judas, Caiaphas, and all the rest, and

expressed himself in terms of perfect good nature to those who had relentlessly afflicted him. Such is the model for our imitation; we must condemn none, but work to raise all. No harsh thought must ever be tolerated if we are to be successful healers. That is a high standard, but low standards make sublime achievements impossible. Do not think you are wrong in pointing out errors or telling people privately of their faults if you do it lovingly, but even this loving rebuke will prove futile unless you point out a more excellent way. If you are in any sense a portion of to-day's Israel; if you consciously belong to any of the twelve widely scattered tribes who are to be ingathered prior to the ultimate harvesting of the multitude innumerable (Rev. VII.); if you in any sense feel that you are here and now members of the true universal church of the first-born, whose names are clearly written in heaven, then remember you are called upon to be cities set on hills, lights to the world, and salt of the earth. In a special manner those who have found their own souls are commissioned to go forth and proclaim the glad tidings to those who have not yet found their souls. The soul is the same in every one of us, but we have not all, as yet, found this higher self which teaches us the divine lesson of universal brotherhood and sisterhood.

Never permit a false or misleading phrase to bolster up a fallacy, and never allow a personal antipathy to becloud judgment or prevent you from seeing the highest aspect of a neighbor.

There will never be one *fold* and one shepherd, but there will be one *flock* and one shepherd when all the folds are emptied out and the sheep, no longer marked, labeled or circumscribed, graze together in one broad pastureland owned by no man, for it is God's acre.

We have no right to ask others to join in our Shibboleth, to repeat our prayers, to partake of our ordinances. Every one must be fully persuaded in his own mind as to what helps him to cultivate the noblest graces and approach the most nearly the ideal life.

But there can always be a common meeting-ground, and that place is the temple of philanthropy. It is our identification of ourselves with all humankind, our felt oneness of aim as well as nature, which accomplishes atonement. Then being one on earth, free from every hostile thought, we shall look inward, as well as upward, to heaven, and jubilantly exclaim, God is one; God is Love! Goodness is supreme in the Universe!